



CARAKA SAMHITĀ

[TEXT WITH ENGLISH TRANSLATION & CRITICAL
EXPOSITION BASED ON
CAKRAPĀṆI DATTA'S ĀYURVEDA DĪPIKĀ]

VOL. III

By:- R.K. SHARMA
BHAGWAN DASH



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AGNIVEŚA'S
CARAKA SAMHITĀ

Text with English Translation & Critical Exposition
Based on
(CAKRAPĀṆI DATTA'S ĀYURVEDA DĪPIKĀ)

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PUBLISHER'S NOTE

We are very much pleased to present before our readers, the third volume of Caraka Saṃhitā with English translation and critical notes based on Cakrapāṇi's Āyurveda Dipikā. We know that scholars are anxiously waiting for this and subsequent volumes to be in their hands. The publication of this volume was unfortunately delayed considerably because of some factors beyond our control. But now there will be no delay in subsequent volumes and they will be published one by one continuously.

Key to Indo-Romanic translation

अ	आ	इ	ई	उ	ऊ	ऋ	
a	ā	i	ī	u	ū	r̥	
ए	ऐ	ओ	औ	अं	अः		
e	ai	o	au	aṁ	aḥ		
क्	क	ख्	ख	ग्	ग	घ	ङ
k	ka	kh	kha	g	ga	gha	ṅa
च	छ	ज	झ	ञ			
ca	cha	ja	jha	ña			
ट	ठ	ड	ढ	ण			
ṭa	ṭha	ḍa	ḍha	ṇa			
त	थ	द	ध	न			
ta	tha	da	dha	na			
प	फ	ब	भ	म			
pa	pha	ba	bha	ma			
य	र	ल	व	श			
ya	ra	la	va	śa			
ष	स	ह	क्ष	त्र	ज्ञ		
ṣa	sa	ha	kṣa	tra	jña		

PREFACE

“निदाने माधवः श्रेष्ठः सूत्रस्थाने तु वाग्भटः ।
शारीरे सुश्रुतः श्रेष्ठः चरकस्तु चिकित्सिते ॥”

“Mādhavakara excels in ‘nidāna’ (description of the diagnosis of diseases). Vāgbhaṭa excels in ‘sūtrasthāna’ (exposition of the basic principles of the science of medicine), Suśruta excels in ‘sārīrasthāna’ (description of anatomy and physiology of the body) and Caraka excels in ‘cikitsā’ (description of the treatment of diseases)”.

Thus, we have great pleasure in presenting to our esteemed readers volume III of the *Caraka saṃhitā* with English translation and critical exposition based on *Cakrapāṇidatta’s Ayurveda dīpikā*, dealing with *Cikitsā sthāna*, the Section on the treatment of the diseases.

Caraka Saṃhitā has eight sections namely (1) *sūtra sthāna*, (2) *Nidāna sthāna*, (3) *Vimāna sthāna*, (4) *Śārīra sthāna*, (5) *Indriya sthāna*, (6) *Cikitsā sthāna*, (7) *Siddhi sthāna*, and (8) *Kalpa sthāna*. Out of these, the entire *Sūtra sthāna* dealing with the fundamentals of Ayurveda and extending over thirty chapters is published as Volume I of this work. The Volume II deals with *Nidāna sthāna* (consisting of eight chapters), *Vimāna sthāna* (consisting of eight chapters); *Śārīra sthāna* (consisting of eight chapters) and *Indriya sthāna* (consisting of twelve chapters). In this third volume, we are including the first ten of the thirty chapters of *Cikitsā sthāna*. The first and second chapters in this section have four parts each. To maintain the target of the size of these volumes, it was just impossible for us to include all these thirty chapters in one volume. We, therefore, propose to bring out this section in two volumes-Vol. III containing upto chapters ten and Vol. IV containing the remaining chapters of the *Cikitsā sthāna*.

Ayurveda has eight specialized branches, namely 1. *Kāya cikitsā*; 2. *Śalākya tantra*; 3. *Śalyāpahartṛka tantra*; 4. *Viśagarvairodhika Praśamana*; 5. *Bhūta vidyā*; 6. *Kaumāra bhṛtyaka*; 7. *Rasāyana tantra*; and 8. *Vājīkaraṇa tantra*. *Caraka saṃhitā* practically deals with all the eight specialised branches of Ayurveda.

C. I. 1

Sarira sthāna deals with *Kaumāra bhṛtyaka* and *Cikitsā sthāna* deals with the remaining seven specialised branches. *Caraka* belongs to the school of medicine, and therefore, *Śalya tantra* dealing with surgical ailments (described in *Cikitsā* 25) and *Śalākya tantra* dealing with diseases of eyes, ear, nose and throat (described in *Cikitsā* 26) are not explained in detail. In fact, while dealing with the treatment of *gulma* (phantom tumour), which involves both medicine and surgery, *Caraka*, at one stage, has directed the patient to consult a specialist in surgery (*Cikitsā* 5:44). *Bhūta vidyā* is described in the Chapter nine and *Viśagara-Vairodhika praśamana* in the Chapter twenty three.

Chapter I of *Cikitsā sthāna* deals with *Rasāyana tantra* and Chapter II with *Vājīkaraṇa tantra*. The remaining chapters of *Cikitsā sthāna* deal with the treatment of diseases coming under the specialised branch of *Kāya cikitsā*.

Rasāyana and *Vājīkaraṇa*—these two specialised branches are primarily meant for healthy people inasmuch as they provide means for preservation and promotion of positive health. Placement of these two Chapters in the beginning of *Cikitsā sthāna* implies the special emphasis ayurveda lays upon the preventive medicine rather than the curative one.

It goes without saying that *Caraka* excels in the description of the treatment of diseases. Even though, the diagnostic aspects of some diseases are already described in *Nidāna sthāna*, in the present section, diagnostic criteria are again described in respect of each disease. Thereafter, follow the line of treatment, description of various categories of recipes, diet and regimens for the treatment of these diseases.

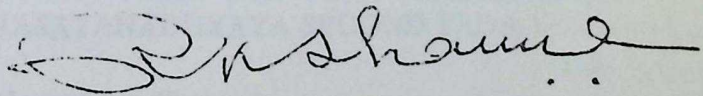
Caraka saṃhitā was originally composed by *Agniveśa*; it was redacted by *Caraka* and a portion of it was subsequently lost, and was, supplemented by a fourth century physician *Dr̥ḍhabala* (of Pancanada region). Which portion does represent the original *Agniveśa saṃhitā*? Which topics were subsequently redacted by *Caraka*? Which are the sections subsequently supplemented by *Dr̥ḍhabala*? These questions are unfortunately not yet very clear. Even the colophons of the extant editions of the *Caraka saṃhitā* are not unanimous about it. A reference in this connection may be made to the

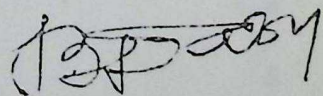
commentary and explanatory notes appended to the introductory lines (1 and 2) of *Cikitsā* 9. It provides ample evidence to what we intend to suggest. Our suggestion is further strengthened by the references quoted from both, *Agniveśa saṃhitā* and *Caraka saṃhitā* in the *Āyurveda saukhya* of *Ṭoḍarānanda* composed by *Ṭoḍaramalla* (16th century A. D.) and published in volume 1-6-by Concept Publishing Company, New Delhi. The quotations he has taken from the *Caraka saṃhitā* are generally not available in the extant editions of this work. This shows that the *Caraka saṃhitā*, which was available with *Ṭoḍaramalla* was different from the extant editions of this work. Therefore, there is an urgent need to have a critical edition of the *Caraka saṃhitā* based on the manuscripts available in different libraries of India and abroad.

Unlike in the previous volumes, the botanical names of medicinal plants are not given in parenthesis, in addition to Sanskrit names, in the present volume. This is largely to avoid repetition. A glossary of these terms will be provided in the last volume.

We are extremely thankful to Prof. Jyotir Mitra (B.I.M.S., Ph.D., Ācārya), Head of Deptt. of Basic Principles of Ayurveda of Banaras Hindu University and Ku. Kanchan Gupta (M.A., M.Ed.) for their constant help in the preparation of this work. We pray to Lord Punarvasu to bless them with good health and success in life.

We are in Delhi and our book is being published and printed at Varanasi. We could not check the final print order, Therefore, several printing mistakes have crept into this work for which we crave the indulgence of our esteemed readers. These mistakes will be rectified in the next edition of this work.





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CARAKA-SAMHITĀ
CIKITSĀSTHĀNAM

C. I. 4

ATITHAS-SAMHITA

MAHANTASTHANA

CARAKA-SAMHITĀ

CIKITSĀSATHĀNAM

CHAPTER I : 1

FIRST QUARTER OF THE CHAPTER ON REJUVENATION

प्रथमोऽध्यायः ।

रसायनाध्याये प्रथमः पादः ।

अथातोऽभयामलकीयं रसायनपादं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the quarter dealing with *abhayā* (*Terminalia chebula*) and *āmalakī* (*Emblīca officinalis*) of the Chapter on Rejuvenation therapy.

Thus said Lord Ātreya: [1-2]

In the previous sections, facts which are required to be ascertained for the successful treatment of diseases, have been described. In the last section i.e. *Indriya Sthāna*, signs and symptoms which are indicative of the imminent death of the patient, have been enumerated. Such patients should not be treated because they bring disrepute to the physician. On the other hand, such of the patients who are not having *ariṣṭa lakṣaṇas* (signs and symptoms of impending death) should be treated. This endows the physician with virtue, wealth and reputation in the society. The present section deals with the methods to be followed for the treatment of such curable patients. The author himself will point out at a later stage as to how rejuvenation therapy and aphrodisiacs can help in the treatment of diseases. Description of the treatment of diseases like fever etc., will commence from the third chapter. In the beginning, Chapters on Rejuvenation therapy and aphrodisiacs have been expounded by the author, because they are exceedingly useful to human beings. Even among the Rejuvenators and Aphrodisiacs, the former deserve priority, Conducive as they are to the growth of longevity even upto one thousand years. It is with this end in view, that the Chapter on Rejuvenation therapy is being expounded in the beginning of this section. In this quarter dealing with rejuvenating effects of *Abhayā* and *Āmalakī*, the fundamental principles guiding the line of treatment of diseases have also been dealt with. Therefore, this quarter has been placed in the beginning of this chapter.

The term '*rasāyana*' used in this chapter connotes a specific meaning. Drugs, diet and regimens which promote longevity by preventing ageing

and diseases, are called '*rasāyana*'. The term '*rasa*' has different connotations. It may mean the 'sap or juice, best and finest, or prime part of anything, essence, marrow, nectar, a constant fluid or essential juice of the body, serum, especially the primary juice called chyle, mercury, minerals and metals, taste or flavour, the feeling or sensation and the disposition of heart and the mind etc. In the present context, it means the body fluid which is responsible for the nourishment of the entire physique. Impairment of the circulation of this body-fluid results in diseases and decay. This body fluid of good quality should not only be present in adequate quantity, but also it should be able to permeate (circulate) through out the various cells of the body to provide the type of nourishment they need.

The tissues of the body undergo a continuous, process of decay created by the interaction of *agnis* (enzymes). If this process is allowed to continue, uninterrupted, the ageing comes in early. In the young age, normally, '*agnis*' or '*enzymes*' present in different tissues help to accelerate the synthesis of the ingredients required for the growth of the cells and as such the process of the decay is much less. In the old age, normally, the destructive activities are enhanced with the result that a human being is exposed to several types of diseases which ultimately result in death. If this process of destruction and diminution of cells in the tissues is somehow arrested, the person leads a long life, free from diseases. To achieve this end, *Rasa* or the nourishing fluid of good quality should be supplied to them in adequate quantity and it should have the power to penetrate the cell wall. This is the aim of *Rasāyana* therapy, which can be administered to a healthy individual either through selected diet, drugs or regime.

Apart from the utility of this therapy to healthy individuals, even patients who are already suffering from diseases, can derive benefits from this. The process by which it works on the patients to prevent and cure diseases, will be described at a later stage.

Synonyms of Medicament:

चिकित्सितं व्याधिहरं पथ्यं साधनमौषधम् ।
 प्रायश्चित्तं प्रशमनं प्रकृतिस्थापनं हितम् ॥ ३ ॥
 विद्याद्भेषजनामानि,

Cikitsita (lit. treatment), *Vyadhi-hara* (lit. disease removal), *pathya* (lit. wholesome agent), *sādhana* (lit. means of treatment), *auśadha* (lit. drug), *prāyaścitta* (lit. corrective), *praśamana* (lit. alleviator), *prakṛti-sthāpana* (lit. restoration) and *hita* (lit. one which is beneficial) —these are the synonyms of the term *bheṣaja* (medicament). [3-4]

In the beginning of this chapter, the synonyms of the term '*bheṣaja*' (medicament) are furnished because, these terms will have to be

frequently used by the physician, (students and teachers) while dealing with the treatment of diseases. In the second section of this book, i.e. '*Nidāna Sthāna*', the synonyms of aetiological factors (*hetu*) signs and symptoms (*rūpa*) are given. Following the same principle, the synonyms of medicaments are furnished, in the beginning of this section.

The following are the four indispensable for treatment of diseases viz., (1) the physician (2) the medicaments, (3) the attendants and (4) the patient *vide Sūtra* 9 : 6-9. Of these, four factors, medicament is most important—*vide Sūtra*, 10 : 3. It is because of this importance of medicament that greater emphasis has been laid and synonyms are provided for the term *bhēṣaja* in this chapter. The term '*Medicament*' in the present context includes both the *sthāvaras* (drugs of vegetable origin and minerals, including metals) and *jaṅgamas* (drugs of animal origin).

Now we shall discuss in brief the root meanings and the grammatical aspects of these synonyms. The term '*Cikitsā*' is derived from the root '*kit*', "to remove diseases (*rogāpanayane*)"—*vide* Pāṇini's *Aṣṭādhyāyī* 3 : 1 : 5 *guṇṭijikidbhyaḥ san*). The term '*cikitsā*' literally connotes the meaning of taking away the disease". Similar is the connotation of the term '*Vyādhīhara*—*vyādhi* means a "disease" and *hara* is derived from root *hri* "to take away". The term '*pathya*' means wholesome or conducive to health. In the present context, the term *Pathya* indicates the channels of circulation which in ayurvedic parlance are known as *srotas*. The term '*Sādhana*' means the "agents" which are responsible for the attainment of a state of freedom from ailments. The term '*Auśadha*' means the things which are prepared from drugs for the cure of a disease. This includes all types of medicaments.

Gaṅgādhara Sena in his edition of Caraka, has accepted the reading '*Prāyaścītya*' in place of the reading '*Prāyaścitta*' of Cakrapāṇi Datta. According to Gaṅgādhara Sena, the term '*Prāyaścitta*' means a condition which produces miseries almost similar to the effect of fire. The term *Cītya* means *agni* or fire. The term '*Praśamana*' means agents which are responsible for the suppression of the disease exceedingly well. The term '*Prakṛti-sthāpana*' is composed of two words viz., *Prakṛti* (natural state) and '*Sthāpana*' (to place or to maintain). Thus, the whole term "*Prakṛti-sthāpana*" means agents which are responsible for the maintenance of equilibrium of the *doṣas* and *dhātus* in the body. The term '*hita*' is derived from the root '*dhā*' "to sustain", "to carry" and "to maintain". So, all the agents which are responsible to sustain or to carry or maintain the body of an individual in its natural state of equilibrium are indicated by the term '*Hita*'. This term is ordinarily translated 'as things which are useful or beneficial'.

It will be seen from the above that all these terms indicate different aspects of medicaments. Some of these indicate what they do, and some

others what they achieve. Irrespective of the distinctions they carry in their literary meanings, all of them in the present context mean therapeutic devices employed for the treatment of diseases.

Categories of Medicines :

..... भेषजं द्विविधं च तत् ।
स्वस्थस्योर्जस्करं किञ्चित् किञ्चिदार्तस्य रोगनुत् ॥ ४ ॥

Medicines are of two types. Some of them tone up the health of a healthy person and some others remove the ailments of a patient. [4]

The medicines belonging to the first category are considered to be useful for a healthy person. There are certain natural diseases like old age, which affect even a healthy individual. Similarly, a healthy person may not be able to maintain a good physique if he indulges in sexual intercourse when he is not properly excited. Even without a disease, an individual person may not possess semen in adequate quantity. All these factors thus affect the excellence of the physique of a healthy individual eventhough he is apparently free from diseases. The medicines belonging to the first category remove these defects and help in the maintenance of an excellent physique (*ūrjā*). That is why such medicines are known as '*ūrjaskara*'.

Medicines belonging to the second category cure the diseases of a patient. The term '*Roganut*' used in the text literally means curing diseases. This itself implies that the diseases of a patient (not a healthy person) are to be cured. There was, therefore, no need for mentioning the word '*Ārta*', meaning a patient. The term *ārta* is, however used here in order to exclude natural diseases like ageing etc., which are not exceedingly painful. By implication, the medicines belonging to the second category are useful for the patients who are suffering from unnatural diseases like ageing for the treatment of which medicines belonging to the first category are prescribed.

Types of abheṣaja :

अभेषजं च द्विविधं बाधनं सानुबाधनम् ।

Abheṣaja (drugs with adverse effects) is of two types viz., *badhana* (those which cause miseries immediately after their use) and (2) *sānubadhana* (those which produce diseases after they are used constantly for a long time.) [5]

In *Sūtra* 1 : 98, the matter is described to be of three categories. Some of them alleviate the vitiated *doṣas*, some others vitiate the *doṣas* and those belonging to the third category help in the maintenance of health of a healthy person. According to Gaṅgādhara Sena, the above mentioned text refers to the second category of matter.

Factors which produce diseases by the vitiation of *doṣas* do so in two different ways. Some of them produce their effects immediately after their use e.g. a poison, burn by fire or cut by a sharp equipment. There are others which produce their effects only if they are used constantly for a long time e.g., by the use of incompatible food articles, one gets diseases like *Kuṣṭha* (obstinate skin diseases including leprosy).

Distinctive features of both categories of medicines :

स्वस्थस्योर्जस्करं यत्तु तद्रूपं तद्रसायनम् ॥ ५ ॥

प्रायः, प्रायेण रोगाणां द्वितीयं प्रशमे मतम् ।

प्रायःशब्दो विशेषार्थो ह्युभयं ह्युभयार्थकम् ॥ ६ ॥

Those (medicines) which invigorate a healthy person are mostly aphrodisiacs and rejuvenators. The medicines belonging to the second category (reference *Śloka* No. 4) are, for the most part, useful in the alleviation of diseases. Both categories of medicines are however, useful for both the purposes. By the use of the word "*prāyas*", (mostly) the specific action of the medicine belonging to a particular category is emphasised. [5-6]

Medicines belonging to the first category invigorate a healthy person. They are mostly aphrodisiacs and rejuvenators. To some extent, they also help in the alleviation of diseases. Similarly, medicines belonging to the second category are specifically useful for curing fever etc., but simultaneously they have aphrodisiac and rejuvenating effects. For example, the medicine '*Sarpirguḍa*' etc., which are prescribed to cure consumption are also useful as rejuvenators and aphrodisiacs; the preparation '*Togarāja*' which is used for the cure of *Pāṇḍu roga* is also a rejuvenator and *Agastya Haritaki* which is mentioned for the treatment of *Kāsa* (Bronchitis) is also a rejuvenator. Similarly, medicines which are mostly used for rejuvenation therapy, have also their effects to cure diseases and many instances to that effect are available in the concerned chapters.

This text has been interpreted in a slightly different way by some other scholars. According to them, medicines which cure diseases, for which they are primarily meant, do so by producing strength and longevity of the individual. Such effects like the production of strength and longevity are common to both categories of medicines.

A question may be raised : if the medicines belonging to the first category (those which invigorate a healthy person) cure diseases and *vice versa* then where was the need for the use of the term '*kiñcit*' (some) in *Śloka* 4 above ? Use of the term *kiñcit* implies the limitation of the effects of drugs, and therefore, drugs belonging to one category be attributed with the quality of those of the other category. This problem can

be solved by taking into consideration the fact that the medicines belonging to the first category are mostly invigoraters of a healthy person and those in the second category eradicate diseases. There are some medicines like *pāṭhā* (*cissampelos parerera*) and *Sapta-parna* (*Alstonia scholaris*) which along with their properties to cure diseases have also the rejuvenating attributes. The term *Kiñcit* in *Śloka* 4, is thus indicative of the ? Pharmacological principle to the effect that there are some medicines which are common to both the categories, eventhough they are very few in number.

Effects of Rejuvenation therapy :

दीर्घमायुः स्मृति मेधामारोग्यं तरुणं वयः ।
प्रभावर्णस्वरौदार्यं देहेन्द्रियबलं परम् ॥ ७ ॥
वाक्सिद्धिं प्रणतिं कान्तिं लभते ना रसायनात् ।
लाभोपायो हि शस्तानां रसादीनां रसायनम् ॥ ८ ॥

A person undergoing rejuvenation therapy attains longevity, memory, intellect, freedom from diseases, youth, excellence of lustre, complexion, and voice, excellent potentiality of the body and the sense-organs, *vāk-siddhi* (i. e. what he says comes true), respect and brilliance.

The means by which one gets the excellence of *rasa* (the nourishing fluid which is produced immediately after digestion etc., is known as *resāyana* or a rejuvenation therapy. [7-8]

Apart from the excellence of *rasa*, the individual is endowed with psychic excellence like sharp memory etc., by virtue of rejuvenation therapy.

Effects of Aphrodisiac therapy :

अपत्यसंतानकरं यत् सद्यः संप्रहर्षणम् ।
वाजीवातिबलो येन यात्यप्रतिहतः स्त्रियः ॥ ९ ॥
भवत्यतिप्रियः स्त्रीणां येन येनोपचीयते ।
जीर्यतोऽप्यक्षयं शुक्रं फलवद्येन दृश्यते ॥ १० ॥
प्रभूतशाखः शाखीव येन चैत्यो यथा महान् ।
भवत्यर्च्यो बहुमतः प्रजानां सुबहुप्रजः ॥ ११ ॥
संतानमूलं येनेह प्रेत्य चानन्त्यमश्नुते ।
यशः श्रियं बलं पुष्टिं वाजीकरणमेव तत् ॥ १२ ॥
स्वस्थस्योर्जस्करं त्वेतत् ।

The therapy which creates potentiality for getting offsprings for the maintenance of the continuity of the lineage, which causes instantaneous Sexual excitation, to a degree that one is capable of indulging in sexual acts with women uninterrupted

like a strong horse, and is exceedingly loved by women, which nourishes the tissue elements, by which even in old age one does not get seminal debility (i. e. the signs of seminal debility do not appear in his body) which enables one to remain (firm) like a *caitya* (a big tree) having innumerable branches, and to earn respect from people by virtue of his having procreated several children, which is conducive to his enjoying happiness and eternity in this world and beyond in view of his offsprings and which brings about longevity, beauty, strength and nourishment—is known as *Vājīkaraṇa* (aphrodisiac therapy).[9-13]

The term '*vājīkaraṇa*' is derived from the root *vāja* which means 'semen'. The therapy which produces semen in a person who is deficient in it is known as '*vājīkaraṇa*' or aphrodisiac therapy. One should not only have power to produce children, but should produce such children who, in their turn, will be able to give birth to grand children for their parents. Aphrodisiac therapy is meant to make the parents endowed with such qualities.

The term '*caitya*' stands for a big tree at the end of a village which is offered prayers by the villagers. Usually a banian tree or trees having similar religious significance, are planted at the end of the village and they are called *caityas*.

Elucidation of the two categories of Medicines :

..... द्विविधं प्रोक्तमौषधम् ।
यद्व्याधिनिर्घातकरं वक्ष्यते तच्चिकित्सते ॥ १३ ॥
चिकित्सितार्थं एतावान् विकाराणां यदौषधम् ।
रसायनविधिश्चाग्रे वाजीकरणमेव च ॥ १४ ॥

The two categories of medicines which invigorate a healthy person are described. (in this chapter) Those which help in the cure of diseases will be described later (from 3rd Chapter onwards of this section); the primary aim of these medicines is to cure diseases. The method of administration of rejuvenation and aphrodisiac therapies are described first. [13-14]

The octopartite science of Ayurveda has the following sections :
(1) *Kāya-cikitsā* or the treatment of internal diseases, (2) *Śālākya* or the treatment of diseases of the head and neck, (3) *Śalya* or surgery, (4) *Viṣagara-vairodhika praśamana* or toxicology, (5) *Bhūta-vidyā* or the treatment of psychic diseases including disease caused by evil spirits, (6) *Kaumāra-bhṛtyaka* or paediatrics, (7) *Rasāyana* or rejuvenation therapy and (8) *Vājīkaraṇa* or aphrodisiac therapy—*vide Sūtra 30:28*. From the

above, it will be seen that *Rasāyana* and *Vājīkaraṇa* are the two important sections of Ayurveda. In view of their importance and significance in the treatment of other diseases, these two categories of therapies are included in this section '*cikitsā sthāna*' which primarily deals with the '*Kāya-cikitsā* or the treatment of internal diseases.

Elucidation of *Abheṣaja* :

अभेषजमिति ज्ञेयं विपरीतं यदोषधातु ।
तदसेव्यं निषेव्यं तु प्रवक्ष्यामि यदोषधम् ॥ १५ ॥

Things which are opposite in action to those of 'medicines' are known as *Abheṣaja*. These should not be used. Only medicines which are required to be used will be described here. [15]

In *Śloka* 5 above, the term '*Abheṣaja*' is described. In the present text a further elucidation of the term is provided. They produce various types of diseases.

Types of Rejuvenation Therapy :

रसायनानां द्विविधं प्रयोगमृषयो विदुः ।
कुटीप्रावेशिकं चैव वातातपिकमेव च ॥ १६ ॥
कुटीप्रावेशिकस्यादौ विधिः समुपदेक्ष्यते ।
नृपवैद्यद्विजातीनां साधूनां पुण्यकर्मणाम् ॥ १७ ॥
निवासे निर्भये शस्ते प्राप्योपकरणे पुरे ।
दिशि पूर्वोत्तरस्यां च सुभूमौ कारयेत् कुटीम् ॥ १८ ॥
विस्तारोत्सेधसंपन्नां त्रिगर्भां सुक्षमलोचनाम् ।
घनभित्तिमृगुसुखां सुस्पष्टां मनसः प्रियाम् ॥ १९ ॥
शब्दादीनामशस्तानामगम्यां स्त्रीविवर्जिताम् ।
इष्टोपकरणोपेतां सज्जवैद्यौषधद्विजाम् ॥ २० ॥
अथोदगयने शुक्ले तिथिर्नक्षत्रपूजिते ।
मुहूर्तकरणोपेते प्रशस्ते कृतवापनः ॥ २१ ॥
धृतिस्मृतिबलं कृत्वा श्रद्धावानः समाहितः ।
विधूय मानसान् दोषान् मैत्रीं भूतेषु चिन्तयन् ॥ २२ ॥
देवताः पूजयित्वाऽग्रे द्विजातींश्च प्रदक्षिणम् ।
देवगोब्राह्मणान् कृत्वा ततस्तां प्रविशेत् कुटीम् ॥ २३ ॥
तस्यां संशोधनैः शुद्धः सुखी जातबलः पुनः ।
रसायनं प्रयुञ्जीत

According to the sages, Rejuvenation therapy is of two types from the standpoint of administration (1) '*Kuṭīprāveśika*' (which can be administered by keeping the individual inside a cottage) and (2) *Vatatapika* (which can be administered even

if the individual is exposed to the wind and the sun). The method of administration of *kuṭiprāveśika* type of rejuvenation therapy is described in the first instance.

Description of Kuṭiprāveśika type :

One should get a cottage constructed in a good site inhabited by the king, physician, brahmins, saints and those who perform virtuous acts, a place which is free from alarm, which is worthy (of abode) and where the required appliances can easily be procured. This cottage should face towards the east or the north. It should be spacious in the plinth area, and should have a high-roof. It should have three concentric courts and should be furnished with narrow ventilators. Its walls should be thick and it should be pleasant to reside in all seasons. It should be well lighted and pleasant to the mind and be free from undesirable noise etc. It should not be accessible to women. It should be equipped with all the required appliances. Physicians, medicines and *brāhmaṇas* should be readily available there.

During the sun's northern course, in the light half of the month (*śukla pakṣa*), on an auspicious day (*tithi*) with an auspicious constellation (*nakṣatra*), and favourable *muhūrta* and *karana*, a person desirous of undergoing rejuvenation therapy should enter into the cottage after shaving, endowed with the perseverance and memory, full of faith, single minded, having removed all mental afflictions, cherishing good will for all living being having worshipped the gods and *brāhmaṇas* and having performed the *pradakṣiṇā* (going round) of the gods, cows and the *brāhmaṇas*.

That individual should then be cleansed by the administration of elimination therapy. Thereafter, when he is happy and has regained his strength, the rejuvenation therapy should be administered. [16-24]

After the administration of the elimination therapy, normally the patient becomes a little weak. Therefore, proper diet (*Samśarjana krama*) should be given to the patient. By this he will regain his strength.

In the text, the term '*saṁśodhanaiḥ*' is used in plural. This implies that all the elimination therapies are to be administered to the individual. In the present context, however, only one type of elimination therapy

has to be administered to the individual, because it is specific to the rejuvenation therapy. This elimination therapy will be described in *Ślokas* 25 to 28 below.

Some scholars however, interpret this plural use in a little different way. According to them, the cleansing of the individual before administration of the rejuvenation therapy should be perfect and adequate. Therefore, the therapy prescribed in *Ślokas* 25 to 28 will have to be administered to the individual repeatedly so that his body becomes completely free from impurities. It is keeping this repeated use of therapy in view, that a plural term '*saṁsodhanaiḥ*' is used in the text.

Preparatory Elimination therapy :

..... तत्प्रवक्ष्यामि शोधनम् ॥ २४ ॥
 हरीतकीनां चूर्णानि सैन्धवामलके गुडम् ।
 वचां विडङ्गं रजनीं पिप्पलीं विश्वभेषजम् ॥ २५ ॥
 पिवेदुष्णाम्बुना जन्तुः स्नेहस्वेदोपपादितः ।
 तेन शुद्धशरीराय कृतसंसर्जनाय च ॥ २६ ॥
 त्रिरात्रं यावत् दद्यात् पञ्चाहं वाऽपि सर्पिषा ।
 सप्ताहं वा पुराणस्य यावच्छुद्धेस्तु वर्चसः ॥ २७ ॥
 शुद्धकोष्ठं तु तं ज्ञात्वा रसायनमुपाचरेत् ।
 वयःप्रकृतिसात्म्यज्ञो यौगिकं यस्य यद्भवेत् ॥ २८ ॥

Now the cleansing therapy will be described. The person after oleation and sudation therapies, should take, with hot water, the powder of *haritaki* (*Terminalia chebula*) mixed with rock-salt, *amalakī* (*Emblīca officinalis*), turmeric, guḍa, *vaca* (*Acorus calamus*), *viḍaṅga* (*Emblīca officinalis*) long pepper, and dry ginger. After the body is cleansed and the rehabilitatory diet is administered, the individual should be given barley-gruel with ghee as diet for three, five or seven nights/days, till his body is cleansed of all the old accumulated feces.

Having ascertained that the *koṣṭha* (viscera in the thoracic and abdominal cavities) is purged of all the impurities, he should be administered rejuvenation therapy suitable for him by a physician who is acquainted with the age, physical constitution and homologation of the individual. [24-28]

Three alternatives viz., three, five and seven days, have been mentioned regarding the duration of the administration of barley gruel. The three alternatives are meant for the three types of individuals, viz., those having *mṛdukoṣṭha* (laxed bowel), *madhya koṣṭha* (middle type of bowel) and *krūra-koṣṭha* (costive bowel) respectively.

Attributes of Haritaki :

हरीतकीं पञ्चरसामुष्णामलवणां शिवाम् ।
 दोषानुलोमनीं लघ्वीं विद्यादोपनपाचनीम् ॥ २९ ॥
 आयुष्यां पौष्टिकीं धन्यां वयसः स्थापनीं पराम् ।
 सर्वरोगप्रशमनीं बुद्धीन्द्रियबलप्रदाम् ॥ ३० ॥
 कुष्ठं गुल्ममुदावर्तं शोषं पाण्डूषामयं मदम् ।
 अर्शोसि ग्रहणीदोषं पुराणं विषमज्वरम् ॥ ३१ ॥
 हृद्रोगं सशिरोरोगमतीसारमरोचकम् ।
 कासं प्रमेहमानाहं स्त्रीहानमुदरं नवम् ॥ ३२ ॥
 कफप्रसेकं वैस्वर्यं वैवर्ण्यं कामलां किमीन् ।
 श्वयथुं तमकं छर्दिं क्लैव्यमङ्गावसादनम् ॥ ३३ ॥
 स्रोतोविबन्धान् विविधान् प्रलेपं हृदयोरसौः ।
 स्मृतिबुद्धिप्रमोहं च जयेच्छीघ्रं हरीतकी ॥ ३४ ॥
 (अजीर्णिनो रुक्षभुजः स्त्रीमद्यविषकर्षिताः ।
 सेवेरन्नाभयामेते क्षुत्तृष्णोष्णादिताश्च ये ॥ ३५ ॥)
 तान् गुणांस्तानि कर्माणि विद्यादामलकीष्वपि ।
 यान्युक्तानि हरीतक्या वीर्यस्य तु विपर्ययः ॥ ३६ ॥
 अतश्चास्मृतकल्पानि विद्यात् कर्मभिरीदृशैः ।
 हरीतकीनां शस्यानि भिषगामलकस्य च ॥ ३७ ॥

Haritaki (Terminalia chebula) has five tastes viz , sweet, sour pungent, bitter and astringent. It is hot (in potency). It is free from saline taste. It is good (for general health). It eliminates the *doṣas* and is light. It stimulates the power of digestion (*dīpana*) and is carminative (*pācana*). It promotes longevity and nourishment. It prevents ageing. It prevents (eradicates) all diseases and promotes intellect, sense perception and vitality.

It immediately cures *kuṣṭha* (obstinate skin diseases, including leprosy), *gulma* (phantum tumour), *udāvarta* (upward movement of the wind in abdomen), *śoṣa* (consumption), *pāṇḍu* (anemia), *mada* (intoxication), *arśas* (piles), *grahani-doṣa* (sprue syndrome), chronic and irregular fever, *hydroga* (heart diseases), diseases of the head, diarrhoea, *arocaka* (anoraxia) *prameha* (obstinate urinary diseases, including diabetes-mellitus), *anāha* (abdominal distension), recently occurred *ulāra* (obstinate diseases of abdomen, including ascites), salivation hoarseness of voice, impairment of complexion, jaundice, *krimīs* (intestinal worms), *śvayathu* (oedema),

bronchial asthma, vomiting, impotency, lassitude in the body, various types of obstructions in the channels of circulations, collection of adhesive material (like fat) around the heart and chest, and stupifaction of memory as well as intellect.

Those suffering from indigestion, taking dry food, those who are weak due to sexual indulgence, alcoholic drinks or intake of poisons, and those afflicted with hunger, thirst and heat stroke, should not use *abhaya* (*Terminalia chebula*).

Attributes of Āmalakī :

Āmalakī (*Embllica officinalis*) is endowed with the same attributes and the same actions as that of *haritakī* (*Terminalia chebula*) except in potency, (*āmalakī* is cold, *haritakī* is hot).

In view of these actions, the physician should consider the pulp (the fruit) of *haritakī* and *āmalakī*, like ambrosia. [29-37]

There are many drugs for the promotion of longevity (lit. living upto the period of thousand years). Even then, *haritakī* and *āmalakī* both are mentioned along with their attributes and actions in the beginning of this chapter, because they do not only promote longevity, but also cure many diseases. Of these two drugs, *āmalakī* is already stated to be the best drug for the maintenance of youth of an individual—*vide Sūtra* 25-40. *Haritakī* is however given priority because it is an excellent drug for the cure of many diseases in addition to its rejuvenating effect.

Haritakī has only five tastes viz., sweet, sour, pungent, bitter and astringent. It is free from the saline taste. As a matter of fact, different types of tastes are manifested because of the dominance of the different *mahābhūtas* in their composition *vide Sūtra* 26:40). This peculiar property of *haritakī* to possess only five types of tastes is because of the special way in which *mahābhūtas* combine themselves to constitute this drug. It is not that some *mahābhūtas* are absent in *haritakī*. All the matters in this world are composed of all the five *mahābhūtas*. In some, the effects of some *mahābhūtas* are manifested and in others, they are in a latent form. In *haritakī*, the effects of *mahābhūtas* responsible for the production of five types of tastes are fully manifested. It will not be possible to advance any logical or rational explanation for this specific characteristic of this drug.

Haritakī is mentioned as a panacea for all diseases in *Śloka* 30. *Haritakī*, as such, does not produce all these effects. They are manifested only by different types of (*mahābhautika*) combinations, as well as processing of this drug.

When *Haritakī* is a panacea for all the diseases, there was apparently no need for a separate mention of its curative effect on *kuṣṭha* (obstinate

skin diseases including leprosy) etc. From the mention of some selected diseases in *Slokas* 31 to 34, it should be understood that *haritaki* is specially effective in these conditions. It should not be misconstrued that this drug is effective only in these conditions, and not in others.

Haritaki is known for its laxative effect. Simultaneously it cures diarrhoea and sprue by purging out the *doṣas* sticking to the body, which are responsible for the causation of these diseases. It is with this end in view that a patient passing loose motions, in small quantities along with pain, is advised to take a purgative consisting of *haritaki* and *pippali* (*Piper longum*) in the form of a paste.

Haritaki is also mentioned as a medicine conducive to the promotion of intellect. Simultaneously, it is regarded as a corrective medicine for the stupification of intellect. Both of them appear to be the same, but the latter is mentioned with a view to emphasising the special property of this drug to correct stupification of intellect.

While *haritaki* is hot in potency, *āmalaki* is cold i. e. it produces cooling effect on the body. This is the only attribute in which *āmalaki* is different from *haritaki*. All the remaining attributes of both these drugs are identical.

Method of collection of the Drug :

ओषधीनां परा भूमिर्हिमवान् शैलसत्तमः ।
 तस्मात्फलानि तज्जानि ग्राहयेत्कालजानि तु ॥ ३८ ॥
 आपूर्णरसवीर्याणि काले काले यथाविधि ।
 आदित्यपवनच्छायासलिलप्रीणितानि च ॥ ३९ ॥
 यान्यजग्धान्यपूतीनि निर्वणान्यगदानि च ।
 तेषां प्रयोगं वक्ष्यामि फलानां कर्म चोत्तमम् ॥ ४० ॥

The best of the mountains, the Himālayas, are the excellent habitat of medicinal plants. Therefore, fruits of *haritaki* and *āmalaki* which grow on this mountain range, should be collected in proper season, when they are matured and rich with manifested *rasas* and potency by following the prescribed procedure. These fruits should have been mellowed by sun ray, wind, shade and water and un nibbled at by birds, unspoiled and unafflicted with cuts and diseases.

The method of administration of these fruits and their excellent effects will now be described, [38-40]

In *Sūtra* 25:40, it has already been stated that the Himālayas are the best of the habitats of medicinal plants. Here it is stated again with a view to emphasise upon the fact that so far as medicinal plants for rejuvenation

therapy are concerned, these should be culled only from the Himālayas and not from any other place.

For the collection of medicines, certain methods, like offering prayers to the gods etc., are prescribed. These methods are to be invariably followed before collection of drugs/herbs for rejuvenation therapy.

Brāhma rasāyana (First Type) :

पञ्चानां पञ्चमूलानां भागान् दशपलोन्मितान् ।
 हरीतकीसहस्रं च त्रिगुणामलकं नवम् ॥ ४१ ॥
 विदारिगन्धां बृहतीं पृश्निपर्णीं निदिग्धिकाम् ।
 विद्याद्विदारिगन्धाद्यं श्वदंष्ट्रापञ्चमं गणम् ॥ ४२ ॥
 विल्वान्निमन्थश्योनाकं काश्मर्यमथ पाटलाम् ।
 पुनर्नवां शूर्पण्यौ बलामेरण्डमेव च ॥ ४३ ॥
 जीवकर्षभकौ मेदां जीवन्तीं सशतावरीम् ।
 शरेलुदर्भकाशानां शालीनां मूलमेव च ॥ ४४ ॥
 इत्येषां पञ्चमूलानां पञ्चानामुपकल्पयेत् ।
 भागान् यथोक्तांस्तत्सर्वं साध्यं दशगुणेऽम्भसि ॥ ४५ ॥
 दशभागवशेषं तु पूतं तं ग्राहयेद्रसम् ।
 हरीतकीश्च ताः सर्वाः सर्वाण्यामलकानि च ॥ ४६ ॥
 तानि सर्वाण्यनस्थीनि फलान्यापोथ्य कूर्चनैः ।
 विनीय तस्मिन्निर्यूहे चूर्णानीमानि दापयेत् ॥ ४७ ॥
 मण्डूकपर्ण्याः पिप्पल्याः शङ्खपुण्याः स्रवस्य च ।
 मुस्तानां सविडङ्गानां चन्दनागुरुणोस्तथा ॥ ४८ ॥
 मधुकस्य हरिद्राया वचायाः कनकस्य च ।
 भागांश्चतुष्पलान् कृत्वा सूक्ष्मैलायास्त्वचस्तथा ॥ ४९ ॥
 सितोपलासहस्रं च चूर्णितं तुलयाऽधिकम् ।
 तैलस्य द्वादशं तत्र दद्यात्रीणि च सर्पिषः ॥ ५० ॥
 साध्यमौदुम्बरे पात्रे तत् सर्वं मृदुनाऽग्निना ।
 ज्ञात्वा लेह्यमदग्धं च शीतं क्षौद्रेण संसृजेत् ॥ ५१ ॥
 क्षौद्रप्रमाणं स्नेहार्धं तत् सर्वं घृतभाजने ।
 तिष्ठेत्संमूर्च्छितं तस्य मात्रां काले प्रयोजयेत् ॥ ५२ ॥
 या नोपरुन्ध्यादाहारमेकं मात्रा जरां प्रति ।
 पष्टिकः पयसा चात्र जीर्णं भोजनमिष्यते ॥ ५३ ॥
 वैखानसा चालखिल्यास्तथा चान्ये तपोधनाः ।
 रसायनमिदं प्राश्य बभूवुरमितायुषः ॥ ५४ ॥
 मुक्त्वा जीर्णं वपुश्चाश्रयमवापुस्तरुणं वयः ।
 वीततन्द्राक्लमश्वासा निरातङ्काः समाहिताः ॥ ५५ ॥
 मेधास्मृतिबलोपेताश्चिररात्रं तपोधनाः ।
 ब्राह्मं तपो ब्रह्मचर्यं चैरुश्चात्यन्तनिष्ठया ॥ ५६ ॥

रसायनमिदं ब्राह्ममायुष्कामः प्रयोजयेत् ।
 दीर्घमायुर्वयश्चायं कामांश्चेष्टान् समश्नुते ॥ ५७ ॥
 (इति ब्राह्मरसायनम्)

The roots of *vidārigandhā*, *bṛhatī*, *pr̥śniparnī*, *nidigdhikā* and *śvadamṣṭrā*—these five drugs are collectively known as *Vidari-gandhādya-gaṇa*. The roots of *bilva*, *agnimantha*, *śyonaka*, *kāśmārya* and *pāṭalā*—these five drugs are collectively known as *Bṛha'-pañcamūla*. The roots of *punarnavā*, both types of *śarpa-parnī*, *balā* and *eraṇḍa*—these five drugs are collectively known as *Punarnavādi-pañcamūla*. The roots of *jīvaka*, *ṛṣabhaka*, *medā*, *jīvanti* and *śatāvārī*—these five drugs are collectively known as *Jivantiya-pañcamūla*. The roots of *śara*, *ikṣu*, *darbha*, *kāśa* and *śālī*—these five drugs are collectively known as *Tṛṇa-pañcamūla*.

These five categories of drugs having five ingredients in each (in total twenty five drugs), should be taken in a measure of ten *palas* (480 gms.) each.

To this, one thousand freshly collected fruits of *haritakī* and three thousand freshly collected fruits of *āmalakī* should be added. All these drugs should be boiled with ten times of water, and when the water is reduced to one tenth, it should be filtered and the decoction should be collected. The fruits of *haritakī* and *āmalakī* should be removed of their seeds and made to a paste with a pestle and mortar. To this decoction, should be added the paste (of *haritakī* and *āmalakī*) and 192 gms. of each of the powder of *maṇḍūkāparṇī*, *pippalī*, *śaṅkhaṇḍī*, *plava*, *mustā*, *viḍaṅga*, *candana*, *aguru*, *madhuka*, *haridrā*, *vacā*, *kanaka*, *sūkṣmailā* and *tvak*, 52,800 gms. of sugar (in powder form) 6,144 ml. of til oil and 9,216 ml. of ghee. The whole thing should be boiled in a copper vessel on a low fire till it takes the consistency of a linctus, but not burnt. When it has cooled, honey should be mixed. The quantity of honey should be half of the quantity of oil and ghee taken together. The whole thing should be mixed well and kept in an earthen jar smeared with ghee. It should then be administered in proper dose at the proper time.

The quantity of this medicine, which when taken, does not interfere with the intake and digestion of the normal meal of the individual is the proper dose for that person.

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After the medicine is digested the patient should be given *śaṣṭika* type of rice with milk to eat.

Vaikhāṇasas, *Vālakhilyas* and such of the types of the hermits, by the intake of this rejuvenation therapy, attained immense longevity; they were free from the ageing effects of the body and became youthful; they were free from drowsiness, weariness, breathlessness and fear and they became single minded and were endowed with intellect, memory and strength. By the use of this therapy these ascetics became worthy of severe spiritual practices and Vedic recitation and celibacy with exceeding devotion for a long time. (Therefore), this therapy which has spiritual value, should be taken by a person who desires longevity. After having undergone this therapy, he is sure to enjoy a long span of life, youthfulness and to attain all his ambitions. [41-57].

Brāhma-rasāyana (*Second Type*) :

यथोक्तगुणानाममलकानां सहस्रं पिष्टस्वेदनविधिना पयस ऊष्मणा सुस्विन्नमनातपशुष्कमनस्थि चूर्णयेत् । तदामलकसहस्रस्वरसपरिपीतं स्थिरापुनर्नवाजीवन्तीनागबलाब्रह्मसुवर्चलामण्डूकपर्णीशतावरीशङ्खपुष्पीपिप्पलीवचाविडङ्गस्वयङ्कुसुमाभृताचन्दनागुरुमधुकमधूकपुष्पोत्पलपद्ममालतीयुवतीयूथिकाचूर्णाष्टभागसंयुक्तं पुनर्नागबलासहस्रपलस्वरसपरिपीतमनातपशुष्कं द्विगुणितसर्पिषा क्षौद्रसर्पिषा वा क्षुद्रगुडाकृतिं कृत्वा शुचौ दढे घृतभाषिते कुम्भे भस्मराशेरधः स्थापयेदन्तर्भूमेः पक्षं कृतरक्षाविधानमथर्ववेदविदा, पक्षात्यये चोद्धृत्य कनकरजतताम्रप्रवालकालायसचूर्णाष्टभागसंयुक्तमर्धकर्षवृद्ध्या यथोक्तेन विधिना प्रातः प्रातः प्रयुञ्जानोऽग्निबलमभिसमीक्ष्य, जीर्णं च पष्टिकं पयसा ससर्पिष्कमुपसेवमानो यथोक्तान् गुणान् समश्नुत इति ॥ ५८ ॥

भवन्ति चात्र—

इदं रसायनं ब्राह्मं महर्षिगणसेवितम् ।
भवत्यरोगो दीर्घायुः प्रयुञ्जानो महाबलः ॥ ५९ ॥
कान्तः प्रजानां सिद्धार्थश्चन्द्रादित्यसमद्युतिः ।
श्रुतं धारयते सत्त्वमार्षं चास्य प्रवर्तते ॥ ६० ॥
धरणीधरसारश्च वायुना समविक्रमः ।
स भवत्यविषं चास्य गात्रे संपद्यते विषम् ॥ ६१ ॥
(इति द्वितीयं ब्राह्मरसायनम् ।)

One thousand fruits of *āmalakī*, with the prescribed attributes, should be steam-boiled with the steam of water and made to a paste, after they are well-cooked. Thereafter, it

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should be dried without exposing it to sun and made to a powder by removing the seeds. This powder should be impregnated with the juice of another one thousand fruits of *āmalakī* and added with the powder of *sthīrā*, *punarnavā*, *jīvanti*, *nāgabala*, *brahma-suvarcalā*, *maṇḍūkāparṇī*, *śatāvarī*, *śaṅkhaṇḍī*, *pippalī*, *vacā*, *viḍaṅga*, *svayāṅgūpta*, *amṛtā*, *candana*, *aguru*, *madhuka*, *madhuka*, *puṣpa*, *utpala*, *padma*, *mālātī*, *yuvatī* and *yūthikā*—all measuring one-eighth of the powder of *āmalakī*. This compound should then be impregnated with the juice of 48,000 Gms. of *nāgabala* and dried in shade. To this should then be added ghee, double the quantity, or both honey and ghee so as to make it in the form of *kṣudraguḍa* (a thick syruplike consistency). This should then be kept in a clean and strong earthen jar smeared with ghee. This earthen jar should be placed underground below a heap of ashes for a fortnight. During this period, scholars well-versed in the Atharva Veda should perform rituals for its protection. After the fortnight, this jar should be removed, and the powder of gold, silver, copper, coral, black iron—all one-eighth in quantity should be added to this compound. Keeping in view the digestive power of the individual, it should be administered every morning according to the prescribed procedure in a dose of six grams and then be gradually increased every day. When the medicine is digested, he should be given *śaṣṭika* type of rice with milk and ghee to take. By doing so, one attains all the benefits already described.

Thus it is said :

This rejuvenation therapy, called *Brāhma-rasāyana*, was used by great sages. By its use, one becomes free from diseases and gains longevity and Vigour. He bears a loveable complexion and is liked by everybody. His ambitions are fulfilled and he wears a lustre like that of the moon and the sun. He is capable of retaining in memory all that he hears, and he possesses the mental faculty like that of Seers. His body becomes compact like steel (essence of mountain) and in strength, he can be likened to the wind. Even the poison becomes non-poisonous in his body. [58-61]

The fruits of *āmalakī* are to be first steam-boiled. For this purpose, inside a pot, water should be kept. On the neck of the pot grass should be spread. Over the grass, like paste for pastries, the fruits of *āmalakī* are

to be kept and covered. When heated, it gets boiled with the steam coming from below.

Details about the drugs like *Brahma suvarcalā* will be given in the 4th quarter of this chapter (paragraph 7).

This medicine should be administered to the individual according to the procedure laid down for *Kuṭī-prāveśikā* type of rejuvenation therapy.

Cyavana Prāśa :

बिल्वोऽग्निमन्थः श्योनाकः काश्मर्यः पाटलिर्बला ।
 पर्णश्चतस्रः पिप्पल्यः श्वदंष्ट्रा बृहतीद्वयम् ॥ ६२ ॥
 शृङ्गी तामलकी द्राक्षा जीवन्ती पुष्करागुरु ।
 अभया चामृता ऋद्धिर्जीवकर्षभकौ शटी ॥ ६३ ॥
 मुस्तं पुनर्नवा मेदा सैला चन्दनमुत्पलम् ।
 विदारो वृषमूलानि काकोली काकनासिका ॥ ६४ ॥
 एषां पलोन्मितान् भागाऽलुतान्यामलकस्य च ।
 पञ्च दद्यात्तदैकथ्यं जलद्रोणे विपाचयेत् ॥ ६५ ॥
 ज्ञात्वा गतरसान्येतान्यौषधान्यथ तं रसम् ।
 तच्चांमलकमुद्धृत्य निष्कुलं तैलसर्पिषोः ॥ ६६ ॥
 पलद्वादशके भृष्टा दत्त्वा चार्धतुलं भिषक् ।
 मत्स्यण्डिकायाः पूताया लेहवत्साधु साधयेत् ॥ ६७ ॥
 पट्पलं मधुनश्चात्र सिद्धशीते प्रदापयेत् ।
 चतुष्पलं तुगाक्षोर्याः पिप्पलीद्विपलं तथा ॥ ६८ ॥
 पलमेकं निदध्याच्च त्वगेलापत्रकेशरात् ।
 इत्ययं च्यवनप्राशः परमुक्तो रसायनः ॥ ६९ ॥
 कासश्वासहरश्चैव विशेषेणोपदिश्यते ।
 क्षीणक्षतानां वृद्धानां बालानां चाङ्गवर्धनः ॥ ७० ॥
 स्वरक्षयमुरोगं हृद्रोगं घातशोणितम् ।
 पिपासां मूत्रशुक्रस्थान् दोषांश्चाप्यपकर्षति ॥ ७१ ॥
 अस्य मात्रां प्रयुञ्जीत योपरुन्ध्यान्न भोजनम् ।
 अस्य प्रयोगाच्च्यवनः सुवृद्धोऽभूत् पुनर्युवा ॥ ७२ ॥
 मेधां स्मृतिं कान्तिमनामयत्वमायुःप्रकर्षं बलमिन्द्रियाणाम् ।
 स्त्रीषु प्रहर्षं परमस्निवृद्धिं वर्णप्रसादं पवनानुलोम्यम् ॥ ७३ ॥
 रसायनस्यास्य नरः प्रयोगाल्लभेत जीर्णोऽपि कुटीप्रवेशात् ।
 जराकृतं रूपमपास्य सर्वं विभर्ति रूपं नवयौवनस्य ॥ ७४ ॥
 (इति च्यवनप्राशः ।)

Bilva, agnimantha, śyonāka, kāśmārya, pātali, balā, śālaparnī, pr̥śniparnī, māṣaparnī, mudgaparnī, pippalī, śvadamśīrā, br̥hatī, kaṇṭakārī, śṛṅgī, tamalakī, drākṣā, jīvanti, puṣkara, aguru, abhaya, ṛddhi, jīvaka, ṛṣabhaka, śaṭī, musta, punarnavā, medā, elā, candana

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utpala, *vidārī*, roots of *vṛṣa*, *kākolī* and *kākanāsika*—forty grams each of them should be added with five hundred fruits of *āmalakī* and all together should be boiled in 12.288 Ltrs. of water. when it is fully boiled i. e. when the juice of medicines have come to the water, the decoction and the fruits of *āmalakī* should be taken out. The fruits of *āmalakī* should, after the removal of their seeds, be fried in 576 Gms. of ghee and oil. This should be added to the decoction. This paste, along with 2.400 Kilos of pure sugar *matsyaṇḍikā*, should be boiled with the decoction earlier obtained, until such time as it takes the consistency of a linctus. When it has cooled, 288 Gms. of honey 192 Gms. of *tugākṣīrī*, 96 Gms. of *pippalī* and 48 Gms. each of *tvak*, *elā*, *patra* and *keśara* should be added. This is called

Cyavana prāśa.

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This is one of the excellent rejuvenators. It is exceedingly useful in curing bronchitis and asthma. It is a body-builder of persons suffering from consumption, specially of old people and children. It alleviates the *doṣas* of patients suffering from loss of voice, diseases of chest, heart disease, gout, morbid thirst, and the defects of urine as well as semen. It should be used in such a dose as would not interfere with the normal meals. By the use of this medicine, Cyavana, who had become exceedingly old, became young once again.

Administration of this rejuvenation therapy promotes intellect, memory, lustre, immunity to diseases, longevity, strength of sense organs, sexual excitement, great stimulation of digestive, clarity of complexion, and downward movement of *vāyu*. By using this therapy according to *Kuṭī-prāveśika* method (while residing in a cottage), even an old man shades all his ageing infirmities and emerges with fresh youthful complexion. [62-74]

Āmalaka Rasāyana :

अथामलकहरीतकीनामामलकबिभीतकानां हरीतकीबिभीतकानामामलक-
हरीतकीबिभीतकानां वा पलाशत्वग्गवनद्धानां मृदाऽवलिप्तानां कुकूलस्विन्नाना-
मकुलकानां पलसहस्रमुलूखले संपोथ्य दधिघृतमधुपलतैलशर्करासंयुक्तं भक्षये-
दन्नभुग्यथोक्तेन विधिना; तस्यान्ते यवाग्वादिभिः प्रत्यवस्थापनम्, अभ्यङ्गोत्सा-

दनं सर्पिषां यवचूर्णैश्च, अयं च रसायनप्रयोगप्रकर्षो द्विस्तावदग्निबलमभिसमी-
क्ष्य, प्रतिभोजनं यूषेण पयसा वा बष्टिकः ससर्पिष्कः, अतः परं यथासुखविहारः
काममक्ष्यः स्यात् । अनेन प्रयोगेणर्षयः पुनर्युवत्वमवापुर्वभूवुश्चानेकवर्षशतजी-
विनो निर्विकाराः परं शरीरबुद्धीन्द्रियबलसमुदिताश्चेरुश्चात्यन्तनिष्ठया
तपः ॥ ७५ ॥

(इति चतुर्थामलकरसायनम् ।)

Āmalaka and *haritaki*, or *āmalaka* and *bibhitaka*, or *haritaki* and *bibhitaka*, or *āmalaki*, *haritaki* and *bibhitaka*,—any one of these recipes, should be tied inside the bark of *palāśa*, which should be smeared with mud. The whole thing should be boiled with cow-dung cake fire. Thereafter, stones should be removed from these fruits, and the pulp should be taken in a dose of 48.000 Kilo and crushed properly, in pestle and mortar. This paste should be taken by adding equal quantity of curd, ghee, honey, til paste, oil and sugar. This should be administered according to the procedure laid down and during this period, the patient should not be given any food. Thereafter, he should return to the normal mode of diet gradually, after taking gruel etc. During this period, he should be given massage and unction with ghee and the powder of barley. Two such courses of rejuvenation therapy should be administered, keeping in view the power of digestion of the individual. He should thereafter resort to meals containing *śaṣṭika* type of rice and ghee along with soup or milk. Thereafter, he should be left free to resort to regimens liked by him and take food desired by him. By the administration of this rejuvenation therapy, the sages regained their youth and lived for many hundreds of years free from diseases, and with great devotion, practised penance, endowed with the excellence of the body, the intellect, and normal functioning of the senses. [75]

The individual taking rejuvenation therapy, is prescribed *śaṣṭika* type of rice with ghee along with soup or milk. The five alternatives, soup and milk are mentioned here with a view to make a choice to suit the weak and strong digestive power respectively that is to say, the one with weaker digestive power should take the prescribed diet with soup, the one with a stronger power, should take it with milk.

Recipe of Haritaki :

हरीतक्यामलकविभीतकपञ्चपञ्चमूलनिर्यूहे पिप्पलीमधुकमधूककाकोलीक्षीर-
काकोल्यात्मगुप्ताजीवकर्षभकक्षीरशुक्लाकल्कसंप्रयुक्तेन विदारीस्वरसेन क्षीराष्ट-
गुणसंप्रयुक्तेन च सर्पिषः कुम्भं साधयित्वा प्रयुञ्जानोऽग्निबलसमां मात्रां जीर्णे च
क्षीरसर्पिभ्यां शालिषष्टिकमुष्णोदकानुपानमश्नन्नाग्याधिपापाभिचारव्यपगत-
भयः शरीरेन्द्रियबुद्धिबलमतुलमुपलभ्याप्रतिहतसर्वारम्भः परमायुरवाप्नु-
यात् ॥ ७६ ॥

(इति षष्ठमो हरीतकीयोगः ।)

A decoction should be prepared of *haritaki*, *amalaki*, *biḥhita* and five groups of *pañcamūlas* (*vidārigandha*), *brhati*, *prśni-
parṇi*, *nidigdhikā*, *śvadamṣṭrā*, *bilva*, *agnimantha*, *śyonaka*, *kāśmārya*,
pātālā, *punarnavā*, *mudgaparṇi*, *māṣaparṇi*, *balā*, *eraṇḍā*, *jivaka*,
ṛsbhaka, *medā*, *jīvanti*, *śatāvari*, *śara*, *iṅṣu*, *darbha*, *kāśa* and
śali—c. f. verses 42 to 45 of this chapter). To this decoction,
the paste of *pippali*, *madhuka*, *madhūka*, *kākoli*, *kṣīrakākoli*, *ātma-
guptā*, *jivaka*, *ṛsbhaka* and *ksīraśuklā* should be added, and to
this, the juice of *vidāri*, eight times of milk and 24, 576 Kilo of
ghee should be added and boiled. This recipe should be
administered in a dose harmonious with the power of diges-
tion, and after it is digested, the individual should be advised
to take *śali* and *ṣaṣṭika* types of rice along with milk and ghee.
Hot water should be given to him as post-prandial potion.
By this therapy, one becomes free from the consequences of
old age, disease, sins and effects of black magic, and he be-
comes endowed with unrivalled strength of body, senses as
well as intelligence. He develops powers to see through the
completion of all projects in hand and leads a long life. [76]

Another Recipe of Haritaki :

हरीतक्यामलकविभीतकहरिद्रास्थिराबलाविडङ्गामृतवल्लीविश्वभेषजमधुक-
पिप्पलीसोमवल्कसिद्धेन क्षीरसर्पिषा मधुकशर्कराभ्यामपि च सन्नीयामलकस्व-
रसशतपरेपोतमामलकचूर्णमयश्चूर्णचतुर्भागसंप्रयुक्तं पाणितलमात्रं प्रातः प्रातः
प्राश्य यथोक्तेन विधिना सायं मुद्गयूषेण पयसा वा ससर्पिष्कं शालिषष्टिकाक्षम-
श्रीयान्, त्रिवर्षप्रयोगादस्य वर्षशतमजरं वयस्तिष्ठति, श्रुतमवतिष्ठते, सर्वामयाः
प्रशाम्यन्ति, विषमविषं भवते गात्रे, गात्रमश्मवत् स्थिरीभवति, अधृष्यो
भूतानां भवति ॥ ७७ ॥

भवन्ति चात्र—

यथाऽमराणाममृतं यथा भोगवतां सुधा ।

तथाऽभवन्महर्षीणां रसायनविधिः पुरा ॥ ७८ ॥

न जरां न च दौर्बल्यं नातुर्यं निधनं न च ।

जम्बुर्वर्षसहस्राणि रसायनपराः पुरा ॥ ७९ ॥

न केवलं दीर्घमिहायुरश्नुते रसायनं यो विधिवन्निषेवते ।

गतिं स देवर्षिनिषेवितां शुभां प्रपद्यते ब्रह्म तथेति चाक्षयम् ॥ ८० ॥

Haritaki, āmalakī, bibhītaka, haridrā, sthirā, balā, viḍaṅga, amṛtavallī, viśvabheṣaja, madhuka, pippalī, somabalka—these drugs should be cooked with ghee extracted from milk and added with honey and sugar. To this, *āmalaka* which is impregnated with hundred times juice of the same fruit (*āmalaka*) and the powder of iron one-fourth in quantity, should be added. Following the prescribed procedure, this recipe should be taken every morning in a dose of 12 Gms. In the evening, *śālī* or *śaṣṭika* type of rice, mixed with ghee or milk, or the soup of *mudga* should be taken. By the administration of this therapy for three years, the individual becomes free from old age for 100 years. He develops the power to recollect anything he hears. All his diseases are eradicated and even poisons become nonpoisonous in his body. His body becomes compact like a stone and he attains invincibility.

Thus it is said :

As the ambrosia is to the gods and as the nectar is for serpents, so in ancient times, this rejuvenation therapy became useful to the great sages. It kept them free from old age, weakness, diseases and death and they lived for thousands of years by the intake of this rejuvenating drug.

He who makes use of this rejuvenation therapy, according to the prescribed procedure, not merely enjoys long life in this world, but also after death enjoys the auspicious life of the *devas* and *ṛṣis* and gets submerged in immutable Brahman. [77-80]

In the above recipe, the ratio of the three constituents should be : decoction of *haritaki*—1 : milk : ghee.

1]

The rejuvenation therapy not only help in the maintenance of a long life free from diseases, but it also makes the mind pure which helps the individual to attain salvation, as described above.

तत्र श्लोकः—

अभयामलकीयेऽस्मिन् षड्योगाः परिकीर्तिताः।

रसायनानां पितृसिद्धानामायुर्धनुर्वर्तते ॥ ८१ ॥

To sum up :—

In this quarter dealing with *abhaya* and *amalaki*, six recipes for rejuvenation therapy are described. By the administration of these recipes the life of the great *siddhas* (those who have attained perfection) was prolonged. [81]

इत्यश्वेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने

रसायनाध्यायेऽभयामलकीयो नाम

रसायनपादः प्रथमः ॥ १ ॥

Colophon

Thus, ends the first quarter dealing with *abhaya* and *amalaki* of the Chapter on Rejuvenation Therapy of the Section on Therapeutics of the work of Agniveśa redacted by Garaka.

इत्यश्वेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने
रसायनाध्यायेऽभयामलकीयो नाम
रसायनपादः प्रथमः ॥ १ ॥

Lord Panvarasa Arya said, "Listen to me, O! persons desirous for vitality: the rejuvenation therapy is like ambrosia

C. I. 7

Chapter 1 : 2

SECOND QUARTER OF THE CHAPTER ON
REJUVENATION THERAPY

रसायनाध्याये द्वितीयः पादः

अथातः प्राणकामीयं रसायनपादं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the second quarter of the Chapter on rejuvenation therapy beginning with the term *prāṇakāma* (desirous for vitality).

Thus said lord Ātreya. [1-2]

In the previous quarter, the rejuvenating effects of *āmalakī* etc., are described. In the present quarter also the rejuvenating effects of *āmalakī* etc., are being spelt out. Since they deal with similar topics, they are described in succession. As this quarter begins with the term '*prāṇakāma*' (desirous for vitality) it is known as *prāṇakāmīya*.

The importance of rejuvenation therapy :

प्राणकामाः शुश्रूषध्वमिदमुच्यमानममृतमिवापरमदितिसुतहितकरमचिन्त्या-
द्भुतप्रभावमायुष्यमारोग्यकरं वयसः स्थापनं निद्रातन्द्राश्रमक्लमालस्यदौर्ब-
ल्यापहरमनिलकफपित्तसाम्यकरं स्थैर्यकरमबद्धमांसहरमन्तरग्निसन्धुक्षणं
प्रभावर्णस्वरोत्तमकरं रसायनविधानम् । अनेन च्यवनादयो महर्षयः पुन-
र्युवत्वमापुर्नारीणां चेष्टतमा बभूवुः, स्थिरसमसुविभक्तमांसाः, सुसंहतस्थिर-
शरीराः, सुप्रसन्नचलवर्णेन्द्रियाः, सर्वत्राप्रतिहतपराक्रमाः, क्लेशसहाश्च । सर्वे
शरीरदोषा भवन्ति ग्राम्याहारादम्ललवणकटुकक्षारशुष्कशाकमांसतिलपलल-
पिष्टान्नभोजिनां विरूढनवशूकशमीधान्यविरुद्धासात्मयरूक्षक्षाराभिष्यन्दिभोजिनां
क्लिन्नगुरुपूतिपर्युषितभोजिनां विषमाध्यशनप्रायाणां दिवास्वप्नस्त्रीमद्यनित्यानां
त्रिषमातिमात्रव्यायामसंक्षोभितशरीराणां भयक्रोधशोकोभमोहायासबहुला-
नाम् ; अतोनिमित्तं हि शिथिलीभवन्ति मांसानि, विमुच्यन्ते सन्धयः, विदह्यते
रक्तं, विष्यन्दते चानल्पं मेदः, न सन्धीयतेऽस्थिषु मज्जा, शुक्रं न प्रवर्तते, क्षय-
मुपैत्योजः, स एवंभूतो ग्लायति, सोदति, निद्रातन्द्रालस्यसमन्वितो निरुत्साहः
श्वसिति, असमर्थश्चेष्टानां शारीरमानसीनां, नष्टस्मृतिबुद्धिच्छायो रोगाणा-
मधिष्ठानभूतो न सर्वमायुरवाप्नोति । तस्मादेतान् दोषानवेक्षमाणः सर्वान्
यथोक्तानहितातपास्याहारविहारान् रसायनानि प्रयोक्तुमर्हतीत्युक्त्वा भगवान्
पुनर्वसुरात्रेय उवाच—॥ ३ ॥

Lord Punarvasu Ātreya said, "listen to me, O ! persons desirous for vitality : the rejuvenation therapy is like ambrosia

I]

and is beneficial to the gods, the sons of Aditi. It has unimaginable and wonderful (beneficial) effects. It promotes life, maintains positive health, preserves youth and cures morbid sleep, drowsiness, physical as well as mental fatigue, laziness and weakness. It maintains proper balance among *Vāta*, *kapha* and *pitta*; it produces stability, cures slothness of the muscles, stimulates the enzymes responsible for digestion and metabolism and brings about excellence in lustre, complexion as well as voice. By the administration of this therapy, the great sages like Cyavan etc. regained their youth and were liked most by women. Their muscles became compact, even and well proportioned. Their bodies became compact and stable. They were endowed with excellence of strength, complexion and senses. They were persons of unchallengeable prowess everywhere. They developed powers of resistance to hardships.

“All the defects in the body are caused by the following :—

- (1) Intake of substandard (*grāmya*) diet and ingredients of food which are sour, saline, pungent and alkaline;
- (2) Intake of dry vegetables, meat, sesame seeds, paste of sesame seeds and pastries; and
- (3) Intake of germinated cereals and pulses, freshly harvested corns with bristles and pulses, ingredients which are mutually contradictory, unwholesome and ununctuous, saline and *abhiṣyandi* (those which obstruct the channels of circulation);
- (4) Intake of softened, heavy, putrid and stale food.

Physical defects are manifested also in the following type of persons :—

- (1) Those who mostly indulge in irregular intake of food or taking food before the previous meal is digested;
- (2) Those who are addicts to day sleep, sexual enjoyment with women and alcoholic drinks;
- (3) Those who expose their physique to the strain of irregular and excessive exercise; and
- (4) Those who are subjected to excess of fear hunger, grief, greed, infatuation and overwork.

Because of the above mentioned factors, the muscles become flabby, joints become vitiated and the fat which is accumulated in excess gets liquified. In such persons the marrow does not remain intact inside the (hollow part of) bones, there is impairment in the ejaculation of semen and the *ojas* (vital fluid) undergoes diminution. In such circumstances, he feels exhausted, languid and falls a victim to excess of (morbid) sleep, drowsiness and laziness. He loses initiative, gets *dyspnoea*, and he becomes incapable of physical and mental work. He also loses his memory, intellect and complexion and becomes an abode of diseases. Thus, he fails to enjoy the full span of his life. In view of all these miseries, one should give up all types of unwholesome diet and regimens and should undergo rejuvenation therapy. Lord Punarvasu Atreya continued his discourse (as follows). [3]

In the text, *nidrā-hara* (lit. taking away sleep) is considered to be one of the attributes of rejuvenation therapy. This term is explained in two different ways. According to one school, the rejuvenation therapy takes away the morbid sleep and according to another school, administration of rejuvenation therapy endows godliness in human beings and therefore, they like the gods always remain awake without any sleep. The term "*tandrā*" or drowsiness is defined in *Suśruta: Śārira* 4:49 as follows: "When a person becomes incapable of perceiving the objects of senses, when he feels heaviness, yawning and mental fatigue and when he feels sleepy, this condition is called "*tandrā*" or drowsiness."

In the text, a mythological topic is discussed, according to which great sages like Gyavana regained their youth by the administration of rejuvenation therapy. This story is narrated here only with a view to impressing upon the readers about the utility of the therapies to be discussed later.

Āmalakaghṛta :

आमलकानां सुभूमिजानां कालजानामनुपहतगन्धवर्णरसानामापूर्णांरसप्रमाणचौर्याणां स्वरसेन पुनर्नवीकलकपादसंप्रयुक्तेन सपिषः साध्येदाढकम्, अतः परं चिदासीस्वरसेन जीवन्तीकलकसंप्रयुक्तेन, अतः परं चतुर्गुणेन पयसा वलाति-वलाकषायेण शतावरीकलकसंयुक्तेन, अनेन क्रमेणैकैकं शतपाकं सहस्रपाकं वा शर्कराक्षौद्रचतुर्भागसंप्रयुक्तं सौवर्णं राजते, मार्तिके वा शुचौ ददे, घृतभाविते कुम्भे स्थापयेत् ; तद्यथोक्तेन विधिना यथाश्रिः प्रातः, प्रातः प्रयोजयेत्, जीर्णं च क्षीरसर्पिर्म्यां शालिषष्टिकमश्नीयात् । अस्य प्रयोगाद्वर्षशतं वयोऽजरं तिष्ठति, श्रुतमवतिष्ठते, सर्वामयाः प्रशाम्यन्ति, अप्रतिहतगतिः स्त्रीषु, अपत्यवान् भवतीति ॥ ४ ॥

I.1.1

भवतश्चात्र— गिरिसारसारं स्थिरेन्द्रियं चातिबलेन्द्रियं च
 बहुचक्षुरीरं अश्विपुत्रैरतिकान्तरूपं प्रशस्तिपूजासुखचित्तभाक् च ॥ ४ ॥
 वलं महद्वर्णविशुद्धिरया स्वरो घनौघस्तनितानुकारी ।
 भवत्यपत्यं विपुलं स्थिरं च समञ्जसो योगमिमं नरस्य ॥ ६ ॥
 (इत्यामलकघृतम् ।)

One *ādhaka* (3.072 ltr.) of ghee should be boiled with the paste of *punarnavā*, one-fourth in quantity of ghee and the juice of *āmalaki* four times the quantity of ghee. Fruits of *āmalaki* should be collected from trees which are grown in good soil. These fruits should be seasonal. Their smell, colour and taste should not have been impaired and they should be full in juice, size and potency. Thereafter, this ghee should be boiled with the juice of *vidari* and the paste of *Jivanti*. Thereafter, it should again be boiled with milk four times its quality and the decoction of *balā* and *atibalā* as well as the paste of *śatāvārī*. In this manner, this ghee should be boiled consecutively for 100 times or 1000 times. Thereafter, it should be mixed with sugar and honey, one-fourth in quantity and kept in a clean, strong and gheesmeared jar made of gold, silver or mud. Following the prescribed procedure and taking into consideration the digestive power, this medicine should be administered (in proper quality) every morning, and after digestion the individual should be given *sali* or *śastika* types of rice, to take with milk and ghee. By the administration of this recipe, the person lives for 100 years free from old age. Whatever he learns, he remembers and he is cured of all diseases. He acquires an unimpaired sexual potency and is blessed with progeny.

Thus it is said :—
 A robust physique, strong like iron, stability and sharpness of sense organs, invincibility by others, exceedingly charming personality, respect, honour, mental happiness, enormous strength, bright complexion, exceedingly sound voice resembling that of a thunderous cloud and healthy offsprings in plenty—these are the outcomes of this therapy. (4-6)

According to the text, the ghee is required to be medicated for 100 times or 1000 times. Three types of juices and pastes are prescribed for

processing this ghee. If it is to be processed for 100 times, then this is to be repeated in all the three types of juices and pastes separately. Thus, it has to be boiled for 300 times. For the preparation of this recipe, the ghee has to be repeatedly boiled with pastes of drugs. Plenty of ghee will, thus, adhere to these pastes during the process of filtering and this will mean considerable loss in the quantity of ghee. However, this loss has to be sustained if this recipe is to be prepared according to the prescriptions of the text.

In the text it is mentioned that the medicated ghee after preparation should be stored in a jar prepared of gold, silver or mud in order of preference. It is keeping in view the therapeutic effects of the material used in the storing-jar that the three types are mentioned here. If it is only the question of storing in any vessel, then there was no need to mention golden or silver jars when earthen jars are so easily available.

This recipe is prescribed in the text to be used by the patient admitted to a cottage; the procedure is known as *Kuṭi prāveśika vidhi*.

Āmalaka avaleha

आमलकसहस्रं पिप्पलीसहस्रासंप्रयुक्तं पलाशतरुणक्षारोदकोत्तरं तिष्ठेत्,
तदनुगतक्षारोदकमनातपशुष्कमनस्थि चूर्णीकृतं चतुर्गुणाभ्यां मधुसर्पिर्भ्यां
संनीय शर्कराचूर्णचतुर्भागसंप्रयुक्तं घृतभाजनस्थं षण्मासान् स्थापयेदन्तर्भूमेः ।
तस्योत्तरकालमग्निबलसमां मात्रां खादेत् । पौर्वाहिकः प्रयोगो नापराह्निकः,
सात्म्यापेक्षश्चाहारविधिः । अस्य प्रयोगाद्द्वर्षशतमजरं वयस्तिष्ठतीति समानं
पूर्वेण ॥ ७ ॥

(इत्यामलकावलेहः ।)

1000 fruits of *āmalaki* and 1000 fruits of *pippali* should be impregnated with the water of the alkali extracted from a "young" *palāśa* tree. When these are fully impregnated with the alkaline water and dried in shade (not exposed to sun), the seeds of the fruits should be removed and the pulp should be made to a powder. To this powder, four times of honey and ghee should be added and the whole thing should be mixed with the powder of sugar, 1/4th in quantity. The recipe, thus prepared, should be kept inside a ghee-smeared jar and this jar should be stored under ground for 6 months. After the expiry of this period, it should be taken by the person in an appropriate dose that suits his digestive capacity in morning hours. It should not be taken in the afternoon. Diet which is wholesome to the patient should be given. By the administration of this recipe, one lives for 100 years

without attaining old age. The recipe as good as the one prescribed in the preceding verses (*Āmalakaghṛta*). (7)

For the preparation of alkalies, a *taruṇa* (young i. e. tender) tree of *palāśa* is required to be used. The epithet "*taruṇa*" eliminates the usefulness of too old or too small a tree of *palāśa* for the purpose of extraction of alkalies. The first flowering of a tree is considered to be the sign of the advent of its youth.

The fruits of *āmalakī* and *pippalī* are to be impregnated with the alkaline water. This alkaline water should be added in sufficient quantity so that the fruits remain fully submerged within.

Amalaka cūrṇa

आमलकचूर्णाढकमेकविंशतिरात्रमामलकस्वरसपरिपीतं मधुघृताढकाभ्यां
द्वाभ्यामेकीकृतमष्टभागपिप्पलीकं शर्कराचूर्णचतुर्भागसंप्रयुक्तं घृतभाजनस्थं
प्रावृषि भस्मराशौ निदध्यात्; तद्वर्षान्ते सात्त्व्यपथ्याशी प्रयोजयेत्; अस्य
प्रयोगाद्वर्षशतमजरमायुस्तिष्ठतीति समानं पूर्वेण ॥ ८ ॥

(इत्यामलकचूर्णम् ।)

One *adhaka* (3.072 Kg.) of the powder of *amalaka* should be impregnated with the juice of *amalaka* for 21 nights. To this one *adhaka* (3.072 Ltr.) of honey and ghee each should be added. The whole thing should be mixed properly, and to this, the powder of *pippalī* and the powder of sugar representing one-eighth and one-fourth thereof in quantity should be added and mixed. This should be kept inside a ghee-smear jar and stored inside a heap of ashes during the rainy season. After the rains, it should be used by a person with a controlled wholesome diet conducive to his health. By the administration of this recipe, the person lives for 100 years free from old age. [8]

Vidāṅgavaleha

विडङ्गतण्डुलचूर्णानामाढकमाढकं पिप्पलीतण्डुलानामध्यर्धाढकं सितोप-
लायाः सर्पिस्तैलमध्वाढकैः षडभिरेकीकृतं घृतभाजनस्थं प्रावृषि भस्मराशाविति
सर्वसमानं पूर्वेण यावदाशौः ॥ ९ ॥

(इति विडङ्गावलेहः ।)

One *adhaka* (3.072 Kg.) of the powder of the grains of *Vidāṅga* and *pippalī*, 1-1/2 *adhaka* (4.608 Gm) of sugar, six *adhakas* (18.432 Kg) of ghee, til oil and honey, taken together, should be mixed well and kept inside a ghee-smear jar. This jar should be stored inside a heap of ashes during

the rainy season and given to the patient on the lines suggested above it. It produces all the therapeutic effects mentioned in the preceding paragraph and verses 5 and 6 above. [9]

Another recipe of *Āmalakī avalēha* :

यथोक्तगुणानाममलकानां सहस्रमाद्रपलाशद्रोण्यां सपिधानायां वाष्पमनुद-
मन्त्यामारण्यगोमयाग्निभिरुपस्वेदयेत्, तानि सुस्विन्नशीतान्युद्धतकुलकान्यापो-
थ्यादकेन पिप्पलीचूर्णानामदकेन च विडङ्गतण्डुलचूर्णानामध्वर्धेन चादकेन
शर्कराया द्वाभ्यां द्वाभ्यामादकाभ्यां तैलस्य मधुनः सर्पिषश्च संयोज्य शुचौ द्दहे
घृतभाविते कुम्भे स्थापयेदेकविंशतिरात्रम् अत ऊर्ध्वं प्रयोगः, अस्य प्रयोगा-
द्दर्शतमजरमायुस्तिष्ठतीति समानं पूर्वेण ॥ १० ॥

(इत्यामलकावलेहोऽपरः ।)

1000 fruits of *āmalakī* having the attributes described earlier (in paragraph 4) should be kept inside a drum prepared of a green *pālāśa* tree. It should have a cover and it should be ensured that the steam from inside does not go out through any opening. This drum should be put on fire of the forest cowdung cake. When these fruits are fully baked, they should be allowed to cool down, and thereafter, their seeds should be removed. The pulp should thereafter be made to a paste and taken in the quantity of one *adhaka* (3.072 Kg.). To this one *adhaka* (3.072 Kg.) of *pippalī cūrṇa* and 1-1/2 *adhaka* (4.608 Kg.) of the powder of the grain of *Vidāṅga*, 2 *adhakas* (6.144 Kg.) of sugar and 2 *adhakas* (6.144 Kg.) of til oil, honey and ghee should be added. The recipe should, thereafter, be kept inside a clean, strong ghee-smeared jar for 21 nights. Thereafter, it should be administered. By the use of this recipe, one lives for 100 years free from old age and gets such other benefits as are described in para 4 and verses 5 and 6 above.

Nagabala rāsāyana :

धन्वनि कुशास्तोर्णे स्निग्धकृष्णमधुरसृत्तिके सुवर्णवर्णसृत्तिके वा व्यपगत-
त्रिपश्चापदपवनसलिलाग्निदोषे कर्षणवल्मीकश्मशानचैत्योपरावसथवजिते देशे
यथर्तुसुखपवनसलिलादित्यसेविते जातान्यनुपहतान्यनध्यारूढान्यवालान्यजी-
र्णान्यधिगतवीर्याणि शीर्णपुराणपर्णान्यसंजातान्यपर्णानि तपसि तपस्ये वा मासे
शुचिः प्रयतः कृतदेवार्चनः स्वास्ति वाचयित्वा द्विजातीन् चले सुमुहूर्तं नागव-
लामूलान्युद्धरेत्, तेषां सुप्रक्षालितानां त्वक्पिण्डमात्रमात्रमक्षमात्र वा श्लक्ष्णपि-
ष्टमालोज्य पयसा प्रातः प्रयोजयेत्, चूर्णीकृतानि वा पिबेत् पयसा, मधुसर्पिभ्यां

वा संयोज्य भक्षयेत्, जीर्णे च क्षीरसर्पिर्भ्यां शालिषष्टिकमश्नीयात् । संवत्सर-
प्रयोगादस्यवर्षशतमजरं वयस्तिष्ठतीति समानं पूर्वेण ॥ ११ ॥

(इति नागवलारसायनम् ।)

Roots of *nāgabalā* should be collected from a field having the following characteristics :

1. It should be located in *Jāṅgala deśa* (arid zone);
2. *Kuśa* plants should have thickly grown in this field;
3. The earth of the field should be unctuos, black and sweet or it should be golden in colour;
4. The field should be free from poisons, wild animals and the faults of wind, water and fire;
5. It should not be a cultivated land; it should not have ant-hills; it should not be a crematorium; it should not have a *cattya* (sacred temple); it should not be *uśara* (saline) land and it should not have residential houses; and
6. This land should have been exposed to wind, water and sun according to different seasons.

The plants of *nāgabalā* should have the following characteristics :

1. They should not have been injured;
2. There should not be any big tree by their side (*adhyārūḍha*) to afflict them;
3. They should neither be too young, nor too old;
4. They should be full of *vīrya* (potency); and
5. Their leaves should have withered and become old, and fresh leaves should not have appeared.

Such plants of *nāgabalā* should be collected in the month of *tapas* or *māgha* (January–February) and *tapasya* or *phālguna* (February–March) by a person who is clean, *prayata* (devoted) who has offered prayer to the gods, when persons who are *dvijātis* (*brahmaṇas*, *kṣatriyas* and *vaiśyas*) have recited *svasti-vācana* (auspicious invocation) and when the *muhūrta* is also auspicious, viz., the *cala* or *indra muhūrta*. These roots of *nāgabalā* should be well-cleaned and its bark should be made to a thin paste. This paste should be taken in the form of a bolus of the size of a mango or *akṣa* (*bibhṛtaka*) and mixed with milk. This milk should be taken in the morning. This root-bark of *nāgabalā* can also be made a powder, mixed with milk and taken. This powder can also be mixed with honey

and taken. After its digestion, the person should take food consisting of *śāli* or *ṣaṭṭika* type of rice mixed with milk and ghee. If this recipe is taken for one year, then the person lives for one hundred years, free from old age and he will get such other benefits as are described in para 4 and verses 5 and 6 above. [11]

This recipe is prescribed in the dose of one *āmra* or one *akṣa*. The fruit of *āmra* (mango) is one *pala* (48 Gm) in weight and the fruit of *akṣa* is one *karṣa* (12 Gm) in weight.

Other recipes

बलातिबलाच्चन्दनागुरुधवतिनिशब्दिरशिशपासनस्वरसाः पुनर्नवान्ताश्चौ-
षधयो दश नागबलया व्याख्याताः । स्वरसानामल भे त्वयं स्वरसविधिः--
चूर्णानामाढकमाढकमुदकस्याहोरात्रस्थितं मृदितपूतं स्वरसवत् प्रयोज्यम् ॥१२॥

The juice of *balā*, *atibalā*, *candana*, *aguru*, *dhava*, *tiniśa*, *khadira*, *śiṃśapā* and *asana*, and the ten drugs ending with *punarnavā* viz., *amṛtā*, *abhaya*, *dhātri*, *mukta-rāsna*, *sreyasī*, *śvetā*, *atirasa*, *maṇḍūkāparṇī*, *sthirā* and *punarnavā*, should be used according to the method described for *nāgabalā*. [These will produce similar effects]. If the juice of the above mentioned plants is not available, then for the preparation of their juice the following special methods should be adopted :

The powder of the plant should be taken in the dose of one *ādhaka* (3.072 Kg.) and to this one *ādhaka* (3.072 Ltr.) of water should be added and kept for one day and night (24 hours). Thereafter, it should be squeezed by hand and filtered. The liquid that comes out after filtration should be used like juice. [12]

In *Sūtra* 4:18, ten drugs prescribed for the prevention of aging (*vayaḥ sthāpana*) are to be used in the above recipe. This is indicated by the term "*punarnavāntāḥcauśadhayo daśa*."

The recipes described above are to be administered on the lines suggested for *nāgabalā* in paragraph 11 above; the diet also is the same as prescribed therein.

Bhallātaka kṣīra :

भल्लातकान्यनुपहतान्यनामयान्यापूर्णरसप्रमाणवीर्याणि पक्वजाम्बवप्रकाशानि
शुचौ शुक्ले वा मासे संगृह्य यवपल्ले माषपल्ले वा निधापयेत्, तानि चतुर्मास-
स्थितानि सहसि सहस्ये वा मासे प्रयोक्तुमारभेत शीतस्निग्धमधुरोपस्कृतशरीरः ।
पूर्वं दशभल्लातकान्यापोथ्याष्टगुणेनाम्भसा साधु साधयेत्, तेषां रसमष्टभागा-
वशेषं पूतं सपयस्कं पिबेत् सर्पिषाऽन्तर्मुखमभ्यज्य । तान्येकैकभल्लातकोत्कर्षा-

पक्ष्मण दशभल्लातकान्यात्रिशतः प्रयोज्यानि, नातः परमुत्कर्षः । प्रयोगविधानेन सहस्रपर एव भल्लातकप्रयोगः । जीर्णे च ससर्पिषा पयसा शालिपष्टिकाशन-मुपचारः, प्रयोगान्ते च द्विस्तावत् पयसैवोपचारः । तत्प्रयोगाद्दशशतमजरं वयस्तिष्ठतीति समानं पूर्वेण ॥ १३ ॥

(इति भल्लातकक्षीरम्)

Fruits of *bhallātaka* which are not damaged, free from physical defects, full of *rasa* (taste), of full size, ripe in potency (*virya*) and which resemble ripe fruits of *jambu*, should be collected in the months of *śuci* or *jyēṣṭha* (May-June) and *śukra* or *aśāḍha* (June-July), and stored inside a heap of *yava* or *māṣa*. For four months and thereafter in the month of *sahas* or *āgrahāyana* (November-December) or *sahasya*, i. e. *pauṣa* (December-January), these fruits should be administered to a patient after his body has been besmeared with the cooling, unctuous and sweet drugs. In the beginning ten fruits of *ballātaka* should be well boiled in water eight times the drug. After boiling, when 1/8th of water remains, it should be filtered, added with milk and given to the patient after his mouth has been smeared with ghee. These ten fruits should be added every day by one fruit till the number becomes thirty and thereafter, it should be reduced by one fruit per day till it reaches the original position of ten. It should not be further increased because thirty fruits of *bhallātaka* is the maximum dose. Following this procedure, one thousand *bhallātakas* can be administered. After digestion, the person should take the rice of *śali* or *ṣaṣṭika* along with milk and ghee. After the administration for a few days, the person should take milk only twice per day. By the use of this recipe, one lives for one hundred years and gains such other excellent results as are described in paragraph 4 and verses 5 and 6 above. [13]

Following the instructions in connection with the above recipe, the person should take one thousand *bhallātakas* in total. It should start from ten on the first day and be increased at the rate of one per day till it reaches thirty. Thereafter, it should be reduced at the rate of one per day till it reaches ten. According to the method suggested here, the patient will take 420 *bhallātakas* in ascending doses and 420 in descending ones. This comes to 840 in all. The remaining 160 can be taken by repeating the maximum dose of 30 for five days ($30 \times 5 = 150$) or by resuming a fresh course starting from ten fruits to 15 fruits and again reducing it to ten fruits in descending order. The total number will thus come

to 150 which when added with the earlier full course of 840 will come to 990. (Adding another dose of ten fruits the course would come to a close). Depending upon the physical constitution of the patient, the therapy can be discontinued even before the number of 1000 is reached.

In *Suśruta Samhitā*, *Cikitsā* 6:17-18, while describing the treatment of *arśas* (piles), it has been suggested that the number of fruits should be gradually increased up to 100. This is contrary to the procedure laid down above. In view of this, some physicians have attempted to explain the statement of *Suśruta* in a different way, so that the total number does not exceed 30 fruits at a time. This interpretation, however, does not lead us anywhere. Because in *Suśruta*, the use of 2000 fruits in total is clearly prescribed, as far as we can see. Cakrapāṇi has tried to resolve this problem by drawing a line of demarcation between the curative and rejuvenating effects of the courses mentioned in the *Suśruta* and *Caraka* respectively. While the *Suśruta* refers to the treatment as such of the piles, *Caraka* deals with rejuvenation therapy.

Bhallātaka kṣaudra :

भल्लातकानां जर्जरीकृतानां पिष्टस्वेदनं पूरयित्वा भूमावाकण्ठं निखातस्य
स्नेहभावितस्य दृढस्योपरि कुम्भस्यारोप्योदुपेनापिधाय कृष्णमृत्तिकावल्लिप्तं
गोमयाग्निमिरुपस्वेदयेत्; तेषां यः स्वरसः कुम्भं प्रपद्येत, तमष्टभागमधुसंप्रयुक्तं
द्विगुणवृतमद्यात्; तत्प्रयोगाद्दर्पशतमजरं वयस्तिष्ठतीति समानं पूर्वेण ॥ १४ ॥
(इति भल्लातकक्षौद्रम् ।)

Fruits of *bhallātaka* should be slightly crushed and kept inside *piṣṭa svedana*. This should be kept inside a strong earthen jar which is smeared inside with *sneha* (ghee or oil). This earthen jar should be kept inside a hole dug in the earth. The mouth of the jar should be covered with another wooden plate, and the joint should be sealed by smearing with the mud of black coloured earth. Over this jar, the fire of cow dung cake should be ignited for heating. By this heat, the *svarasa* (liquid fraction) of these fruits will percolate and get accumulated at the bottom of the earthen jar. This liquid should be collected and taken by adding 1/8th honey and double quantity of ghee. By its use a person lives for one hundred years, free from old age and gets such other benefits as are mentioned in paragraph 4 and verses 5 and 6 above. [14]

The *piṣṭa svedana yantra* is generally used for the preparation of *piṣṭaka* (pastries) through steam boiling. The plate which is to be used for covering this *piṣṭa svedana yantra* should have a hole at the bottom. Otherwise, the liquid portion of the fruits of *bhallātaka* will not pass downwards for being collected in the earthen jar. This is a variety of *pātāla*

yantra which is generally used for the extraction of oil from the fruits of *bhallātaka*.

Bhallātaka taila :

भल्लातकतैलपात्रं सपयस्कं मधुकेन कल्केनाक्षमात्रेण शतपाकं कुर्यादिति समानं पूर्वेण ॥ १५ ॥

(इति भल्लातकतैलम् ।)

One *patra* (3.072 ltr.) of the oil of *bhallātaka* should be boiled along with milk and one *akṣa* (12 gm) of the paste of *madhuka*. This process should be repeated for one hundred times. By taking this, a person lives for one hundred years and gets such other benefits as are described in paragraph 4 and verses 5 and 6, above [15]

The oil of *bhallātaka* should be collected by adopting the procedure described in paragraph 14 above.

Different recipes of Bhallātaka :

भल्लातकसर्पिः, भल्लातकक्षीरं, भल्लातकक्षौद्रं, गुडभल्लातकं, भल्लातकयूषः, भल्लातकतैलं, भल्लातकपललं, भल्लातकसक्तवः, भल्लातकलवणं, भल्लातकतर्पणम्, इति भल्लातकविधानमुक्तं भवति ॥ १६ ॥

Following are the ten recipes prepared out of *bhallātaka* :—

1. *Bhallātaka sarpiṣ* or medicated ghee prepared by boiling with *bhallātaka*.
2. *Bhallātaka kṣīra* or medicated milk prepared by boiling with *bhallātaka*.
3. *Bhallātaka kṣaudra* or the preparation of *bhallātaka* mixed with honey.
4. *Guḍa bhallātaka* or the preparation of *bhallātaka* by adding or by boiling with *guḍa*.
5. *Bhallātaka yūṣa* or the soup prepared by boiling other drugs with *bhallātaka*.
6. *Bhallātaka taila* of medicated oil prepared by boiling with *bhallātaka*.
7. *Bhallātaka palala* or the preparation of *bhallātaka* by adding with *palala*.
8. *Bhallātaka saktu* or the preparation of *bhallātaka* by adding with roasted corn flour.
9. *Bhallātaka lavaṇa* or the preparation of *bhallātaka* by adding salt. This can be prepared by taking *bhallātaka* and *lavaṇa* in equal quantity and making *pāka* by *antardhūma* method.

10. *Bhallātaka tarpaṇa* or the preparation of *bhallātaka* by adding *tarpaṇa* (roasted corn flour mixed with large quantity of water).

Thus ends the description of different methods of preparation of *bhallātaka*. [16]

In the above paragraph the different recipes of *bhallātaka* are described. For these preparations, *bhallātaka* and ghee etc., are either to be boiled together or simply mixed. This has been clarified by *Jatūkarna*. Thus, for the preparation of *sarpiṣ* (medicated ghee), *kṣīra*, (medicated milk), *yūṣa* (medicated soup) and *taila* (medicated oil), *bhallātaka* should be boiled along with these drugs. For the preparation like *kṣaudra*, *pālala*, *saktu* and *tarpaṇa*, *bhallātaka* has to be simply mixed along with these ingredients. Preparations like *guḍa* and *lavaṇa* can be made either by boiling (heating) or by simply mixing these ingredients. For the preparation of *lavaṇa*, *bhallātaka* and salt should be taken in equal quantity and kept inside a jar. The mouth of the jar should be sealed and thereafter heat should be applied to it. The ingredients should undergo *pāka* with vapour restrained within. This is called *antardhūma pāka*. According to some physicians, for all these ten preparation, *bhallātaka* has to be with the respective ingredients.

Saktu and *tarpaṇa* are both prepared with roasted corn flour. In the former, water is not added, and in the latter, water is added liberally. This is the difference between these two preparations.

To sum up :

भवन्ति चात्र—

भल्लातकानि तीक्ष्णानि पाकीन्यग्निसमानि च ।

भवन्त्यमृतकल्पानि प्रयुक्तानि यथाविधि ॥ १७ ॥

एते दशविधास्त्वेषां प्रयोगाः परिकीर्तिताः ।

रोगप्रकृतिसात्स्यज्ञस्तान् प्रयोगान् प्रकल्पयेत् ॥ १८ ॥

कफजो न स रोगोऽस्ति न विबन्धोऽस्ति कश्चन ।

यं न भल्लातकं हन्याच्छीघ्रं मेधाग्निवर्धनम् ॥ १९ ॥

(इति भल्लातकविधिः)

प्राणकामाः पुरा जीर्णाश्चयवनाद्या महर्षयः ।

रसायनैः शिवैरेतैर्वभूवुरमितायुषः ॥ २० ॥

ब्राह्मं तपो ब्रह्मचर्यमध्यात्मध्यानमेव च ।

दीर्घायुषो यथाकामं संभृत्य त्रिदिवं गताः ॥ २१ ॥

तस्मादायुः प्रकर्षार्थं प्राणकामैः सुखार्थिभिः ।

रसायनविधिः सेव्यो विधिवत्सुसमाहितैः ॥ २२ ॥

Fruits of *bhallātaka* are *tikṣṇa* (sharp), *pākā* (corrosive) and like fire (*agni sama*). But when prepared according to the

prescribed methods, they work like *amṛta* (ambrosia). The ten recipes like this, described above should be administered by a physician who is expert in the knowledge of *roga* (disease) *prakṛti* (physical constitution) and *sātmya* (wholesomeness).

There is no disease caused by *kapha*, and no *vibandha* (constipation) which are not instantaneously cured by the administration of *bhallātaka*. In addition, this drug promotes *medhā* (intellect) and *agni* (power of digestion and metabolism).

In the days of yore, the old *maharṣis*, viz., *Cyavana* etc., longing for attaining vitality, used these auspicious recipes for rejuvenation and succeeded in attaining a long life thereby. Because of their long life, they were able to pursue their religious studies, *tapas* (penance), *brahmacarya* (celibacy), spiritual knowledge and meditation as much as they desired, and also attained heaven. Therefore, persons desirous of attaining long life, vitality and happiness should practise rejuvenation therapy with complete devotion according to the prescribed procedure. [17-22]

The fruits of *bhallātaka* are considered to be 'like fire' because they produce burning sensation and *sphoṭa* (pustules).

To sum up :

तत्र श्लोकः—

रसायनानां संयोगाः सिद्धा भूतहितैषिणा ।

निर्दिष्टाः प्राणकामीये सप्तत्रिंशन्महर्षिणा ॥ २३ ॥

Thirty seven different recipes for rejuvenation therapy which are extremely effective are described for the welfare of the living being by the great sage in this quarter on the desire for vitality. [23]

It has been summarised that this Quarter contains 37 recipes for rejuvenation. In the paragraph 12, eighteen recipes are described. The titles of the remaining nine recipes are already mentioned in the text.

Colophon :

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने रसायनाध्याये प्राण-
कामीयो नाम रसायनपादो द्वितीयः ॥ २ ॥

Thus, ends the second quarter called *prāṇakāmīya* (desire for vitality) of the chapter on *rasāyana* (rejuvenation) of the *Cikitsā* section in Agniveśa's work as redacted by Caraka.

CHAPTER-1 : 3

THIRD QUARTER OF THE CHAPTER ON
REJUVENATION THERAPY

रसायनाध्याये तृतीयः पादः ।

अथातः करप्रचितीयं रसायनपादं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

Now, we shall expound the quarter dealing with rejuvenation therapy by the administration of *amalaki* culled by hand.

Thus said lard Ātreya. (1-2)

Āmalakī as a drug for rejuvenation, has been described in the earlier two quarters. The third quarter which also deals with this drug is taken up in sequence.

Āmalakāyasa Brāhma rasāyana

करप्रचितानां यथोक्तगुणानामामलकानामुद्धताश्चां शुष्कचूर्णितानां पुनर्माघे फाल्गुने वा मासे त्रिःसप्तकृत्वः स्वरसर्पारेपीतानां पुनः शुष्कचूर्णीकृतानामाढकमेकं ग्राहयेत्, अथ जीवनीयानां बृंहणीयानां स्तन्यजननानां शुक्रजननानां वयःस्थापनानां षड्विरेचनशताश्रितीयोक्तानामौषधगणानां चन्दनागुरुधवतिनिशब्दिरिशिपासनसारणां चाणुशः कृत्तानामभयाविभोतकपिप्पलीवचाचव्यचित्रकविडङ्गानां च समस्तानामाढकमेकं दशगुणेनाम्भसा साधयेत्, तस्मिन्नाढकावशेषे रसे सुपूते तान्यामलकचूर्णानि दत्त्वा गोमयाग्निभिर्वंशविदलशरतेजनाग्निभिर्वा साधयेद्यावदपनयाद्रसस्य, तमनुपदग्धमुपहृत्यायसीषुपात्रीष्वास्तीर्य शोषयेत्, सुशुष्कं तत् कृष्णाजिनस्योपरि दृषदि श्लक्ष्णपिष्टमयःस्थाल्यां निधापयेत् सम्यक्, तच्चूर्णमथश्रूर्णाष्टभागसंप्रयुक्तं मधुसर्पिर्म्यामग्निबलमभिसमीक्ष्य प्रयोजयेदिति ॥ ३ ॥

भवन्ति चात्र--

पतद्रसायनं पूर्वं वसिष्ठः कश्यपोऽङ्गिराः ।

जमदग्निर्भरद्वाजो भृगुरन्ये च तद्विधाः ॥ ४ ॥

प्रयुज्य प्रयता मुक्ताः श्रमव्याधिजराभयात् ।

यावदैच्छंस्तपस्तेपुस्तत्प्रभावान्महाबलाः ॥ ५ ॥

इदं रसायनं चक्रे ब्रह्मा वार्षसहस्रिकम् ।

जराव्याधिप्रशमनं बुद्धीन्द्रियबलप्रदम् ॥ ६ ॥

(इत्यामलकायसं ब्राह्मरसायनम् ॥)

Fruits of *amalaka* which are culled by hand and which are endowed with the attributes described earlier, should be

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separated from their seeds (stones) and made to a powder after drying. During the month of *māgha* (January-February) or *phālguna* (February-March), the powder should again be impregnated with the juice of *āmalakī* fruits for twenty-one times. Thereafter, it should again be made to a powder and taken in the quantity of one *ādhaka* (3.072 Kg.). Thereafter, one *ādhaka* (3.072 Kg.) of all the following drugs (taken together) should be boiled by adding ten times of water :

1. The group of drugs belonging to *Jivāṇīya*, *br̥mhaṇīya*, *stanyajanana*, *śukrajanana* and *vayaḥ sthāpana* categories which are described in the fourth Chapter of *Sūtra-sthāna*;

2. The heart wood of *candana*, *aguru*, *dhava*, *tinīśa*, *khadira*, *śimśapā* and *asana* cut into small pieces; and

3. *Abhayā*, *bibhītaka*, *pippalī*, *vacā*, *carya* and *citraka*.

After boiling, when only one *ādhaka* (3.072 Ktr.) of water remains, it should be filtered. To this water, the powder of *āmalakī* prepared earlier should be added. Thereafter, it should be boiled by the fire of either cow dung cake, or bamboo, or *śara* or *tejana*, till the liquid portion disappears. It should be removed from the fire before it gets burnt and then spread over a plate made of iron till it gets dried up. After it is fully dried up, it should be made to a fine paste in pestle and mortar kept over a deer skin. This paste should then be kept in an iron container. This powder mixed with eight times [some scholars interpret *aṣṭabhāga* as 1/8th in quantity] of the powder of iron, honey and ghee should be administered to a person, keeping in view the limitations of his power of digestion.

Thus it is said :

By taking such recipes for rejuvenation, in the days of yore, sages viz., *Vaśiṣṭha*, *Kāśyapa*, *Āṅgiras*, *Jamadagni*, *Bharadvāja*, *Bṛghu* and other sages like them became free from the fear of fatigue, diseases and old age, and performed penance as long as they wished. Because of its *prabhava* (specific action) they were endowed with great strength. *Brahmā* invented this rejuvenating recipe which makes a person live for one thousand years, which prevents old age

and cures diseases, and which promotes *buddhi* (wisdom) and the strength of the senses. (3-6)

In the above recipes fruits of *āmalakī* which are culled by hand are specifically mentioned. Fruits of *āmalakī* which have fallen from the tree of their own are thus eliminated for the purpose. Such fruits should be collected either during the month of *māgha* or *phālguna*. Fruits collected during other seasons are not suitable for this purpose. [*Cakrapāṇi*, in his commentary, has mentioned about a tree called *śāka*. It, however, does not find a place in the extant text. It seems, this drug was mentioned in the ms. used by *Cakrapāṇi*-Further investigation into the textual variants will throw light on this point.]

It is mentioned in the text that for the preparation of this decoction, the cow dung cake etc., should be used as fuel. By the use of such fuel, the drug becomes exceedingly potent and effective. This is inferred from the statement of the sages in this text. The sages are aware of the results of the different types of combinations and recipes. Such specifications about fuel etc.; in other places also should be explained accordingly.

Eligible Beneficiaries

तपसा ब्रह्मचर्येण ध्यातेन प्रशमेन च ।
 रसायनविधानेन कालयुक्तेन चायुषा ॥ ७ ॥
 स्थिता महर्षयः पूर्वं, नहि किञ्चिद्रसायनम् ।
 ग्राम्यानामन्यकार्याणां सिध्यत्यप्रयतात्मनाम् ॥ ८ ॥

The great sages of the days of the yore were devoted to penance, celibacy, meditation and tranquility. They did not have a limited span of life. The rejuvenation therapies administered to them according to the prescribed procedure enabled them to live for such a long time. Such excellent results of the rejuvenation therapy will not be found when these recipes are administered to persons who resort to vulgar habits (*grāmya*), who are engaged in multifarious types of work and who are devoid of selfcontrol. (7-8)

The effects of rejuvenation therapy described in these recipes were best manifested in the sages, with an unlimited span of life and penance. In persons with a limited span of life and devoid of penance such effects are not manifested so well.

Kevalāmalaka rasāyana

संवत्सरं पयोवृत्तिर्गवां मध्ये वसेत् सदा ।
 सावित्रीं मनसा ध्यायन् ब्रह्मचारी यतेन्द्रियः ॥ ९ ॥
 संवत्सरान्ते पौषीं वा मार्धीं वा फाल्गुनीं तिथिम् ।
 ज्यहोपवासी शुक्लस्य प्रविश्यामलकीवनम् ॥ १० ॥

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बृहत्फलाढ्यमारुह्य द्रुमं शाखागतं फलम् ।
 गृहीत्वा पाणिना तिष्ठेज्जपन् ब्रह्मामृतागमात् ॥ ११ ॥
 तदा ह्यवश्यममृतं वसत्यामलके क्षणम् ।
 शर्करामधुकल्पानि स्नेहवन्ति मृदूनि च ॥ १२ ॥
 भवन्त्यमृतसंयोगात्तानि यावन्ति भक्षयेत् ।
 जीवेद्वर्षसहस्राणि तावन्त्यागतयौवनः ॥ १३ ॥
 सौहित्यमेषां गत्वा तु भवत्यमरसन्निभः ।
 स्वयं चास्योपतिष्ठन्ते श्रीर्वेदा वाक् च रूपिणी ॥ १४ ॥
 (इति केवलामलकरसायनम् ।)

A person residing among the cows, living on cow milk for one year mentally reciting *Sāvitṛī mantra* with celibacy and controlled senses should at the end of the year, on a suitable day of the white fortnight of *pauṣa*, *māgha* or *phālguna*, observe fast for three days and then enter into a garden of *āmalakī*. He should then climb upon an *āmalakī* tree laden with fruits of big size. Holding one such fruit in hand, he should stay there reciting *brahma mantra* (*Om̐kāra*) till the fruit gets impregnated with *amṛta* (ambrosia). Certainly *amṛta* will come to that fruit for a moment. Through the contact with *amṛta*, these fruits become (sweet) like sugar and honey in taste, unctuous and soft.

One can live for as many thousands of year with youth regained, depending on as many *āmalakī* fruits he takes through this process. By taking these fruits to the full of his capacity, he becomes (*brilliant*), like the gods. Of their own accord, *Śrī* (The goddess of auspiciousness), the *vedas* (knowledge) and *vāk* (excellent speech) attend on him in their godly forms. (9-14)

The term *brahmacārin* used in verse 9 implies a control of the senses. Even then the word *jñendriya* has been specifically mentioned here only to emphasise the essentiality of the control of the senses. Accordig to *sūtra* 8:19, climbing upon a tree is prohibited. The prescription here for climbing upon the *āmalakī* tree in an exception to that rule.

Lauhādī rasāyana

त्रिफलाया रसे मूत्रे गवां क्षारे च लावणे ।
 क्रमेण चेज्जुदीक्षारे किंशुकक्षार एव च ॥ १५ ॥
 तीक्ष्णायसस्य पत्राणि वह्निवर्णानि साधयेत् ।
 चतुरज्जुलदीर्घाणि तिलोत्सेधतनूनि च ॥ १६ ॥

ज्ञात्वा तान्यञ्जनाभानि सूक्ष्मचूर्णानि कारयेत् ।
 तानि चूर्णानि मधुना रसेनामलकस्य च ॥ १७ ॥
 युक्तानि लेहयत् कुम्भे स्थितानि घृतभाषिते ।
 संवत्सरं निधेयानि यवपल्ले तथैव च ॥ १८ ॥
 दद्यादालोडनं मासे सर्वत्रालोडयन् बुधः ।
 संवत्सरात्यये तस्य प्रयोगो मधुसर्पिषा ॥ १९ ॥
 प्रातः प्रातर्बलापेक्षी सात्स्यं जीर्णं च भोजनम् ।
 एष एव च लौहानां प्रयोगः संप्रकीर्तितः ॥ २० ॥
 नाभिघातेन चातङ्कैर्जरया न च मृत्युना ।
 स धृष्यः स्याद्भजप्राणः सदा चातिबलेन्द्रियः ॥ २१ ॥
 धीमान् यशस्वी वाक्सिद्धः श्रतधारी महाधनः ।
 भवेत् समां प्रयुञ्जानो नरो लौहरसायनम् ॥ २२ ॥
 अनेनैव विधानेन हेम्नश्च रजतस्य च ।
 आयुः प्रकर्षकृत्सिद्धः प्रयोगः सर्वरोगनुत् ॥ २३ ॥
 (इति लौहादिरसायनम् ।)

Tikṣṇa type of iron should be chiselled so as to become thin leaves of four *āṅgulas* in length. Their thickness should be like that of the sesame seed. These leaves, when red hot, should be immersed in the decoction of *triphalā*, urine of the cow, alkaline water prepared of *īyotismati* (*lāvaṇa*), *iṅgudī* and *kiṃśuka* consecutively. When the colour of these leaves becomes deep black like collyrium, they should be made to a fine powder. To this powder, honey and the juice of *āmalakī* should be added and stirred well so as to make it a linctus. This should be kept in an earthen jar, which is smeared with ghee from inside. Inside a heap of *yava*, this jar should be kept for one year. Every month this linctus should be thoroughly stirred. After one year, this should be administered alongwith honey and ghee every morning. Its dose should be determined on the basis of the strength of the person. After its digestion, he should take wholesome food. The same procedure should be followed for the administration of other types of *loha* also.

By taking this recipe for one year, a person will not succumb to any injury, fear, old age and death. He will have the span of life of an elephant. He will always be very strong and his senses will be very strong. He will be endowed with *dhi* (intellect), *yaśas* (fame), *vaksiddhi* (what he speaks will

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come true), *śrutadharatva* (he will remember everything he hears) and *mahādhana* (vast wealth).

Following the similar procedure, gold and silver can also be administered. These are the effective recipes that bring about longevity and freedom from all diseases. [15-23]

The term '*lauhānām*' used in the verse 20 includes gold and silver also. Even then in the verse 23 gold and silver are specifically mentioned with a view to indicating their efficacious therapeutic value. Intake of rejuvenation therapy endows a human being with a vast amount of wealth because of the former's *prabhāva* (specific action).

Aindra rasāyana

ऐन्द्री मत्स्याख्यको ब्राह्मी वचा ब्रह्मसुवर्चला ।
 पिप्पलयो लवणं हेम शङ्खपुष्पो विषं घृतम् ॥ २४ ॥
 एषां त्रियक्कान् भागान् हेमसर्पिविषैर्विना ।
 द्वौ यवौ तत्र हेम्नस्तु तिलं दद्याद्विषस्य ॥ २५ ॥
 सर्पिषश्च पलं दद्यात्तदैकघ्नं प्रयोजयेत् ।
 घृतप्रभूतं सक्षौद्रं जीर्णं चान्नं प्रशस्यते ॥ २६ ॥
 जराव्याधिप्रशमनं स्मृतिमेधाकरं परम् ॥
 आयुष्यं पौष्टिकं धन्यं स्वरवर्णसादनम् ॥ २७ ॥
 परमोजस्करं चैतत् सिद्धमैन्द्रं रसायनम् ।
 नैनत् प्रसहते कृत्या नालक्ष्मीर्न विषं न रुक् ॥ २८ ॥

श्वित्रं सकुष्ठं जठराणि गुल्माः स्नीहा पुराणो विषमज्वरश्च ।
 मेधास्मृतिज्ञानहराश्च रोगाः शाम्यन्त्यनेनातिबलाश्च वाताः ॥ २९ ॥
 (इत्यैन्द्रं रसायनम् ।)

Aindri, matsyākhyaka, brāhmī, vacā, brahma suvarcalā, pippalī, lavaṇa and *saṅkhaṇḍapūṣpi*—these should be taken in the quantity of three *yavas* (one *yava* = 1/16th Gm.) each. To this, two *yavas* of gold, *viṣa* of the quantity of one *tila* (sesame seed) and 4 *palas* (one *pala* = 48 Gms.) of ghee should be added and mixed together. After this recipe is digested, intake of food mixed with ghee in large quantity and honey is useful. This prevents old age and diseases and promotes memory as well as intellect par excellence. It promotes longevity, nourishment, *dhana* (wealth), *svara* (voice) and *varṇa* (complexion). It is an excellent promoter of *ojas*. This effective recipe is called *Aindra rasāyana*. A person who takes this recipe cannot be victimised by *kṛtyā* (black magic), *alakṣmī* (inauspiciousness), *viṣa* (poison) and *ruk* (pain).

By the administration of this recipe, diseases like *śvitra* (leucoderma), *kuṣṭha* (obstinate skin diseases including leprosy) *jaṭhara* (obstinate abdominal diseases including ascites), *gulma* (phantom tumour), *purāṇa plīhā* (chronic splenic disorder), *viṣama jvara* (irregular fever), psychic diseases afflicting *medhā* (intellect), *smṛti* (memory) and *jñāna* (knowledge) and excessive aggravation of *vayu* are cured. [24-29]

The drug *matsyākhyaka* is popularly known as *macchu*. Some physicians consider this as a variety of *aindrī* [*Matsyākhyaka* appears to be a type of *brāhmī* and not of *aindrī*. *Brāhmī* is of two types viz., *matsyākṣī* and *maṇḍūkapaṇī*. The term '*matsyākṣaka*' indicates the former type, and '*brāhmī*' used subsequently indicates the latter type.]

Medhya Rasāyana :

मण्डूकपर्ण्याः स्वरसः प्रयोज्यः क्षीरेण यष्टीमधुकस्य चूर्णम् ।
 रसो गुडूच्यास्तु समूलपुष्पाः कल्कः प्रयोज्यः खलु शङ्खपुष्पाः ॥ ३० ॥
 आयुः प्रदान्यामयनाशनानि बलाश्लिष्वर्णस्वरवर्धनानि ।
 मेध्यानि चैतानि रसायनानि मेध्या विशेषेण च शङ्खपुष्पो ॥ ३१ ॥
 (इति मेध्यरसायनानि ।)

Four rejuvenating recipes are given below :

1. Juice of *maṇḍūkapaṇī*;
2. Powder of *yaṣṭīmadhu* mixed with milk;
3. Juice of *guḍūci* along with its root and flowers;
4. Paste of *śaṅkha puṣpī*.

These recipes increase longevity, cure diseases, and promote strength, *agni* (power of digestion and metabolism), *varṇa* (complexion) and *svara* (voice). These rejuvenating recipes are *medhya* (wholesome for intellect). Among them, *śaṅkha puṣpī* is the drug *par excellence* for the promotion of intellect. [30-31]

Pippalī Rasāyana :

पञ्चाष्टौ सप्त दश वा पिप्पलीर्मधुसर्पिषा ।
 रसायनगुणान्वेषी समामेकां प्रयोजयेत् ॥ ३२ ॥
 तिस्रस्तिस्रस्तु पूर्वाह्ने भुक्त्वाऽग्रे भोजनस्य च ।
 पिप्पल्यः किशुकक्षारभाविता घृतभर्जिताः ॥ ३३ ॥
 प्रयोज्या मधुसंमिश्रा रसायनगुणैर्षिणा ।
 जेतुं कासं क्षयं शोषं श्वासं हिक्रां गलामयान् ॥ ३४ ॥
 अर्शोऽसि ग्रहणीदोषं पाण्डुतां विषमज्वरम् ।
 वैस्वर्यं पीनसं शोफं गुल्मं वातघलासकम् ॥ ३५ ॥
 (इति पिप्पलीरसायनम् ।)

A person desirous of rejuvenation, should take five, eight, seven or ten *pippalīs*, alongwith honey and ghee for one year.

Pippalī should be impregnated with *kiṃśuka kṣāra* and fried with ghee. Three such *pippalīs* mixed with honey should be taken in the morning twice—once before food and second time after food by a person who desires to be rejuvenated. This also cures. *kāsa* (bronchitis), *kṣaya* (pthisis), *śoṣa* (consumption) *svāsa* (asthma), *hikkā* (hiccup), *galāmaya* (diseases of neck), *arśas* (piles), *grahanī doṣa* (sprue syndrome), *pāṇḍu* (anemia), *viṣama jvara* (irregular fever), *vaisvaryā* (hoarseness of voice) *pīnasa* (chronic rhinitis), *śopha* (oedema), *gulma* (phantom tumour) and *vāta balāsaka* (a type of fever). [32-35]

In verse 32, the numbers of *pippalīs* are described to be five, eight, seven or ten. This is not in the consecutive order. This indicates that *pippalīs* should not be limited to these numbers. They can be taken in different numbers as per the requirement of the individual.

In *Vtmāna* 1:16-16 intake of *kṣāra*, *lavaṇa* and *pippalī* in excess is prohibited. In the present context, *pippalī* is prescribed along with other drugs because of which this general prohibitive rule is not applicable here. Some scholars explain this contradiction in a slightly different way. According to them, use of *pippalī* for the purpose of rejuvenation is an exception to the general rule prescribed in *Vimāna* 1:15-16.

Pippalī vardhamāna rasāyana :

क्रमवृद्ध्या दशाहानि दशपैप्पलिकं दिनम् ।
वर्धयेत् पयसा सार्धं तथैवापनयेत् पुनः ॥ ३६ ॥
जीर्णे जीर्णे च भुञ्जीत षष्टिकं क्षोरसर्पिषा ।
पिप्पलीनां सहस्रस्य प्रयोगोऽयं रसायनम् ॥ ३७ ॥
पिष्टास्ता बलिभिः सेव्याः, शृता मध्यबलैर्नरैः ।
चूर्णीकृता ह्रस्वबलैर्योज्या दोषामयान् प्रति ॥ ३८ ॥
दशपैप्पलिकः श्रेष्ठो मध्यमः षट् प्रकीर्तितः ।
प्रयोगो यस्त्रिपर्यन्तः स कनीयान् स चावलैः ॥ ३९ ॥
बृंहणं स्वयमायुष्यं क्लोहोदरविनाशनम् ।
वयसः स्थापनं मेध्यं पिप्पलीनां रसायनम् ॥ ४० ॥
(इति पिप्पलीवर्धमानं रसायनम् ।)

Pippalī should be taken along with milk by gradually increasing at the rate of 10 *pippalīs* per day. After 10 days, this should be gradually decreased. Thus in total the person should take one thousand *pippalīs* for the purpose of rejuvenation.

After the digestion of the recipe, the person should take *ṣaṣṭika* type of rice along with milk and ghee. Depending upon the nature of *doṣas* and the diseases, these *pippalīs* should be taken in the form of a paste by persons who are strong. Persons having moderate strength should take them in the form of a decoction and those having less of strength should take them in the form of a powder.

With 10 *Pippalīs* (as described above), the dosage is excellent, six *pippalīs* are of moderate dose and three *pippalīs* are smallest dose. The smallest dose should be given to persons who are very weak.

The rejuvenation therapy through the recipe of *pippalī* is nourishing and promoter of voice and longevity. It cures *pliha* (splenic disorders) and *udara* (obstinate abdominal diseases including ascites). It restores youth and promotes intellect. [36-40]

According to the recipe described above, during the first day, ten *pippalīs* should be administered and thereafter, every day, the dose should be increased by 10 *pippalīs*. Thus, on the tenth day 100 *pippalīs* are to be administered. Thereafter, the quantity is to be reduced at the rate of ten *pippalīs* per day. Thus by the 19th day 1000 *pippalīs* would be consumed (ascending order 550+—descending order 450).

In verse 38, the term '*cūrṇikṛta*' is mentioned. The other reading is '*ṣitīkṛta*'. If the latter reading is accepted then *pippalī* should be taken by weak persons in the form of *śitakaṣāya* and not in the form of a powder [which appears to be more appropriate.]

Two other rejuvenating numerical order of *pippalī* are also mentioned in this text. Beginning with six *pippalīs* and gradually increasing the number at the rate of six per day and after 10th day, gradually decreasing it at the rate of six per day, till it reaches six is the one order prescribed for persons of moderate strength. The other order envisages the gradual increase and decrease at the rate of three *pippalīs* per day—prescribed for weak persons,

Triphalā rasāyana :

जरणान्तेऽभयामेकां प्राग्भुक्ताद् द्वे विभीतके ।

भुक्त्वा तु मधु सर्पिर्भ्यां चत्वार्यामलकानि च ॥ ४१ ॥

प्रयोजयन् सप्तमेकां त्रिफलाया रसायनम् ।

जीवेद्वर्षशतं पूर्णमजरोऽव्याधिरेव च ॥ ४२ ॥

(इति त्रिफलारसायनम् ।)

त्रैफलेनायसीं पार्श्वीं कल्केनालेपयेन्नवाम् ।
 तमहोरात्रिकं लेपं पिबेत् क्षौद्रोदकामृतम् ॥ ४३ ॥
 प्रभूतस्त्रेहमशनं जीर्णं तत्र प्रशस्यते ।
 अजरोऽरुक् समाभ्यासाज्जीवेच्चैव समाः शतम् ॥ ४४ ॥
 (इति त्रिफलारसायनमपरम् ।)

मधुकेन तुगाक्षीर्या पिप्पल्या क्षौद्रसर्पिषा ।
 त्रिफला सितया चापि युक्ता सिद्धं रसायनम् ॥ ४५ ॥
 (इति त्रिफलारसायनमपरम् ।)

सर्वलौहैः सुवर्णेन वचया मधुसर्पिषा ।
 विडङ्गपिप्पलीभ्यां च त्रिफला लवणेन च ॥ ४६ ॥
 संवत्सरप्रयोगेण मेधास्मृतिबलप्रदा ।
 भवत्यायुःप्रदा धन्या जरारोगनिबर्हणी ॥ ४७ ॥
 (इति त्रिफलारसायनमपरम् ।)

The following are the four rejuvenating recipes of *triphalā*:

(1) Along with honey and ghee, a person should take one *abhaya* after the previous meal is digested (i. e. early in the morning), two *bibhitakas* before food, and four *amalakas* after food. By the use of this recipe for one year, a person lives for one hundred years free from old age and diseases.

(2) A new iron vessel should be pasted with the *kalka* (paste) of *triphalā* and kept for the day and night (24 hours). This paste should be taken with honey and water. After its digestion, one should take a lot of fat. By using this recipe continuously for one year, one can live for one hundred years, free from ageing and diseases.

(3) *Tripthalā* mixed with *madhuka*, *tugākṣīrī*, *pippalī*, honey, ghee and sugar is an effective recipe for rejuvenation.

(4) *Tripthalā*, along with *sarva lauha*, *suvarṇa* (gold) *vaca*, honey, ghee, *viḍaṅga*, *pippalī* and *lavana* if taken for one year, is conducive to the advancement of *medhā* (intellect), *smṛti* (memory), *bala* (strength), *āyus* (longevity) and *dhana* (wealth). It prevents ageing and diseases. [41-47]

The term '*Sarva loha*' (*lauha*) described in the fourth recipe (verse 46) includes gold, silver, tin, lead, copper, zinc and iron. In the same verse gold is again mentioned with a view to obviating its omission by ignorance.

Śilājatu :

अनम्लं च कषायं च कटु पाके शिलाजतु ।
 नात्युष्णशोतं धातुभ्यश्चतुर्भ्यस्तस्य संभवः ॥ ४८ ॥
 हेमश्च रजतात्ताम्राद्वरात् कृष्णायसादपि ।
 रसायनं तद्विधिभिस्तद्विध्यं तच्च रोगनुत् ॥ ४९ ॥
 वातपित्तकफघ्नैश्च निर्यूहेस्तत् सुभावितम् ।
 वीर्योत्कर्षं परं याति सर्वैरेकैकशोऽपि वा ॥ ५० ॥

Śilājatu has no sour taste in it. It is astringent in taste and pungent in *vipaka*. It is neither hot nor very cold in potency. It exudates form the stones of four types of metals viz., gold, silver, copper and black iron. The *śilājatu* of the last type is the best. If administered according to proper procedure, it produces rejuventing and aphrodisiac effects and cures diseases.

Its potency is increased by impregnating it with the decoctions of drugs which alleviate *vāyu*, *pitta* and *kapha*.

Impregnation can be done by these drugs individually or by all of them taken together. [48-50]

Before describing the rejuvenating recipes containing *śilājatu*, the general properties of this drug are spelt out in the above verses. In *Suśruta samhita* six varieties of *śilājatu* are described. In addition to gold, silver, copper and iron, two varieties of *śilājatu* collected from the stones of tin and lead are also described. The description of *Suśruta* relates to both the rejuvenation therapy and treatment of diseases. In the present context, Caraka describes only the rejuvenating effect of *śilājatu*, and this effect is available in these four varieties only.

Śilājatu Rasayana

प्रक्षिप्तोद्धृतमप्येनत् पुनस्तत् प्रक्षिपेद्रसे ।
 कोष्णे सप्ताहमेतेन विधिना तस्य भावना ॥ ५१ ॥
 पूर्वोक्तेन विधानेन लोहैश्चूर्णीकृतैः सह ।
 तत् पीतं पयसा दद्याद्दीर्घमायुः सुखान्वितम् ॥ ५२ ॥
 जराव्याधिप्रशमनं देहदाढ्यकरं परम् ।
 मेधास्मृतिकरं धन्यं क्षीराशी तत् प्रयोजयेत् ॥ ५३ ॥
 प्रयोगः सप्तसप्ताहास्त्रयश्चैकश्च सप्तकः ।
 निर्दिष्टस्त्रिविधस्तस्य परो मध्योऽवरस्तथा ॥ ५४ ॥
 पलमर्धपलं कर्षो मात्रा तस्य त्रिधा मता ।

Śilājatu should be immersed into the 'hot decoction of the drugs that are prescribed for alleviating the aggravation of *doṣas vātacty* and after it has absorbed the decoction, it should

be immersed again. This process should be repeated for seven days. This processed *śilājatu* mixed with the powder of iron should be administered with milk. This is an elixir for long life and happiness. It prevents ageing and diseases. It is an excellent drug for producing sturdiness of the body. It also promotes *medhā* (intellect), *smṛti* (memory) and *dhana* (wealth). While taking this recipe, the person should live on milk.

Administration of this drug for seven weeks, three weeks and one week has excellent, moderate and very little effects respectively.

It is also classified into three categories dependig upon the dose of the recipe. The doses of one *pala* (48 Gm), half a *pala* (24 Gm) and one *karṣa* (12 Gm) are of highest, moderate and lowest potency respectively. (51-55)

In this recipe, *śilājatu* is described to be taken along with *lauha chūrṇa*. But the proportion in which these two drugs are to be mixed is not described. Therefore, the general rule in this connection will be applicable according to which both these drugs should be taken in equal quality.

Varieties and their utility

जातेर्विशेषं सविधिं तस्य वक्ष्याम्यतः परम् ॥ ५५ ॥
हेमाद्याः सूर्यसंतप्ताः स्रवन्ति गिरिधातवः ।
जत्वाभं मृदु मृत्स्नाच्छं यन्मलं तच्छिलाजतु ॥ ५६ ॥
मधुरश्च सतिक्तश्च जपापुष्पनिभश्च यः ।
कटुर्विपाके शीतश्च स सुवर्णस्य निखवः ॥ ५७ ॥
रूप्यस्य कटुकः श्वेतः शीतः स्वादु विपच्यते ।
ताम्रस्य बर्हिकण्ठाभस्तिकोष्णः पच्यते कटु ॥ ५८ ॥
यस्तु गुग्गुलुकाभासस्तिकको लवणान्वितः ।
कटुर्विपाके शीतश्च सर्वश्रेष्ठः स चायसः ॥ ५९ ॥
गोमूत्रगन्धयः सर्वे सर्वकर्मसु यौगिकाः ।
रसायनप्रयोगेषु पश्चिमस्तु विशिष्यते ॥ ६० ॥
यथाक्रमं वातपित्ते श्लेष्मपित्ते कफे त्रिषु ।
विशेषतः प्रशस्यन्ते मला हेमादिधातुजाः ॥ ६१ ॥

Hereafter, varieties of *śilājatu* and the method of their use will be described.

Stones of metals like gold etc., in the mountains get heated up by the sun and the exudate that comes out of them in the form of smooth and clean gum is called *śilājatu*.

The exudate which is sweet and bitter in taste, like the flower of *japā* in appearance, pungent in *vipāka* and gold is derived from the stone containing gold.

The exudate from the stone containing silver is pungent in taste, white, cooling and sweet in *vipāka*.

The exudate from the stone containing copper is like the peacock throat, bitter in taste, hot and pungent in *vipāka*.

The exudate which looks like the gum of *guggulu*, which is bitter and saline, pungent in *vipāka*, and cooling is derived from the stone containing iron. This is the best among all.

All these types of *śilājatu* having the smell of cow's urine are useful in all types of therapies. However, for rejuvenation therapy, the last variety (i. e. the one derived from the stone containing iron) is more useful.

In diseases caused by *vāyu-pitta*, *śleṣma-pitta*, *kapha* and all the three *doṣas śilājatu*, derived from the stones containing gold, silver, copper and iron respectively, are more useful. (55-61)

In the above text, the varieties of *śilājatu* and their specific utility are described. The latter description is available in the verse no. 61.

Metals like gold etc., do not produce any exudate. It is actually the exudate of the stone containing these metals.

Śilājatu derived from silver stone is stated to be pungent in taste and sweet in *vipāka*. According to the general rule, a substance having pungent taste should be pungent in *vipāka* (taste after digestion). But this type of *śilājatu* is an exception to the general rule.

The *śilājatu* derived from copper is mentioned in the above text to be not in potency, and that of gold, silver and iron as cool in potency. However, in the verse 48 it is stated to be neither very hot nor very cool. This indicates that in all these four types of *śilājatu*, the *virya* (potency) is not manifested in excess. It amounts to saying that *śilājatu* is neither hot nor cool. Therefore, in *virya* (potency), *śilājatu* is not very powerful.

Prohibitions and Therapeutic effect

शिलाजतुप्रयोगेषु विदाहीनि गुरुणि च ।

वर्जयेत् सर्वकालं तु कुलत्थान् परिवर्जयेत् ॥ ६२ ॥

ते हृत्यन्तविरुद्धत्वादश्मनो भेदनाः परम् ।

लोके दृष्टास्ततस्तेषां प्रयोगः प्रतिषिध्यते ॥ ६३ ॥

पयांसि तक्राणि रसाः सयूषास्तोयं समूत्रा विविधाः कषायाः ।

आलोडनार्थं गिरिजस्य शस्तास्ते ते प्रयोज्याः प्रसमीक्ष्य कार्यम् ॥ ६४ ॥

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न सोऽस्ति रोगो भुवि साध्यरूपः शिलाह्वयं यं न जयेत् प्रसह्य ।
 तत् कालयोगैर्विधिभिः प्रयुक्तं स्वस्थस्य चोर्जा विपुलां ददाति ॥ ६५ ॥
 (इति शिलाजतुरसायनम् ।)

While taking this recipe of *śilājatu*, one should avoid ingredients of diet which are *vidāhin* (causing burning sensation) and *guru* (heavy). *Kulattha* should also be avoided for ever (or till such time as the person has the effect of *śilājatu* in his body.)

It is commonly seen that *kulattha* is an excellent drug for breaking stones. By taking *śilājatu*, the body of the person becomes like a stone to effect sturdiness in it. Therefore, *kulattha* and *śilājatu* have mutually contradicting effects. Therefore, *kulattha* is prohibited for a person who is using or who has used *śilājatu*.

Milk, butter milk, meat soup, vegetable soup, water, urine and decoction of different types of drugs—these are useful for boiling *śilājata*. Depending upon the objectives to be achieved, items should, however, be selected from amongst them.

There is no curable disease in the universe which is not effectively cured by *śilājatu* when administered at the appropriate time, in combination with suitable drugs and by adopting the prescribed method. When administered to a healthy person, with similar conditions it produces immense energy. (62-65)

There are many recipes of *śilājatu* depending upon the drug in which it is boiled. Keeping this multiplicity of their number in view, the term '*śilājatu prayogeṣu*' in verse 62 is used in plural form.

Heavy diet is prohibited for a person using *śilājatu*. Milk etc. are such heavy articles. But they are not contra-indicated. Rather they are specifically indicated here, and therefore, should be treated as exceptions to the general rule prescribed in verse 62.

The term *sarva kāla* mentioned in the verse no 62 literally means 'for ever'. But in the present context it should be interpreted as 'the time till which the effect of *śilājatu* remains in the body'. Some physicians, however, prohibit the use of *kulattha* for the remaining period of life of a person who has used *śilājatu*. It is stated in *Sūtrata : Cikitsā* 13 : 19—

“Persons impregnated with *śilājatu* should avoid the meat of *kapota* and *kulathā*”.

To sum up :

तत्रश्लोकः—

करप्रचित्तिके पादे दश षट् च महर्षिणा ।

रसायनानां सिद्धानां संयोगाः समुदाहृताः ॥ ६६ ॥

In this quarter entitled ‘*Kara pracitiya*’, the great sage has described 16 effective recipes for rejuvenation. (66)

Colophon :

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने रसायनाध्याये करप्र-
चित्तीयो नाम रसायनपादस्तृतीयः ॥ १ ॥

Thus ends the third quarter dealing with “the administration of *āmalakī* culled by hand” of the first chapter on rejuvenation therapy in the *Cikitsā* section of the work of Agniveśa redacted by Caraka.

CHAPTER I : 4

FOURTH QUARTER OF THE CHAPTER ON
REJUVENATION THERAPY

रसायनाध्याये चतुर्थः पादः ।

अथात आयुर्वेदसमुत्थानीयं रसायनपादं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

Now we shall explain the quarter "dealing with the original propagation of Āyurveda" of the chapter on Rejuvenation therapy.

Thus said Lord Ātreya. [1-2]

Three quarters dealing with different topics of Rejuvenation therapy are already explained. Now the remaining quarter of this chapter dealing with the original propagation of Āyurveda is being explained in this quarter.

Return of Sages to the Himalayas

ऋषयः खलु कदाचिच्छालीना यायावराश्च ग्राम्यौषध्याहाराः सन्तः सांपन्निका मन्दचेष्टा नातिकल्याश्च प्रायेण बभूवुः । ते सर्वासामितिकर्तव्यतानामसमर्थाः सन्तो ग्राम्यवासकृतमात्मदोषं मत्वा पूर्वनिवासमपगतग्राम्यदोषं शिवं पुण्यमुदारं मेध्यमगम्यमसुकृतिभिर्गङ्गाप्रभवममरगन्धर्वकिन्नरानुचरितमनेकरत्ननिचयमचिन्त्याद्भुतप्रभावं ब्रह्मर्षिसिद्धचारणानुचरितं दिव्यतीर्थौषधिप्रभवमतिशरण्यं हिमवन्तममराधिपतिगुप्तं जग्मुर्भृग्वङ्गिराऽत्रिवसिष्ठकश्यपागस्त्यपुलस्त्यवामदेवासितगौतमप्रभृतयो महर्षयः ॥ ३ ॥

Rṣis (sages) who were formerly either *śālinas* (residents of cottages in the woods) or *yāyāvaras* (kept on moving from one place to another) (later) resorted to the drugs and diet of the (ignorant) villagers as a result of which, they got interested in accumulation of wealth and so became lazy, and thus they could not maintain their health so well. They were therefore unable to attend to their regular meditation etc., properly. Then they realised their own mistake of residing among such ignorant people as a result of which they were facing such problems. Therefore, these great sages viz., Bhṛgu, Angiras, Atri, Vasiṣṭha, Kaśyapa, Agastya, Pulastya, Vāmadeva, Asita, Gautama etc., returned to their

old abodes in the Himalayas which were free from *grāmya doṣa* (fault of residing among the ignorant people) which were auspicious, virtuous, magnanimous and conducive to the promotion of intellect, which were not accessible to the sinful persons, which were the original source of the Gaṅgā, which were inhabited by *amaras* (the gods), *gandharvas* and *kinna-ras*, which were the receptacles of all types of gems, which had unimaginable and wonderful *prabhāvas* (specific features), which were surrounded by *brahmarṣis* and *siddhas*, which had celestial holy places and celestial drugs, which provided shelter par (excellence) and which were protected by Lord Indra, the king of the gods. [3]

Instead of the term Indra, its synonym "the king of the gods" is used in this text with a view to offering reverence to Indra, who propagated Ayurveda.

Discussion with Indra

तानिन्द्रः सहस्रदृगमरगुरुरब्रवीत्—स्वागतं ब्रह्मविदं ज्ञानतपोधनानां ब्रह्म-
र्षीणाम् । अस्ति ननु वो ग्लानिरप्रभावत्वं वैस्वर्घ्यं वैवर्ष्यं च ग्राम्यवासकृतमसु-
खमसुखानुबन्धं च; ग्राम्यो हि वासो मूलमशस्तानां, तत् कृतः पुण्यकृद्भिरनुग्रहः
प्रजानां, स्वशरीरमवेक्षितुं कालः कालश्चायमायुर्वेदोपदेशस्य ब्रह्मर्षीणाम् ।
आत्मनः प्रजानां चानुग्रहार्थमायुर्वेदमश्विनौ मह्यं प्रायच्छतां; प्रजापतिरश्विभ्यां,
प्रजापतये ब्रह्मा, प्रजानामल्पमायुर्जरावयाधिबहुलमसुखमसुखानुबन्धमल्पत्वाद्-
ल्पतपोदमनियमदानाध्ययनसंचयं मत्वा पुण्यतममायुः प्रकर्षकरं जराव्या-
धिप्रशमनमूर्जस्करममृतं शिवं शरण्यमुदारं भवन्तो मत्तः श्रोतुमर्हताथोपधार-
यितुं प्रकाशयितुं च प्रजानुग्रहार्थमार्घ्यं ब्रह्म च प्रति मैत्रीं कारुण्यमात्मनश्चानुत्तमं
पुण्यमुदारं ब्राह्ममक्षयं कर्मेति ॥ ४ ॥

तच्छ्रुत्वा विबुधपतिवचनमृपतः सर्वं पद्मामरवरमृग्भिस्तुष्टुः, प्रहृष्टश्च
तद्वचनमभिनन्दुश्चेति ॥ ५ ॥

Lord Indra, the one thousand-eyed, the preceptor of the gods, told them, "Welcome to (you) the *brahmarṣis*, Proficient in the Vedas, endowed with the wealth of knowledge and penance. Because of your association with people with the rustic way of life, you have lost your strength (*glāni*), energy (*prabhāva*), voice and complexion as a result of which you are unhappy with ever growing unhappiness. Association with the people with rustic habits is the root cause of all sufferings. You the pious souls have already accomplished the welfare of the people. Now is the time for you to look

after your physical health. It is also the time for the *brahmarṣis* to be imparted āyurvedic instructions. For the welfare of myself and people, the Aśvins imparted knowledge of Āyurveda to me. They received this knowledge from Prajāpati and the latter received it from Brahmā. Now people have got a shorter span of life; and because of this, they are afflicted with old age, diseases, unhappiness and everproductivity of unhappiness (*asukhānubandha*), and they have accumulated less of *tapas* (penance), *dama* (control of senses), *niyama* (observance of conduct rules), *dāna* (charity), as well as *adhyayana* (study). Therefore, I am imparting to you this knowledge of Āyurveda which is *pūṇyatama* (most sacred), *āyurh prakarṣa kara* (promoter of longevity), *Jarāvyaadhi praśamana* (alleviator of old age and diseases), *ūrjaskara* (promoter of energy), *amṛta* (like ambrosia), *Śiva* (auspicious), *śaraṇya* (protector) and *udāra* (universal). You may listen, absorb and propagate this scriptural knowledge for the welfare of the people,—the knowledge in the process of successive transmission from Brahmā out of friendly disposition and compassion (*anuttama pūṇya*) excellent piety and universal outlook (*udāra*). Transmission of this knowledge constitutes a divine and immortal act.

After listening to the king of the gods (Indra), all the sages offered prayers to him by reciting the Ṛks. The sages, extremely delighted, welcomed his statement. [4-5]

According to *Sūtra* 1 : 3-5, Bharadvāja went to Indra and learnt Āyurveda from him, and thereafter, the sages propagated this knowledge among the people. This knowledge of the sages subsequently got diminished because their mind got afflicted as a result of their association with people of rustic habits. Therefore, Indra imparted the knowledge of Āyurveda to them again.

Indrokta Rasāyana

अथेन्द्रस्तदायुर्वेदामृतमृषिभ्यः संक्रम्योवाच—एतत् सर्वमनुष्ठेयम्, अयं च शिवः कालो रसायनानां, दिव्याश्चौषधयो हिमवत्प्रभवाः प्राप्तवोर्याः; तद्यथा—
ऐन्द्री, ब्राह्मी, पयस्या, क्षीरपुष्पी, श्रावणी, महाश्रावणी, शतावरी, जीवन्ती, पुनर्नवा, नागबला, स्थिरा, वचा, छत्रा, अतिच्छत्रा, मेदा, मेहामेदा, जीवनीयाश्चान्याः पयसा प्रयुक्ताः षण्मासात् परमायुर्वयश्च तरुणमनामयत्वं स्वरवर्णसंपदमुपचयं मेधां स्मृतिमुत्तमबलमिष्टांश्चापरान् भावानावहन्ति सिद्धाः ॥ ६ ॥
(इतीन्द्रोक्तं रसायनम् ।)

Thereafter, Indra imparted the knowledge of Āyurveda which is like ambrosia to the sages and said, "All these instructions should be followed. This is the auspicious time for rejuvenation. All the *divyauṣadhis* (celestial drugs) which grow in the Himalayas are matured with *vīrya* (potency). For example, *aindrī*, *brāhmī*, *payasyā*, *kṣīra puṣpī*, *śrāvaṇī*, *mahā śrāvaṇī*, (*alambuṣā*) *śatāvārī*, *vidārī*, *jīvanti*, *punarnavā*, *nāga balā*, *sthīrā*, *vacā*, *chatrā*, *atichatrā* (*madhurikā*), *medā*, *mahā medā* and such other drugs which are *jīvanīya* (promoter of vitality) should be mixed with milk and taken for six months. By doing so, the person is endowed with excellent longevity, youth, freedom from diseases, voice, complexion, nourishment, intellect, memory, strength and such other desirable benefits. These are the drugs with infallible efficacy. [6]

Recipe of other celestial drugs

ब्रह्मसुवर्चला नामौषधिर्या हिरण्यक्षीरा पुष्करसदृशपत्रा, आदित्यपर्णी नामौषधिर्या 'सूर्यकान्ता' इति विज्ञायते सुवर्णक्षीरा सूर्यमण्डलाकारपुष्पा च, नारीनामौषधिः 'अश्ववला' इति विज्ञायते या बल्वजसदृशपत्रा, काष्ठगोधा नामौषधिर्गोधाकारा, सर्पनामौषधिः सर्पाकारा, सोमो नामौषधिराजः पञ्चदशपर्वा स सोम इव होयते वर्धते च, पद्मा नामौषधिः पद्माकारा पद्मरक्ता पद्मगन्धा च, अजा नामौषधिः 'अजशृङ्गी' इति विज्ञायते, नीला नामौषधिस्तु नीलक्षीरा नीलपुष्पा लताप्रतानवहुलेति; आसामौषधीनां यां यामेवोपलभेत तस्यास्तस्याः स्वरसस्य सौहित्यं गत्वा स्नेहभावितायामार्द्रपलाशद्रोण्यां सपिधानायां दिग्वासाः शयीत, तत्र प्रलीयते, षण्मासेन पुनः संभवति, तस्याजं पयः प्रत्यवस्थापनं; षण्मासेन देवतानुकारी भवति वयोवर्णस्वराकृतिबलप्रभाभिः, स्वयं चास्य सर्ववाचोगतानि प्रादुर्भवन्ति, दिव्यं चास्य चक्षुः श्रोत्रं च भवति, गतिर्योजनसहस्रं, दशवर्षसहस्राण्यायुरनुपद्रवं चेति ॥ ७ ॥

In addition to the drugs described in the above passage, the following *divyauṣadhis* (celestial drugs) are also used for rejuvenation :

- Brahma suvarcalā* : It has a golden coloured latex and its leaves are like those of *puṣkara*.
- Āditya parṇī* : It is also called *sūrya kāntā*. It has a golden coloured latex and its flowers are round like the sun.
- Nārī* : It is known as *aśva balā*. Its leaves are like those of *balvaja*.
- Kāṣṭhagodhā* : It is like a *godhā* (iguana).

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(e) *Sarpā* : It is like a snake.

(f) *Soma* : It is the king of drugs and has fifteen *parṇas* (leaves). Like the moon, these leaves decrease and increase.

(g) *Padmā* : It is like a lotus in shape. It is red like lotus and has the smell of lotus.

(h) *Ajā* : It is known as *ajā śṛṅgī*.

(i) *Nīlā* : It has a blue latex and its flowers are blue. It is a creeper with several branches.

All or any of the above mentioned drugs, (depending on their availability) should be collected. The person should be given the juice of these drugs to the full of his stomach. A *droṇī* (a table specifically designed for the purpose) prepared of the green wood of *palāśa* should be smeared with *sneha* (ghee or oil). The person should remove all his cloths and sleep in this *droṇī*. *He should then be covered with the lid.* There, he becomes unconscious. He regains consciousness after six months. Then he should be fed with goat's milk. Within these six months he gets youthfulness, complexion, voice, shape, strength and lustre like the gods. He gains mastery over his speech i. e. what he says comes true. He is endowed with the divine vision and hearing. He can walk for one thousand *yojanas*. He lives for ten thousand years free from all obstacles. [7]

The characteristic features of *divyauśadhis* (celestial drugs) are described above. But they are not commonly known.

The plant *sūryāvarta* which grows in some countries is taken by some physicians as *āditya parṇī*. The plant *nārī* is known as *aśva balā* by the sages. It is not known to the common man.

The leaves of the *soma* plant decrease and increase according to the descending and ascending phases of the moon respectively. It has no leaf on new-moon day. Thereafter, during the bright fortnight, the number of these leaves increases at the rate of one every day. Thus on the full-moon day, it has fifteen leaves. This number gradually decreases—at the rate of one each day thereafter. [The term '*parvā*' used in the text generally means a piece of branch between the two joints. It has a variant reading viz., *parṇā* which means leaf. This plant has also been mentioned in the *Suśruta saṃhitā*. Keeping this description and the variant in view, this term *parvā* has been translated as leaf.]

The term *praliyate* means "to become invisible" or "to faint".

भवन्ति चात्र--

दिव्यानामोषधीनां यः प्रभावः स भवद्विधैः ।
 शक्यः से दुमशक्यस्तु स्यात् सोदुमकृतात्मभिः ॥ ८ ॥
 ओषधीनां प्रभावेण तिष्ठतां स्वे च कर्मणि ।
 भवतां निखिलं श्रेयः सर्वमेवोपपत्स्यते ॥ ९ ॥
 वानप्रस्थैर्गृहस्थैश्च प्रयतैर्नियतात्मभिः ।
 शक्या ओषधयो ह्येताः सेवितुं विषयामिजाः ॥ १० ॥

Thus it is said :

Only the sages like you can withstand the specific action (*prabhāva*) of the *divyauśadhis* (celestial drugs), described above, and not others who are devoid of self control.

By the influence of these drugs you will be able to perform your duties properly and be endowed with all their benefits.

Drugs which grown in sacred places can also be used by persons in *vānaprasthāśrama* (the third stage of life in which the person leaves village and town and stays in forests for performance of meditation etc.) and *gṛahasthāśrama* (the second stage of life in which the person leads family life) provided he is sincere and is endowed with self-control. [8-10]

Divyauśadhis (celestial drugs) normally grow in places appropriate to them i. e. in sacred places. They do not grow in other places. If accidentally, such a celestial plant is found in ordinary sinful places, then it does not possess the *vīrya* (potency) attributed to it.

यास्तु क्षेत्रगुणैस्तेषां मध्यमेन च कर्मणा ।
 मृदुवीर्यतरास्तासां विधिज्ञैः स एव तु ॥ ११ ॥
 पर्यष्टुं ताः प्रयक्तुं वा येऽसमर्थाः सुखार्थिनः ।
 रसायनविधिस्तेषामयमन्यः प्रशस्यते ॥ १२ ॥

Depending upon the attributes of the land (other than the Himālayas) the effects of these drugs become moderate and their *vīrya* (potency) becomes mild. But they are to be administered, following the same method (as described above). The pleasure-seekers however, will not be able to search for them, For them the method of rejuvenation is different which is described below. [11-12]

These celestial drugs produce moderate effects because of improper administration or by *adṛṣṭa* (unseen forces).

Indrokta Rasayana—another recipe

वल्यानां जीवनीयानां बृंहणीयाश्च या दश ।
 वयसः स्थापनानां च खदिरस्यासनस्य च ॥ १३ ॥
 खर्जूरानां मधूकानां मुस्तानामुत्पलस्य च ।
 मृद्वीकानां विडङ्गानां वचायाश्चित्रकस्य च ॥ १४ ॥
 शतावर्याः पयस्यायाः पिप्पल्या जोङ्गकस्य च ।
 ऋध्या नागबलायाश्च द्वारदाया धवस्य च ॥ १५ ॥
 त्रिफलाकण्टकार्यौश्च विदार्याश्चन्दनस्य च ।
 इक्षूणां शरमूलानां श्रीपण्यास्तिनिशस्य च ॥ १६ ॥
 रसाः पृथक् पृथग्ग्राह्याः पलाशक्षार एव च ।
 एषां पलोन्मितान् भागान् पयो गव्यं चतुर्गुणम् ॥ १७ ॥
 द्वे पात्रे तिलतैलस्य द्वे च गव्यस्य सपिषः ।
 तत् साध्यं सर्वमेकत्र सुसिद्धं स्नेहमुद्धरेत् ॥ १८ ॥
 तत्रामलकचूर्णानामाढकं शतभावितम् ।
 स्वरसेनैव दातव्यं क्षौद्रस्याभिनवस्य च ॥ १९ ॥
 शर्कराचूर्णपात्रं च प्रस्थमेकं प्रदापयेत् ।
 तुगाक्षीर्याः सपिपल्याः स्थाप्यं संमूर्च्छितं च तत् ॥ २० ॥
 सुचौक्षे मार्तिके कुस्मे मासार्धं घृतभाविते ।
 मात्रामग्निसमां तस्य तत् ऊर्ध्वं प्रयोजयेत् ॥ २१ ॥
 हेमताम्रप्रवालानामयसः स्फटिकस्य च ।
 मुक्तावैदूर्यशङ्खानां चूर्णानां रजतस्य च ॥ २२ ॥
 प्रक्षिप्य षोडशीं मात्रां विहायायासमैथुनम् ।
 जीण जीर्णे च भुञ्जीत षष्टिकं क्षीरसपिषा ॥ २३ ॥
 सर्वरोगप्रशमनं वृष्यमायुष्यमुत्तमम् ।
 सत्त्वस्मृतिशरीराग्निबुद्धीन्द्रियबलप्रदम् ॥ २४ ॥
 परमूर्जस्करं चैव वर्णस्वरकरं तथा ।
 विषालक्ष्मीप्रशमनं सर्ववाचोगतप्रदम् ॥ २५ ॥
 सिद्ध्यर्थतां चाभिनवं वयश्च प्रजाप्रियत्वं च यशश्च लोके ।
 प्रयोज्यमिच्छद्भिरिदं यथावद्रसायनं ब्राह्ममुदारवीर्यम् ॥ २६ ॥
 (इतीन्द्रोक्तसायनमपरम् ।)

Ten drugs belonging to each of the *balya*, *jīvanīya*, *br̥mhaṇīya* and *vayaḥ sthāpana* groups (vide *Sūtra* 4 : 9, 10 & 18), *khadira*, *asana*, *kharjūra*, *madhūka*, *mustā*, *utpala*, *mṛdvikā*, *viḍaṅga*, *vacā*, *citraka*, *śatāvarī*, *payasyā*, *pippalī*, *joṅgaka*, (*aguru*), *ṛddhi*, *nāga bala*, *dvārada*, (*śakataru* or *kapi kacchu*), *dhava*, *triphalā*, *kaṇṭakārī*, *vidārī*, *candana*, *ikṣu*, root of *śara*, *śrīparṇī* and *tinīśa*—*rasa* (juice or decoction) of these drugs should be prepared separately. To this, the *kṣārodaka* (water of the *kṣāra* or alkali preparation) of *palāśa* should be added.

All the above mentioned drugs including the *kṣāra* (alkali preparation) of *palāśa* should again be taken in the dose of one *pala* (48 Gm.) for the preparation of *kalka* (paste).

The *rasa* (juice/decoction) and paste described above, should be added with four times of cow's milk, two *pātras* (one *pātra* = 3.072 Ltr.) of sesame oil, two *pātras* of cow's ghee and boiled together. After the preparation is fully cooked, the ghee should be filtered.

Powder of *āmalaḥ* should be impregnated with the juice of *āmalaḥ* for one hundred times. One *āḍhaka* (3.072 Kg.) of this powder should then be mixed with the ghee described above and to this, old honey, one *āḍhaka* (3.072 Kg.) of the powder of sugar and one *prastha* (768 Gm.) of *tugākṣīrī* and *pippalī* should be added. This preparation should then be stored for 15 days in a clean earthen jar smeared with ghee. To this, one-sixteenth in quantity of the powder of gold, copper, *pravāla*, iron, *sphaṭikā* (crystal stone), pearl, *vaidūrya* (cat's eye), *śaṅkha* (conch shell) and silver should be added, and given to the person in a dose suited to his power of digestion. During this period *āyāsa* (exhaustion) and sexual intercourse should be avoided. After digestion of this drug, he should take the *ṣaṣṭika* type of rice with milk and ghee.

This potion cures all diseases. It is an excellent medicine for virility and longevity. It promotes the strength, *sattva* (mental activities), memory, physique, *agni* (power of digestion and metabolism) and *indriya* (power of senses). It is an excellent promoter of energy. It endows the person with good complexion and voice. It alleviates poisoning or any other morbid conditions. It is conducive to an excellent power of expression.

It helps in the accomplishment of objects. It restores youth. It makes one endearing to the people. It is conducive to the worldly name and fame (even otherwise).

Persons desirous of availing themselves of the above mentioned and efficacy of this therapy, should use this recipe for rejuvenation according to the prescribed procedure. It is *brāhma* (celestial) and *udāra vīrya* with potency having no

restrictions whatsoever (unlike those mentioned in connection with the prescription in the preceding paragraph), [13-26]

The quantity of the powder of gold, *pravāla*, iron, crystal stone, pearl, cat's eye, conch shell and silver should be one-sixteenth of the powder of *āmalakī* and ghee.

Suitability for Rejuvenation therapy

समर्थानामरोगाणां धीमतां नियतात्मनाम् ।
कुटीप्रवेशः क्षणिनां परिच्छदवतां हितः ॥ २७ ॥
अतोऽन्यथा तु ये तेषां सौर्यमारुतिको विधिः ।
तयोः श्रेष्ठतरः पूर्वो विधिः स तु सुदुष्करः ॥ २८ ॥
रसायनविधिभ्रंशाज्जायेरन् व्याधयो यदि ।
यथास्वमौषधं तेषां कार्यं मुक्त्वा रसायनम् ॥ २९ ॥

Kuṭī prāveśika type of rejuvenation therapy (vide *Cikitsā* 1 : 1 : 17-24) is useful for persons who are able-bodied, whose bodies are free from diseases, who are endowed with intellect, who are self-controlled, who have sufficient time to spare and who have adequate wealth (lit. clothes). For others, *Saurya mārutika* type of rejuvenation therapy is useful. Between these two, the former is more useful, but it is far too difficult to accomplish.

If diseases appear by the wrong administration of rejuvenation therapy, then the medicines appropriate to those diseases should be administered leaving aside (at least temporarily) the rejuvenation therapy. [For the treatment of some such diseases, rejuvenation therapies are also prescribed. This rejuvenation therapy should, however, be avoided.] [27-29]

In *Cikitsā* 1 : 1 : 16, two types of rejuvenation therapies are described. These are, *Kuṭī prāveśika* and *Vātātāpika* (*Saurya mārutika*). Both these types of rejuvenation therapies are already described. Eligibility qualities of persons for these therapies are also spelt out in the above verses.

Ācāra Rasāyana

सत्यवादिनमक्रोधं निवृत्तं मद्यमैथुनात् ।
अहिंसकमनायासं प्रशान्तं प्रियवादिनम् ॥ ३० ॥
जपशौचपरं धीरं दाननित्यं तपस्विनम् ।
देवगोब्राह्मणाचायगुरुवृद्धारचने रतम् ॥ ३१ ॥
आनुशंस्यपरं नित्यं नित्यं करुणवेदिनम् ।
समजागरणस्वप्नं नित्यं क्षीरघृताशिनम् ॥ ३२ ॥

देशकालप्रमाणज्ञं युक्तिज्ञमनहङ्कृतम् ।
 शस्ताचारमसंकीर्णमध्यात्मप्रवर्णेन्द्रियम् ॥ ३३ ॥
 उपासितारं वृद्धानामास्तिकानां जितात्मनाम् ।
 धर्मशास्त्रपरं विद्यान्नरं नित्यरसायनम् ॥ ३४ ॥
 गुणैरेतैः समुदितैः प्रयुङ्क्ते यो रसायनम् ।
 रसायनगुणात् सर्वान् यथोक्तान् स समश्नुते ॥ ३५ ॥
 (इत्याचाररसायनम् ।)

Persons who are truthful and free from anger, who are devoid of alcohol and sex indulgence, who do not indulge in violence (*himsa*) or exhaustion, who are peaceful and pleasing in their speech, who practise *japa* (incantation etc.) and cleanliness, who are *dhira* (stable and steady), who regularly practise charity and *tapas* (penance); who regularly offer prayers to the gods, cows, *Brāhmaṇas*, teachers, preceptors and old people, who are absolutely free from barbarous acts, who are compassionate, whose period of awakening and sleep are regular, who habitually take milk and ghee, who are acquainted with the measurement of (things appropriate to) the country and the time, who are experts in the knowledge of rationality, who are free from ego, whose conduct is good, who are not narrow minded, who have love for spiritual knowledge, who have in excellent sense organs are conditions, who have reverence for seniors, *astikas* (those who believe in the existence of God and validity of the knowledge of the *Vedas*), and persons having self-control and who regularly study scriptures, get the best out of rejuvenation therapy. If persons endowed with these qualities practise rejuvenation therapy, they get all the rejuvenation effects described above.

Thus the rejuvenation effects of good conduct are described. [30-35]

In the above verses, the eligibility of qualities persons for rejuvenation therapies are spelt out in general terms,

Ineligible persons

यथास्थूलमनिर्वाह्यं दोषाञ्छारोमानसान् ।
 रसायनगुणैर्जन्तुर्युज्यते न कदाचन ॥ ३६ ॥
 योगा ह्यायुःप्रकर्षार्था जरारोगनिवर्हणाः ।
 मनःशरीरशुद्धानां सिध्यन्ति प्रयत्नात्मनाम् ॥ ३७ ॥

11

तदेतन्न भवेद्वाच्यं सर्वमेव हतात्मसु ।
अरुजेभ्योऽद्विजातिभ्यः शुश्रूषा येषु नास्ति च ॥ ३८ ॥

In brief, a person, who is not free from the mental and physical defects, does never get the effects of rejuvenation therapy.

The recipes described here promote longevity and prevent old age as well as affliction by diseases. These recipes produce effects in persons whose mind and body are clean and who are self-controlled.

The physician should never describe or speak anything about these recipes to a person with evil designs, who is not free from diseases, who is not a *dvijāti* (*Brahmana*, *Kṣatriya* and *Vaiśya*) and who has no faith in this therapy. [36-38]

A person whose mind is clean, is obviously self-controlled. Clean mind has many other attributes also. Amongst them, self-control is the most important one for a person to derive the best out of rejuvenation therapy. This point is specifically emphasised in verse 37 above.

Importance of a physician :

ये रसायनसंयोगा वृष्ययोगाश्च ये मताः ।
यच्चौषधं विकाराणां सर्वं तद्वैद्यसंश्रयम् ॥ ३९ ॥
प्राणाचार्यं बुधस्तस्माद्दीमन्तं वेदपारगम् ।
अश्विनाचिव देवेन्द्रः पूजयेदतिशक्तितः ॥ ४० ॥
अश्विनौ देवभिषजौ यज्ञवाहाविति स्मृतौ ।
यज्ञस्य हि शिरश्छिन्नं पुनस्ताभ्यां समाहितम् ॥ ४१ ॥
प्रशीर्णा दशनाः पूष्णो नेत्रे नष्टे भगस्य च ।
वज्रिणश्च भुजस्तस्मस्ताभ्यामेव चिकित्सितः ॥ ४२ ॥
चिकित्सितश्च शीतांशुर्गृहीतो राजयक्ष्मणा ।
सोमाभिपतितश्चन्द्रः कृतस्ताभ्यां पुनः सुखी ॥ ४३ ॥
भार्गवश्च्यवनः कामी वृद्धः सन् विकृतिं गतः ।
वीतवर्णस्वरोपेतः कृतस्ताभ्यां पुनर्युवा ॥ ४४ ॥
एतैश्चान्यैश्च बहुभिः कर्मभिर्भिषगुत्तमौ ।
बभूवतुर्भृशं पूज्याविन्द्रादीनां महात्मनाम् ॥ ४५ ॥
ग्रहाः स्तोत्राणि मन्त्राणि तथा नानाहवींषि च ।
धूम्राश्च पशवस्ताभ्यां प्रकल्प्यन्ते द्विजातिभिः ॥ ४६ ॥
प्रातश्च सवने सोमं शक्रोऽश्विभ्यां सहाश्रुते ।
सौत्रामण्यां च भगानश्विभ्यां सह मोदते ॥ ४७ ॥
इन्द्राग्नी चाश्विनौ चैव स्तूयन्ते प्रायशो द्विजैः ।
स्तूयन्ते वेदवाक्येषु न तथाऽन्या हि देवताः ॥ ४८ ॥

C. I. 12

अजरैरमरैस्तावद्विबुधैः साधिपैध्रुवैः ।
 पूज्येते प्रयतैरेवमश्विनौ मिषजाविति ॥ ४९ ॥
 मृत्युव्याधिजरावश्यैर्दुःखप्रायैः सुखार्थिभिः ।
 किं पुनर्भिषजो मर्त्यैः पूज्याः स्यूनातिशक्तिः ॥ ५० ॥
 शीलवान्मतिमान् युक्तो द्विजातिः शास्त्रपारगः ।
 प्राणिभिर्गुरुवत् पूज्यः प्राणाचार्यः स हि स्मृतः ॥ ५१ ॥

Recipes for rejuvenation, aphrodisiacs and medicines for the treatment of diseases—all of them are dependant upon the physician. Therefore, a wise person should extend his utmost respectful regards to a *prāṇācārya* (teacher of life science) who is endowed with intellect and the knowledge of the *Vedas*, as Indra offered prayers to the Aśvins. The Aśvins are the twin physicians of the gods, who share the offerings in the *Yajña* (sacred oblation to the fire). When the head of *Yajña* (the name of a mythical god) was decapitated, these two physicians connected the head to his body again. They treated and corrected the loose teeth of Pūṣan (the sun), the affected eyes of Bhaga (one of the gods similar to the Sun) and stiffness of the arm of Indra. They treated and cured the moon when he was afflicted with *rājayakṣma* (tuberculosis) because of the depletion his *soma* (cooling essence); he was cured by them and was endowed with happiness again. The sage Cyavana, the son of Bhṛgu, in his old age got afflicted by *kāma* (sex desire). As a result of it, he was deprived of his complexion and voice. The Aśvins made him young again. Because of these and many other activities, these two supreme divine physicians became objects of frequent prayers by the great souls like Indra etc. For this the *dvijātis* (*Brahmaṇas*, *Kṣatrias* and *Vaiśyas*) prescribe different types of *graha* (vessels for taking *soma*), *stotra* (songs of prayers), *mantra* (incantations), *haviṣ* (oblation to fire) and *dhūmra paśu* (brown coloured animals for sacrifice). If the *savana* (oblation to fire) is offered in the morning, then the *soma* (the juice of some plant), is shared by *Śakra* (Indra) along with the Aśvins. In *sautrāmaṇi* (a type of *yajña*), the almighty God along with the Aśvins, rejoice. Indra, Agni and the Aśvins—these are the three gods who are invariably offered prayers by *dvijas*. The Vedic incantations are recited as prayers to them. No other God is respected so much. So even the gods who are free from old age and death along with their

I]

king sincerely offer prayers to these twin divine physicians, the Aśvins. let alone the mortals in the world who are afflicted by miseries because of death, disease and old age, and who seek happiness. The mortals must specially extend their respectful regard to a physician.

The physician who is endowed with good conduct and intellect and who is a *dvijāti* (*Brāhmaṇa*, *Kṣatriya* and *Vaiśya*), and who is well versed in scriptures, may be considered as a preceptor and offered respectful regards by the living beings. This physician is called *prāṇācārya* (teacher of the science of life). [39-51]

In the above verses, the importance of respectful regards for the physician is described. In verse 40, in the place of *prāṇācārya*, there is a variant reading, namely '*prāṇivarya*'. The term '*prāṇivarya*' means the best among the living creatures.

In verse 43, in the place of "*somābhīpatita*" there is a variant reading namely, "*somātīpacita*". The term "*somātīpacita*" means "excessive in take of soma".

In verse 46, in the place of *stotrāṇi*, there is a variant reading namely "*śāstrāṇi*". The term "*śāstrāṇi*" here indicates the songs or prayers which are not prescribed in the *Sāman* and *R̥g Vedas*. These prayers along with the *vaṣaṭ* are used in *yajña* (oblation to fire).

Definitions of Vaidya and Dviḥja :

विद्यासमाप्तौ भिषजो द्वितीया जातिरुच्यते ।
अश्रुते वैद्यशब्दं हि न वैद्यः पूर्वजन्मना ॥ ५२ ॥
विद्यासमाप्तौ ब्राह्मं वा सत्त्वमार्षमथापि वा ।
ध्रुवमाविशति ज्ञानात्तस्माद्वैद्यो द्विजः स्मृतः ॥ ५३ ॥
नाभिध्यायेन्न चाक्रोशेदहितं न समाचरेत् ।
प्राणाचार्यं बुधः कश्चिदिच्छन्नायुरनित्वरम् ॥ ५४ ॥

After the completion of the medical education, the physician take a second birth (*jāti*) and is called "*Vaidya*". This title is not given to him because of his expertise in the previous birth.

After the completion of the medical education, the physician is certainly of endowed with either *Brāhma sattva* (the mental faculty of *Brahmā*) or *R̥ṣi sattva* (mental faculty of a

Rṣi). Therefore, he is called a “*Vaidya*” and a *dvija*”. A person desirous of a happy life should never covet his possessions or show anger to the *pranacarya* (a teacher of the science of life) or do any harm to him. [52-54]

The reason for using the terms *vaidya* or *dvija* as an epithet to a physician is described in the above verses. Because of his endowment with *vidyā* (learning), a physician is called a “*vaidya*”. After the completion of the medical education, he is considered to have a second birth for which he is called “*dvija*” (twice born),

Such of the physicians as are involved in spiritual treatment (*naiṣṭhika cikitsā*) are endowed with *Brāhma sattva* (mental faculty of Brahmā). Others who have compassion for living creatures and treat their diseases are endowed with *Rṣi-sattva* (the mental faculty of a *Rṣi*).

चिकित्सितस्तु संश्रुत्ये यो वाऽसंश्रुत्य मानवः ।
 नोपाकरोति वैद्याय नास्ति तस्येह निष्कृतिः ॥ ५५ ॥
 भिषगप्यातुरान् सर्वान् स्वसुतानिव यत्नवान् ।
 आबाधेभ्यो हि संरक्षेदिच्छन् धर्ममनुत्तमम् ॥ ५६ ॥
 धर्मार्थं चार्थकामार्थमायुर्वदो महर्षिभिः ।
 प्रकाशितो धर्मपरैरिच्छद्भिः स्थानमक्षरम् ॥ ५७ ॥
 नार्थार्थं नापि कामार्थमथ भूतदयां प्रति ।
 वर्तते यश्चिकित्सायां स सर्वमतिवर्तते ॥ ५८ ॥
 कुर्वते ये तु वृत्त्यर्थं चिकित्सापण्यविक्रयम् ।
 ते हित्वा काञ्चनं राशिं पांशुराशिमुपासते ॥ ५९ ॥
 दारुणैः कृष्यमाणानां गदैर्वैवस्वतक्षयम् ।
 छित्त्वा वैवस्वतान् पाशान् जीवितं यः प्रयच्छति ॥ ६० ॥
 धर्मार्थदाता सदृशस्तस्य नेहोपलभ्यते ।
 न हि जीवितदानाद्धि दानमन्यद्विशिष्यते ॥ ६१ ॥
 परो भूतदया धर्म इति मत्वा चिकित्सया ।
 वर्तते यः स सिद्धार्थः सुखमत्यन्तमश्नुते ॥ ६२ ॥

A person who has been treated by the physician should reciprocate by helping him (is some four or the other) whether such reciprocation was assured in advance or not. If he does not do so, he has no redemption.

The physician should treat all his patients like his children. He should take care of their health and keep them away from miseries, if he is desirous of *dharma* (virtues) *par excellence*.

The great sages devoted to righteousness have propagated Ayurveda with their desire for attainment of *dharma* (righteous-

ness), *artha* (wealth), *kāma* (satisfaction of the worldly desires) and *akṣara sthāna* (salvation).

A person who pursues medical profession just out of compassion for the living being and not for *artha* (wealth) or *kāma* (satisfaction of the worldly desires) excels all others.

A physician who practises his profession as a saleable commodity for earning wealth, is (as a matter of fact) running after a heap of ash instead of gold.

Patients suffering from serious diseases are dragged towards death by Yama (the god of Death). The physician gives them life by cutting this noose of the God of Death. Therefore, in this world, there is none equal to a physician who can help an individual with both *dharma* (righteousness) and *artha* (wealth). There is no other gift which excels the gift of life.

Compassion for the living creatures is the *dharma* (righteousness) *par excellence*. A physician who enters into medical profession keeping this ideal in view, accomplishes his objectives best and gets happiness *par excellence*. [52-62]

A physician who treats his medical profession as a saleable commodity to earn wealth, does not derive the benefits of the profession. On the other hand, one who adopts, this profession for *dharma* (righteousness) is endowed with all spiritual and material earnings. The physicians of the former category in fact earn a heap of ashes instead. It is only the physician of the latter category who (even though oblivious of material earnings) ultimately succeed in earning a heap of gold even.

To sum up :

तत्र श्लोको--

आयुर्वेदसमुत्थानं दिव्यौषधिविधिं शुभम् ।
अमृताल्पान्तरगुणं सिद्धं रत्नसायनम् ॥ ६३ ॥
सिद्धेश्वरो ब्रह्मचारिभ्यो यदुवाचामरेश्वरः ।
आयुर्वेदसमुत्थाने तत् सर्वं संप्रकाशितम् ॥ ६४ ॥

In this quarter dealing with "the original propagation of Āyurved", the following topics have been discussed in detail—

1. the original propagation of Āyurveda;
2. the method of use of celestial drugs which are auspicious;
3. the effects of rejuvenation therapy containing gems and jewels which is like ambrosia but slightly less in quality.

4. the conversation of Indra with the *Siddhas* (the accomplished sage) and *Brahmacārins* (those observing celebrity). [63-64].

The item no. 3 is described in verse nos. 13-26.

Colophon :

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितस्थाने
रसायनाध्याये आयुर्वेदसमुत्थानीयो नाम
रसायनपादश्चतुर्थः ॥ ४ ॥

Thus ends the fourth quarter of "Āyurveda samutthāna" (original propagation of the science of life) of the chapter on *rasāyana* (rejuvenation) of *Cikitsā* Section in Agniveśa's work, as redacted by Caraka.

समाप्तश्चायं रसायनाध्यायः ॥ १ ॥

This is the end of the chapter on rejuvenation therapy.

CHAPTER 2

(FIRST QUARTER OF THE CHAPTER ON APHRODISIACS)

द्वितीयोध्यायः ।

वाजीकरणाध्याये प्रथमः पादः ।

अथातः संयोगशरमूलीयं वाजीकरणपादं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

Now we shall expound the quarter dealing with *Samyoga śaramūla* (recipe prepared by adding the root of *śara* etc.) of the chapter on aphrodisiacs.

Thus said lord Ātreya. [1-2]

For the maintenance of the positive health and prevention of diseases, rejuvenation and aphrodisiac therapies are useful. The former has already been described in the first chapter of this section. Contextually, it is now the turn of aphrodisiacs which are being taken up in the second chapter. This first quarter of the chapter, represents identification of the objects of aphrodisiac therapy.

Objects of Aphrodisiac therapy

वाजीकरणमन्विच्छेत् पुरुषो नित्यमात्मवान् ।

तदायत्तौ हि धर्मार्थौ प्रीतिश्च यश एव च ॥ ३ ॥

पुत्रस्यायतनं ह्येतद्गुणाश्चैते सुताश्चयाः ।

A person, should always seek the intake of aphrodisiacs because, for, he can earn *dharma* (righteousness), *artha* (wealth), *prīti* (love) and *yaśas* (fame) through this therapy alone. A person gets these benefits through his progeny and the aphrodisiac therapy enables him to procreate children (lit. sons)

[3-4]

A person devoid of Sexual potency (*avāji*) regains potency through *Vājīkaraṇa* therapy (aphrodisiacs, vide *Cikitsā* 1:19). The term 'anvicchet' used in the above verse literally means subsequent or secondary desire. Between the *rasāyana* and *vājīkaraṇa* therapies, the former are immensely useful compared to the latter. Therefore, the primary desire of a person should be for the *rasāyana* therapy and his desire for the *vājīkaraṇa* (aphrodisiac) therapy should follow.

The term 'puruṣa' used in this verse implies only young persons (*laruṇa*) and it excludes children and old persons who are debarred from

indulging in sexual intercourse. It is said, "The child of tender age is immature in as much as his tissue elements are not fully formed. If such a child indulges in sex acts, he immediately develops morbid conditions as a pond with a little water is immediately heated (with the rays of the Sun). As a piece of wood, dry, ununctuous, eaten away by insects and fragile, immediately breaks by the only touch of the hand, similarly an old man breaks down immediately after the Sex act. According to the above verse, the aphrodisiac therapies are required to be taken daily (*nitya*). Rejuvenation therapies are required to be taken for a specified period only. The aphrodisiacs on the other hand, are to be taken regularly as a daily diet.

Aphrodisiac therapies should be administered only to a person who is self-controlled. Otherwise if a person of licentious habits is administered this therapy, he, with additional potentiality gained through the therapy will prove to be nuisance to the society through his illegitimate sex acts (*agamyāgamana*).

The object of aphrodisiac therapies is to enable a person to produce a son who helps him to perform *dharma* (virtuous acts) etc.

After taking aphrodisiac therapies, the person should take recourse to sexual intercourse during *ṛtukāla* (period of fertility) of his wife. Sexual intercourse in other times is not the object of this therapy. In *Sūtra* 11 : 35, proper diet, sleep and observance of celibacy—these three factors are mentioned as the pillars of life. It is also stated there that these three requirements should be followed in appropriate measure. It is explained in this commentary that absolute celibacy is not desirable. If a person keeps himself absolutely free from sexual intercourse, then this gives rise to mental stress (*manah kṣobha*). Therefore, what has been stated here does not contradict the statement in *Sūtra* 11 : 35.

The best among the Aphrodisiacs

वाजीकरणमर्थं च क्षेत्रं स्त्री या प्रहर्षिणी ॥ ४ ॥
 इष्टा ह्यैकैकशोऽन्यथा परं प्रीतिकरा स्मृताः ।
 किं पुनः स्त्रीशरीरे ये सङ्घातेन प्रतिष्ठिताः ॥ ५ ॥
 (सङ्घातो हीन्द्रियार्थानां स्त्रीषु नान्यत्र विद्यते ।)
 स्त्र्याश्रयो हीन्द्रियार्थो यः स प्रीतिजननोऽधिकम् ।
 स्त्रीषु प्रीतिर्विशेषेण स्त्रीष्वपत्यं प्रतिष्ठितम् ॥ ६ ॥
 धर्मार्थौ स्त्रीषु लक्ष्मोश्च स्त्रीषु लोकाः प्रतिष्ठिताः ।
 सुरुपा यौवनस्था या लक्ष्णैर्या विभूषिता ॥ ७ ॥
 या वश्या शिक्षिता या च सा स्त्री वृष्यतमा मता ।

A sexually excited female partner is the aphrodisiac par excellence. She is the receptacle of the sex act. Each individual item of beauty gives immense pleasure to an individual

ii]

him. Let alone the conglomeration of all these objects (at a place, i.e.) in the body of a young woman. This accounts for her excellence as an aphrodisiac.

All objects of beauty are assembled in a woman in a compact form, and nowhere else.

All the objects of senses found in the person of a woman evoke the maximum delight in a men. The woman is, therefore, the most lovable object for a man. It is the woman who procreates children. *Dharma* (righteousness), *artha* (wealth), *lakṣmī* (auspiciousness) and the entire universe (*loka*) are established in a woman.

The woman who is beautiful and youthful, who is endowed with auspicious signs and who is amiable and skilled is the aphrodisiac *par excellence*. [4-~~8~~]

A woman is considered to be the aphrodisiac *par excellence*. She represents beauty, fertility, motherhood, and practical worldly wisdom. All the objects of senses, viz., *śabda* (sound), *sparsa*, (touch), *rūpa* (visual form), *rasa* (taste) and *gandha* (smell) in a woman are fascinating known for this sexual effects. She is a lifelong partner in the performance of religious rites.

She is also called *Lakṣmī* (goddess of wealth), because it is she, who through in practical wisdom contributes to material prosperity.

A woman trained in 64 *kalās* like vocal and instrumental music, dance as described in *kāmaśāstra*, endowed with other qualities described above produces maximum aphrodisiac effects.

Excellence of the Woman

नानाभक्त्या तु लोकस्य दैवयोगाच्च योषिताम् ॥ ८ ॥
 तं तं प्राप्य विवर्धन्ते नरं रूपादयो गुणाः ।
 वयोरूपवचोहावैर्या यस्य परमाङ्गना ॥ ९ ॥
 प्रविशत्याशु हृदयं दैवाद्वा कर्मणोऽपि वा ।
 हृदयोत्सवरूपा या या समानमनःशया ॥ १० ॥
 समानसत्त्वा या वश्या या यस्य प्रीयते प्रियैः ।
 या पाशभूता सर्वेषामिन्द्रियाणां परैर्गुणैः ॥ ११ ॥
 यया वियुक्तो निस्त्रीकमरतिर्मन्यते जगत् ।
 यस्या कृते शरीरं ना धत्ते शून्यमिवेन्द्रियैः ॥ १२ ॥
 शोकोद्वेगादतिभयैर्या दृष्ट्वा नाभिभूयते ।
 याति यां प्राप्य विस्रम्भं दृष्ट्वा हृष्यत्यतीव याम् ॥ १३ ॥

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अपूर्वमिव यां याति नित्यं हर्षातिवेगतः ।
 गत्वा गत्वाऽपि बहुशो यां तृप्तिं नैव गच्छति ॥ १४ ॥
 सा स्त्री वृष्यतमा तस्य नानाभावा हि मानवाः ।
 अतुल्यगोत्रां वृष्यां च प्रहृष्टां निरुपद्रवाम् ॥ १५ ॥
 शुद्धस्नातां ब्रजेन्नारोमपत्यार्थं निरामयः ।

People in this world have different types of likings. If, as a result of the effects of the actions in the past life, a person gets a woman of his liking, then his complexion and other qualities grow. By her youthfulness, body, mode of speech and erotic performances, the woman enters into the heart of the person as a result of either *daiva* (effects of the actions in the past life) or *karma* (tantric performances, namely *vasī-karāṇa* etc.). She delights the heart; she is like *kāma* (the god of sex); she bears similarity in her mental faculties with those of her husband; she is *vasyā* (amiable); she is loved by her lover and with her excellent qualities she works like a noose of all the objects of senses. A person who is deprived of her i.e., who does not have a wife, does not find any interest in this world. Without her, the person holds a body which is emptied of its senses. In her presence, the person does not get seriously afflicted even when he faces grief, anxiety, detachment and frightful situations. Her very presence and look are assuring and exciting to him. He always rushes to her with excitement as if he has gained something unforeseen (so pleasant). He is not satiated in spite of his repeated contacts with her. Such a woman is considered to be an aphrodisiac *par excellence*, (of course) aphrodisiac qualities of a woman differs from man to man.

A person who is healthy and who desires to have a child should enter into sexual intercourse with a woman who is *atulyagotra* (of a different clan), who is sexually strong, who is excited, who is free from any ailments and who is *śuddhasnātā* (immediately after she has taken bath completing her period of menses). [8-16]

Women who are beautiful and have other qualities described in verse nos. 4-8 are no doubt, liked by persons, but at times, some women are liked by persons because of *karma* (effects of tantric performances etc.)

The term '*hāva*', described in verse no. 9, has been described by Bharata as "the erotic gestures."

Apart from the effects of the actions in the past life, a woman is liked by a man because of certain tantric performances, like *vaśikaraṇa*.

Men have different types of likings. It is not necessary that every man likes every woman even if she has beauty etc. A woman is liked by a man only when his specific likings are satisfied by her specific feminine qualities.

In praise of many children

अच्छायश्चैकशाखश्च निष्फलश्च यथा द्रुमः ॥ १६ ॥
 अनिष्टगन्धश्चैकश्च निरपत्यस्तथा नरः ।
 चित्रदीपः सरः शुष्कमधातुर्धातुसन्निभः ॥ १७ ॥
 निष्प्रजस्तृणपूलीति मन्तव्यः पुरुषाकृतिः ।
 अप्रतिष्ठश्च नग्नश्च शून्यश्चैकेन्द्रियश्च ना ॥ १८ ॥
 मन्तव्यो निष्क्रियश्चैव यस्यापत्यं न विद्यते ।
 बहुमूर्तिर्बहुमुखो बहुव्यूहो बहुक्रियः ॥ १९ ॥
 बहुचक्षुर्बहुज्ञानो बह्वात्मा च बहुप्रजः ।
 मङ्गल्योऽयं प्रशस्योऽयं धन्योऽयं वीर्यवानयम् ॥ २० ॥
 बहुशाखोऽयमिति च स्तूयते ना बहुप्रजः ।
 प्रीतिर्बलं सुखं वृत्तिर्विस्तारो विपुलं कुलम् ॥ २१ ॥
 यशो लोकाः सुखोदकास्तुष्टिश्चापत्यसंश्रिताः ।
 तस्मादपत्यमन्विच्छन् गुणांश्चापत्यसंश्रितान् ॥ २२ ॥
 वाजीकरणमित्यः स्यादिच्छन् कामसुखानि च ।
 उपभोगसुखान् सिद्धान् वीर्यापत्यविवर्धनान् ॥ २३ ॥
 वाजीकरणसंयोगान् प्रवक्ष्याम्यत उत्तरम् ।

A person without a child, is like a tree just with one branch devoid of fruits and shadows with an unwanted smell.

A person who does not have a child is just an idol made of grass wearing the garb of a man. He is like a lamp in sketches (not the actual lamp which emanates light); he is like a dry pond and is comparable to a metal that just look like gold without any properties of gold. A person who does not have a child is *apratīṣṭha* (not established), *nagna* (naked), *śūnya* (empty), *ekendriya* (having only one sense organ) and *niṣkriya* (devoid of any useful activity).

A person who has many children, is *bahu mūrti* (having many images), *bahu mukha* (having many faces), *bahu vyūha* (having many dimensions); *bahu kriya* (having multitude of activities), *bahu cakṣu* (having many eyes), *bahu jñāna* (having

multi-dimensional knowledge) and *bahvātma* (having multitude of souls). This type of person is auspicious, praiseworthy, *dhanya* (blessed), *viryaṇ* (having potency) and *bahu śākha* (having many branches). Such person are hailed in this world.

Love, strength, happiness, professional excellence, wide spread influence, vastness of kinsmen, fame, utility to the world, *sukhodarka* (which gives happiness at a later stage), pleasure—all these are dependant upon children.

Therefore, a person desirous of children and the qualities associated with them should daily use aphrodisiacs if he wants *kāma* (satisfaction of the worldly desires) and *sukha* (happiness).

Hereafter, we shall expound, the recipes for aphrodisiac therapy which bring about sexual delight, are known for their efficacy and promote semen and help in the procreation of many children. [16-24]

In the above verse, the utility of a son procreated by the administration of aphrodisiac therapy has been spelt out. Some times, an ornament which is prepared of lac etc., appear like gold, eventhough they actually do not contain the metal of gold. This is a deception in the appearance. Similarly, a person without a child, may appear like a man, eventhough he is actually devoid of manliness.

Bṛmhaṇi guṭikā

शरमूलेशुमूलानि काण्डेशुः सेशुवालिका ॥ २४ ॥
 शतावरी पयस्या च विदारी कण्टकारिका ।
 जीवन्ती जीवको मेदा वीरा चर्षभको वला ॥ २५ ॥
 ऋद्धिर्गोशुरकं रास्ना सात्मगुप्ता पुनर्नवा ।
 एषां त्रिपलिकान् भागान् मायाणामाढकं नद्यम् ॥ २६ ॥
 विपाचयेज्जलद्रोणे चतुर्भागं च शेषयेत् ।
 तत्र पेण्याणि मधुकं द्राक्षा फल्गूनि पिप्पली ॥ २७ ॥
 आत्मगुप्ता मधुकानि खर्जूरानि शतावरी ।
 विदार्यामलकैक्षूणां रसस्य च पृथक् पृथक् ॥ २८ ॥
 सर्पिषश्चाढकं दद्यात् क्षीरद्रोणं च तद्भिषक ।
 साधयेद्भतशेषं च सुपूतं योजयेत् पुनः ॥ २९ ॥
 शर्करायास्तुगाक्षीर्याश्रूणः प्रस्थोन्मितैः पृथक् ।
 पलैश्चतुर्भिर्मागध्याः पलेन मरिचस्य च ॥ ३० ॥

त्वगेलाकेशराणां च चूर्णैरर्धपलोन्मितैः ।
 मधुनः कुडवाभ्यां द्वाभ्यां तत्कारयेद्विषक् ॥ ३१ ॥
 पलिका गुलिकास्त्यानास्ता यथाग्निं प्रयोजयेत् ।
 एष वृष्यः परं योगो बृंहणो बलवर्धनः ॥ ३२ ॥
 अनेनाश्व इवोदीर्णो बली लिङ्गं समर्पयेत् ।
 (इति बृंहणीगुटिका ।)

The roots of *sara* and *ikṣu*, *kāṇḍekṣu* (bigger variety of *ikṣu*), *ikṣu balikā*, *śatāvārī*, *payasyā* (*kṣīra vidārī*), *vidārī*, *kaṇṭakārī*, *jīvanti*, *jīvaka*, *medā*, *vīra* (*kṣīra kākoli*), *ṛṣabhaka*, *balā*, *ṛddhi*, *gokṣuraka*, *rāsnā*, *ātmaguptā* and *punarnavā*—3 *palas* (one *pala* 48 Gm.) of each of these drugs should be added with one *āḍhaka* (3.072 Kg) of freshly harvested *māṣa* and boiled by adding one *droṇa* (12.288 Ltr.) of water till one-fourth remains. To this, the paste of *madhuka*, *drākṣā*, *phalgu*, *pippalī*, *ātma guptā*, *madhuka*, *kharjūra*, *śatāvārī*, *vidārī*, *āmalakī*, and the juice of *ikṣu* should be separately added. One *āḍhaka* of ghee and one *droṇa* of milk should be added to this. It should be boiled and the ghee should, thereafter, be filtered. To this ghee, one *prastha* of each of *śarkarā* and the powder of *tugākṣīrī*, 4 *palas* of *māgadhī*, one *pala* of *marica*, 1/2 *pala* each of the powder of *tvak*, *elā* and *keśara*, and two *kuḍavas* of honey, should be added, out of this, semi solid *gulikās* (big tablets) of one *pala* each in quantity should be prepared. This should be administered in a suitable dose depending upon the power of digestion of the person. This recipe is exceedingly aphrodisiac, nourishing and promoter of strength. By the use of this recipe, the person gets exceedingly excited as a result of which he acquires stallion like vigour in sexual intercourse. [24-33]

Tugā kṣīrī is *vamśa rocanā*. Some physicians use an earthly substance called *tāladhī* which appears like *vamśa rocanā* in the place of *tugā kṣīrī*.

Vājīkaraṇa ghṛta

माषाणामात्मगुप्ताया वीजानामाढकं नवम् ॥ ३३ ॥
 जीवकर्पभकौ वीरां मेदामृद्धिं शतावरीम् ।
 मधुकं चाश्वगन्धां च साधयेत् कुडवोन्मिताम् ॥ ३४ ॥
 रसे तस्मिन् घृतप्रस्थं गव्यं दशगुणं पयः ।
 विदारीणां रसप्रस्थं प्रस्थमिशुरसस्य च ॥ ३५ ॥

दत्त्वा मृद्वग्निना साध्यं सिद्धं सर्पिर्निधापयेत् ।
 शर्करायास्तुगाक्षीर्याः क्षौद्रस्य च पृथक् पृथक् ॥ ३६ ॥
 भागांश्चतुष्पलांस्तत्र पिप्पल्याश्चावपेत् पलम् ।
 पलं पूर्वमतो लीढ्वा ततोऽन्नमुपयोजयेत् ॥ ३७ ॥
 य इच्छेदक्षयं शुक्रं शोफसञ्चोत्तमं बलम् ।
 (इति वाजीकरणं घृतम् ।)

Decoction of one *ādhaka* each of freshly collected *māṣa* seed of *ātma guptā*, *jīvaka*, *ṛṣabhaka*, *vīrā*, *medā*, *ṛddhi*, *śatāvarī*, *madhuka* and *aśvagandhā* should be prepared. Into this decoction, one *prastha* (768 ml.) of cow's ghee, 10 *prasthas* of milk, one *prastha* of the juice of *vidārī* and one *prastha* of the sugar-cane juice should be added. Thereafter, this should be boiled over mild fire and filtered. To this prepared ghee, four *palas* of each of sugar, *tugākṣīrī* and honey and one *pala* of *pippalī* should be added.

After taking (lit. licking) one *pala* of this medicated ghee, the man should take food, if he desires to prevent ejaculation of semen and excellent strength of his genital organ. [33-37]

Vājīkaraṇa piṇḍa rasa

शर्करा माषविदलास्तुगाक्षीरी पयो घृतम् ॥ ३८ ॥
 गोधूमचूर्णषष्ठानि सर्पिष्युत्कारिकां पचेत् ।
 तां नातिपक्वां मृदितां कौक्कुटे मधुरे रसे ॥ ३९ ॥
 सुगन्धे प्रक्षिपेदुष्णे यथा सान्द्रोभवेद्द्रवः ।
 एष पिण्डरसो वृष्यः पौष्टिको बलवर्धनः ॥ ४० ॥
 अनेनाश्व इवोदीर्णो बली लिङ्गं समर्पयेत् ।
 शिखितित्तिरिहंसानामेवं पिण्डरसो मतः ।
 बलवर्णस्वरकरः पुमांस्तेन वृषायते ॥ ४१ ॥
 (इति वाजीकरणपिण्डरसाः ।)

An *utkarikā* (a type of a preparation like a linctus) should be prepared by adding six drugs, namely, sugar, dehusked grains of *māṣa*, *tugākṣīrī*, milk, ghee and the powder of wheat along with ghee. When it is not fully boiled, it should be removed and squeezed. To this, the meat soup of *kukkuṭa*, which is sweet, fragrant and hot, should be added so that the whole thing becomes semi-solid. This preparation is called "*Piṇḍa rasa*." It promotes virility, nourishment and strength. By the use of this recipe, a person gets extremely excited, as a

result of which, he acquires the stallion like vigour in sexual intercourse.

In the same way, *piṇḍa rasas* can be prepared by adding the meat soup of *śikhi* (peacock), *tittiri* and *hamsa* (swan). These *piṇḍa rasas* promote strength, complexion and voice, and by the use of these recipes, a man becomes exceedingly excited. [38-41]

The *utkārīkā* has the appearance of the *utkara* (feces) of a rat. In the above verses, four recipes of *piṇḍa rasa* are described. These are prepared by the meat soup of *kukkuṭa* (cock), *śikhi* (peacock), *tittiri* and *hamsa* (swan).

Vṛ̥ṣya māhiṣa rasa

घृतं माषान् सबस्ताण्डान् साधयेन्माहिषेरसे ।
भर्जयेत्तं रसं पूतं फलाम्लं नवसर्पिषि ॥ ४२ ॥
ईषत्सलवणं युक्तं धान्यजीरकनागरैः ।
एष वृष्यश्च बल्यश्च वृंहणश्च रसोत्तमः ॥ ४३ ॥

(इति वृष्यमाहिषरसः ।)

Ghee, *māṣa* and testicles of goat, should be boiled with soup of the meat of buffalow. This should be fried in freshly collected ghee, after adding sour fruits. This recipe should then be added with small quantity of salt, *dhānya*, *jīraka* and *nāgara*. This is an excellent recipe for the promotion of virility, strength and nourishment.] 42-43]

Vṛ̥ṣya rasa

चटकांस्तित्तिररसे तित्तिरीन् कौकुटे रसे ।
कुक्कुटान् बार्हिणरसे हांसे बार्हिणमेव च ॥ ४४ ॥
नवसर्पिषि संतप्तान् फलाम्लान् कारयेद्रसान् ।
मधुरान् वा यथासात्म्यं गन्धाढ्यान् बलवर्धनान् ॥ ४५ ॥

(इत्यन्ये वृष्यरसाः ।)

In the freshly collected ghee, the following ingredients should be added:—

- (a) *Caṭaka* along with the soup of the meat of *tittiri* :
- (b) *Tittiri* along with the soup of meat of *kukkuṭa* :
- (c) *Kukkuṭa* along with the soup of meat of *barhi* :
- (d) *Barhi* along with the soup of meat of *hamsa*.

After these are boiled, the juice of sweet or sour fruits should be added and depending upon the liking of the person, fragrant ingredients should also be added. These recipes promote strength. [44-45]

Vṛṣya māṃsa

तृप्तिं चटकमांसानां गत्वा योऽनुपिबेत् पयः ।

न तस्य लिङ्गशैथिल्यं स्यान्न शुक्रक्षयो निशि ॥ ४६ ॥

(इति वृष्यमांसम् ।)

If a person takes the meat of *catāka* to his satisfaction, and thereafter takes milk, then his genital organ will become sturdy, and there will be no ejaculation of semen even if he indulges in sexual intercourse for the whole night. [46]

Vṛṣya māṣa yoga

माषयूषेण यो भुक्त्वा घृताढ्यं षष्टिकौदनम् ।

पयः पिबति रात्रिं स कृच्छ्रां जागर्ति वेगवान् ॥ ४७ ॥

(इति वृष्यमाषयोगः ।)

The man who takes the rice of *ṣaṣṭika* along with the soup of *māṣa*, added with liberal quantity of ghee, and takes milk thereafter, remains awake for the whole night with urge for sexual intercourse. [47]

Vṛṣya kukkūṭa māṃsa prayoga

न ना स्वपिति रात्रिषु नित्यस्तब्धेन शेफसा ।

तप्तः कुक्कुटमांसानां भृष्टानां नक्रेतसि ॥ ४८ ॥

(इति वृष्यः कुक्कुटमांसप्रयोगः ।)

If a man takes the meat of *kukkūṭa* (cock), fried with the semen of *nakra* to his satisfaction, then he does not sleep at night because of the strong erection of his genital organ. [48]

Vṛṣya aṇḍā rasa

निःस्नाढ्य मत्स्याण्डरसं भृष्टं सर्पिषि भक्षयेत् ।

हंसवर्हिणदक्षाणामेवमण्डानि भक्षयेत् ॥ ४९ ॥

(इति वृष्योऽण्डरसः ।)

A person should take the extract of the eggs of fish, fried with ghee. Similarly, the eggs of *haṃsa*, *barhi* and *dakṣa* are described to be taken separately. But this is treated as only one recipe. This makes 15 aphrodisiac recipes in total, which will be described in verse no. 53. (49)

भवतश्चात्र—

स्रोतःसु शुद्धेष्वमले शरीरे वृष्यं यदा ना मितमग्नि काले ॥

वृषायते तेन परं मनुष्यस्तद्वृहणं चैव चलप्रदं च ॥ ५० ॥

तस्मात् पुरा शोधनमेव कार्यं बलानुरूपं न हि वृष्ययोगाः ।
सिध्यन्ति देहे मलिनैः प्रयुक्ताः क्लिष्टे था वाससि रागयोगाः ॥ ५१ ॥

Thus it is said :

If a person takes these aphrodisiac recipes in appropriate quantity and in proper time, when the channels of circulation of his body are clean, then they help in the promotion of virility, nourishment and strength. Therefore, depending on the strength of the person, elimination therapies should be administered to him, before he resorts to these aphrodisiac recipes. As a dirty cloth does not get properly coloured, similarly in an uncleaned body, the aphrodisiac recipes do not produce the desired effects. [50-51]

In the above verses, the importance of cleaning the body before the administration of aphrodisiac recipes has been described.

वाजीकरणसामर्थ्यं क्षेत्रं स्त्री यस्य चैव या ।
ये दोषा निरपत्यानां गुणाः पुत्रवतां च ये ॥ ५२ ॥
दश पञ्च च संयोगा वीर्यापत्यविवर्धनाः ।
उक्तास्ते शरमूलीये पादे पुष्टिबलप्रदाः ॥ ५३ ॥

To sum up :

In this quarter on *śara mūliya*, the following topics have been discussed:—

- (a) The utility of aphrodisiac therapies;
- (b) the woman as the receptacle;
- (c) the suitability of a woman for a particular man;
- (d) *doṣas* (faults) of persons who are childless;
- (e) the utility of persons having many children; and
- (g) 15 recipes for increasing semen and children and promotion of nourishment as well as strength. [52-53]

इत्याग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने
वाजीकरणाध्याये संयोगशरमूलीयो नाम
वाजीकरणपादः प्रथमः ॥ १ ॥

Colophon

Thus, ends the first quarter on *Samyoga śaramūla* (recipe prepared by adding the root of *śara* etc.) of the chapter on aphrodisiacs of the *Cikitsā* section of Agniveśa's work, as redacted by Caraka.

C. I. 14

CHAPTER 2

SECOND QUARTER OF THE CHAPTER ON APHRODISIACS

वाजीकरणाध्याये द्वितीयः पादः ।

अथात आसिक्तक्षीरिकं वाजीकरणपादं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the quarter on “*Āsikta kṣirika*” (drugs impregnated with milk) of the chapter on aphrodisiacs.

Thus said lord Ātreya : [1-2]

The term “*āsikta kṣira*” appears in the beginning of this quarter, for which it is called “*Āsikta-kṣiri*”. The *pratyaya* “*ka*” or “*dhak*” has been suffixed to this term in the sense of “*svārtha*”. This explains the derivation of the term ‘*āsikta kṣirika*’.

Apatya kari ṣaṣṭikādi guṭikā

आसिक्तक्षीरमापूर्णमशुष्कं शुद्धषष्टिकम् ।
 उदूखले समापोथ्य पीडयेत् क्षीरमर्दितम् ॥ ३ ॥
 गृहीत्वा तं रसं पूतं गव्येन पयसा सह ।
 बीजानामात्मगुप्ताया धान्यमापरसेन च ॥ ४ ॥
 षलायाः शूर्पपण्योश्च जीवन्त्या जीवकस्य च ।
 ऋद्धयर्षभककाकोलीश्वदंष्ट्रामधुकस्य च ॥ ५ ॥
 शताचर्या विदार्याश्च द्राक्षाखर्जूरयोरपि ।
 संयुक्तं मात्रया वैद्यः साधयेत्तत्र चावपेत् ॥ ६ ॥
 तुगाक्षीर्याः समाषाणां शालीनां षष्टिकस्य च ।
 गोधूमानां च चूर्णानि यैः स सान्द्रीभवेद्रसः ॥ ७ ॥
 सान्द्रीभूतं च कुर्यात् प्रभूतमधुशर्करम् ।
 गुलि(टि)का बदरैस्तुल्यास्ताश्च सर्पिषि भर्जयेत् ॥ ८ ॥
 ता यथाग्निं प्रयुज्जानः क्षीरमांसरसाशनः ।
 पश्यत्यपत्यं विपुलं वृद्धोऽप्यात्मजमक्षयम् ॥ ९ ॥

(इत्यपत्यकरो षष्टिकादिगुटिका ।)

The rice of *ṣaṣṭika* should first of all, be cleaned. (According to commentary, white variety of *ṣaṣṭika* should be used). These grains should be impregnated with milk by filling the vessel with the latter. When these grains are still wet, these should be crushed in pestle and mortar. Then it should be triturated with milk, and through a piece of cloth, the paste should be squeezed to collect its juice. To this juice, the

milk of cow and the juice of the seeds of *ātmagupta dhānya* and *māṣa* should be added and boiled. While boiling, the decoctions of *balā*, *śūrpa parṇī*, *jīvanti*, *jīvaka*, *ṛddhi*, *raṣabhaka*, *kakolī*, *śvadamṣṭrā*, *madhuka*, *śatāvarī*, *vidārī*, *drākṣā* and *kharjūra* should be added. At the end of the boiling, the powders of *tugākṣīrī*, *māṣa*, *śālī*, *ṣaṣṭika* and *godhūma* should be added so that the whole recipe becomes semi-solid. When it becomes semi-solid, honey and sugar should be added in adequate quantity, and pills should be prepared of the size of a *badara*. These pills should then be fried with ghee. Depending upon the power of digestion of the individual, these pills should be administered. He should be given milk and the soup of the meat to eat. By taking this potion, even an old man becomes capable of procreating many children and he does not get exhausted during sexual intercourse. [3-9]

In the above recipe, the juice of *balā* etc., should be used either in equal quantity, or in a small quantity (*mātrā*). The *prakṣepa dravyas* namely, *tugā kṣīrī* etc., should be added in adequate quantity so that the whole recipe becomes semi-solid in consistency.

Honey and sugar should be added to the recipe in liberal quantity so that the taste of it becomes exceedingly sweet.

According to normal rules, when honey is added to a recipe, it should not be heated or fried. In the above recipe, however, it is advisable to fry the pills with ghee after honey and sugar are added. It is an exception to the general rule, and application of heat after adding honey to it does not produce any adverse effect. It helps in the manifestation of its effects. Similar descriptions are available in *Suśruta* also.

Vṛṣya pūpalikādi yoga

चटकानां सहंसानां दक्षाणां शिखिनां तथा ।
 शिशुमारस्य नक्रस्य भिषक् शुक्राणि संहरेत् ॥ १० ॥
 गव्यं सर्पिर्वराहस्य कुलिङ्गस्य वसामपि ।
 पष्टिकानां च चूर्णानि चूर्णं गोधूमकस्य च ॥ ११ ॥
 एभिः पूपलिकाः कार्याः शङ्कुल्यो वर्तिकास्तथा ।
 पूपा धानाश्च विविधा भक्ष्याश्चान्ये पृथग्विधाः ॥ १२ ॥
 एषां प्रयोगाद्भक्ष्याणां स्तब्धेनापूर्णरेतसा ।
 शेफसा वाजिवद्याति यावदिच्छं स्त्रियो नरः ॥ १३ ॥

(इति वृष्यपूपलिकादियोगः ।)

The physician should collect the semens of *catāka*, *haṃsa*, *dakṣa*, *śikhi*, *śiśumāra* and *nakra*. He should also collect cow's ghee, *vasā* (muscle fat) of *varāha* and *kuliṅga* and the pow-

ders of *śaṣṭika*, as well as *godhūma*. Out of these drugs, *pūpa-likā*, *śaṣkuli*, *vartikā*, *pūpa*, *dhānā* and such other varieties of eatables should be prepared. By the administration of these eatables, a man becomes fully potent, and with strongly erected genital organ enjoys optimum sexual delight in women with stallion vigour. [10-13]

It is very difficult to obtain the semen of *catāka* etc. Their eggs, however, have properties similar to their semens. Therefore, their eggs should be used for the preparation of this recipe.

The eatables prepared in the size and shape of a *varti* (suppository) is called *vartikā*. Similarly, those prepared in the size and shape of *dhānā* (fried paddy) are called *dhānā* type of eatables.

These different types of eatables have similar ingredients. Therefore, these are treated as one recipe,

Apatyakara svarasa

आत्मगुप्ताफलं माषान् खर्जूराणि शतावरीम् ।
 शृङ्गाटकानि मृद्वीकां साधयेत् प्रसृतोन्मितम् ॥ १४ ॥
 क्षीरप्रस्थं जलप्रस्थमेतत् प्रस्थावशेषितम् ।
 शुद्धेन वाससा पूतं योजयेत् प्रसृतैस्त्रिभिः ॥ १५ ॥
 शर्करायास्तुगाक्षीर्याः सर्पिषोऽभिनवस्य च ।
 तत् पाययेत् सक्षौद्रं षष्टिकान्नं च भोजयेत् ॥ १६ ॥
 जरापरीतोऽप्यबलो योगेनानेन विन्दति ।
 नरोऽपत्यं सुविपुलं युवेव च स हृष्यति ॥ १७ ॥

(इत्यपत्यकरः स्वरसः ।)

The fruit of *ātmaguptā*, *māṣa*, *kharjūra*, *śatāvarī*, *śṅgaṭaka* and *mṛdvikā* should be taken in the quantity of one *prastha*. To this, one *prastha* of milk and water should be added and boiled till one *prasthas* remains. Thereafter, this should be filtered in a piece of clean cloth, and to this, three *prasthas* of *śarkarā* and *tugākṣīrī* and freshly collected ghee should be added. This should be given to the person along with honey. He should be given *śaṣṭika* type of rice to eat. By this recipe, even an old and a weak person becomes capable of procreating many children and gets excited like a young man. [14-17]

Vṛṣya kṣīra

खर्जूरीमस्तकं माषान् पयस्यां च शतावरीम् ।
 खर्जूराणि मधूकानि मृद्वीकामज्जाफलम् ॥ १८ ॥

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पलोन्मितानि मतिमान् साधयेत् सलिलाढके ।
 तेन पादावशेषेण क्षीरप्रस्थं विपाचयेत् ॥ १९ ॥
 क्षीरशेषेण तेनाद्याद् घृताढ्यं षष्टिकौदनम् ।
 सशर्करेण संयोग एष वृष्यः परं स्मृतः ॥ २० ॥
 (इति वृष्यक्षीरम् ।)

Kharjūrī mastaka (top portion of the *kharjūrī* tree), *māṣa*, *payasyā*, *śatāvarī*, *kharjūra*, *madhuka*, *mṛdvikā* and the fruit of *ajadā* (*śuka śimbī*)—these drugs should be taken in the quantity of one *pala* each and boiled with one *āḍhaka* of water till one fourth remains. To this decoction, one *prastha* of milk should be added and boiled till only milk remains. To this, sugar should be added. This should be given to the man and he should take *śaṣṭika* type of rice along with liberal quantity of ghee. This is an excellent aphrodisiac. [18-20]

Vṛṣya ghṛta

जीवकर्षभकौ मेदां जीवन्तीं श्रावणीद्वयम् ।
 खर्जूरं मधुकं द्राक्षं पिप्पलीं विश्वभेषजम् ॥ २१ ॥
 शृङ्गाटकं विदारीं च नवं सर्पिः पयो जलम् ।
 सिद्धं घृतावशेषं तच्छर्कराक्षौद्रपादिकम् ॥ २२ ॥
 षष्टिकात्तेन संयुक्तमुपयोज्यं यथाबलम् ।
 वृष्यं बल्यं च वर्ण्यं च कण्ठ्यं बृंहणमुत्तमम् ॥ २३ ॥
 (इति वृष्यघृतम् ।)

Jivaka, *ṛṣabhaka*, *medā jivanti*, both the types of *śrāvāṇī*, *kharjūra*, *madhuka*, *drākṣā*, *pippalī*, *viśva bheṣaja*, *śṛṅgātaka*, *vidārī*, freshly collected ghee, milk and water should be boiled together till ghee remains. To this, one-fourth in quantity of sugar and honey should be added. Depending upon the strength of the man, he should take this recipe along with *śaṣṭika* type of rice. This is an excellent recipe to promote virility, strength, complexion, *kaṇṭha* (voice) and nourishment. [21-23]

The drugs viz., *jivaka* etc., up to *vidārī*, mentioned above, are to be used in the form of a paste for the preparation of this medicated ghee.

Vṛṣya dadhisara

दधः सरं शरच्चन्द्रसन्निभं दोषवर्जितम् ।
 शर्कराक्षौद्रमरिचैस्तुगाक्षीर्या च बुद्धिमान् ॥ २४ ॥

युक्त्या युक्तं ससूक्ष्मैलं नवे कुम्भे शुचौ पटे ।
 मार्जितं प्रक्षिपेच्छीते घृताढ्ये षष्टिकौदने ॥ २५ ॥
 पिबेन्मात्रां रसालायास्तं भुक्त्वा षष्टिकौदनम् ।
 वर्णस्वरबलोपेतः पुमांस्तेन वृषायते ॥ २६ ॥
 (वृष्यो दधिसरप्रयोगः ।)

The cream of curd which is like the moon of autumn and which is free from impurities, should be added with sugar, honey, *marica* and *tugākṣīrī* by a wise physician, and to this *sūkṣmaila* should be added in appropriate quantity. This should be properly mixed in a fresh earthen jar or clean cloth. Thereafter, this should be added to *ṣaṣṭika* type of rice mixed with liberal quantity of ghee. This *rasālā* should be taken in appropriate quantity, and thereafter, the person should eat *ṣaṣṭika* type of rice. This recipe promotes complexion, voice, strength and virility of the man. [24-26]

Marica is pungent in taste. Therefore, this and such other drugs should be added in appropriate quantity so that the recipe should not become exceedingly pungent in taste.

The preparation of curd along with its cream triturated by adding *tvak*, *elā*, *patra*, *nāgu kesara*, *ajāji*, *guḍa*, *ādraka* and *nāgara*, is called *Rasālā* or *Śikharīṇī*.

Vṛṣya ṣaṣṭikaudāna

चन्द्रांशुकल्पं पयसा घृताढ्यं षष्टिकौदनम् ।
 शर्करामधुसंयुक्तं प्रयुञ्जानो वृषायते ॥ २७ ॥
 (इति वृष्यः षष्टिकौदनप्रयोगः ।)

By taking the rise of *ṣaṣṭika* which is white like the rays of moon, along with milk and ghee in liberal quantity, sugar and honey, a man become sexually excited. [27]

Vṛṣya pūpalika

तप्ते सर्पिणि नक्राण्डं ताम्रचूडाण्डमिधितम् ।
 युक्तं षष्टिकचूर्णेन सर्पिणाऽभिनवेन च ॥ २८ ॥
 पक्त्वा पुपलिकाः खादेद्धारुणीमण्डपो नरः ।
 य इच्छेदश्ववद्वन्तुं प्रसेक्तुं गजवच्च यः ॥ २९ ॥
 (इति वृष्यपूपलिकाः ।)

The eggs of *nakra* and *tāmracūḍa*, should be fried in ghee. This should be added with the powder of *ṣaṣṭika* and the whole thing should be boiled in ghee. Out of this, *pūpal-*

11]

ikas should be prepared. After eating these *pūpalikas*, the man should drink the *maṇḍa* (scum or the upper portion) of *vāruṇī*, if he wants to have sexual intercourse the day after, and if he wants to indulge in it with the vigour of an elephant. [28-29]

The *śaṣṭika* type of rice should be exceedingly white in colour for use in this recipe.

भवतश्चात्र—

एतैः प्रयोगैर्विधिवद्वपुष्मान् वीर्योपपन्नो बलवर्णयुक्तः ।
 हर्षान्वितो वाजिवदष्टवर्षो भवेत् समर्थश्च वराङ्गनासु ॥ ३० ॥
 यद्यच्च किञ्चिन्मनसः प्रियं स्याद्रस्या वनान्ताः पुलिनानि शैलाः ।
 इष्टाः स्त्रियो भूषणगन्धमाल्यं प्रिया वयस्याश्च तदत्र योग्यम् ॥ ३१ ॥

Thus it is said :

By the use of these recipes, according to the prescribed procedure, the man is endowed with adequate quantity of semen, strength and complexion. With excitement and stallion vigour, he becomes capable of sexual intercourse with beautiful women for eight years.

The parks in the fringe of the forest, ponds, mountains, pleasing women, ornaments, scents, garlands, friendly companions and such other things which are liked by the man, should be provided for getting the prescribed effects of these rejuvenating recipes. [30-31]

तत्र श्लोकः—

आसिक्तक्षीरिके पादे ये योगाः परिकीर्तिताः ।
 अष्टावपत्यकामैस्ते प्रयोज्याः पौरुषार्थिभिः ॥ ३२ ॥

To sum up :

A person who is desirous of manliness (adequate quantity of semen) and children should use these eight recipes described in the quarter called "*Āsikta kṣīrika*". [32]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने
 वाजीकरणाध्याये आसिक्तक्षीरिको नाम
 वाजीकरणपादो द्वितीयः ॥ २ ॥

Colophon

Thus, ends the second quarter on "*Āsikta kṣīrika*" (drugs impregnated with milk) of the chapter on aphrodisiacs of *Cikitsa* section of Agniveśa's work, as redacted by Caraka.

CHAPTER 2

THIRD QUARTER OF THE CHAPTER ON APHRODISIACS

वाजीकरणाध्याये तृतीयः पादः ।

अथातो माषपर्णभृतीयं वाजीकरणपादं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

Now, we shall expound the quarter on "*Māṣaparnabhṛtiya*" (dealing with recipes prepared of the milk of a cow fed with the leaves of *māṣa*, etc.) of the chapter on aphrodisiacs.

Thus said lord Ātreya. [1-2]

माषपर्णभृतां धेनुं गृष्टिं पुष्टां चतुस्तनीम् ।

समानवर्णवत्सां च जीवद्वत्सां च बुद्धिमान् ॥ ३ ॥

रोहिणीमथवा कृष्णामूर्ध्वशृङ्गीमदारुणाम् ।

इक्ष्वादामर्जुनादां वा सान्द्रक्षीरां च धारयेत् ॥ ४ ॥

केवलं तु पयस्तस्याः शृतं वाऽशृतमेव वा ।

शर्कराक्षौद्रसर्पिर्भिर्युक्तं तद्वृष्यमुत्तमम् ॥ ५ ॥

Milk should be collected from a cow who is fed with the leaves of *māṣa*, stalks of sugarcane or leaves of *arjuna*, who has delivered only once, who is well-nourished, who has four nipples in her breast, who has a calf having identical colour, whose calf is alive, who is red or black in colour, whose horns are projected upwards, who is not ferocious and whose milk is thick. This milk can be taken after boiling, or even without it by adding sugar, honey and ghee. This is an excellent diet to promote virility. [3-5]

Normally, cows have four nipples. But at times, because of some physical defects, there may be less than four nipples in a cow. Milk of such cows is not useful as an aphrodisiac. Milk of only such cows as are having four nipples; should be used for this purpose. The cow whose horns are projected upwards gives pure milk in large quantity. This is known from the statements of authorities on the subject. Feeding with the stalks of sugarcane, or leaves of *arjuna* or *māṣa*—these are three alternatives. Use of boiled or unboiled milk also indicates two alternatives. The third alternative is the addition of sugar, honey and ghee to the milk. This point has been made clear in the description of this recipe by Jatukarna.

शुक्रलैर्जीवनीयैश्च

बृंहणैर्बलवर्धनैः ।

क्षीरसंजननैश्चैव पयः सिद्धं पृथक् पृथक् ॥ ६ ॥

युक्तं गोधूमचूर्णेन सघृतक्षौद्रशर्करम् ।
पर्यायेण प्रयोक्तव्यमिच्छता शुक्रमक्षयम् ॥ ७ ॥

Milk boiled with drugs belonging to *śukrala*, *jīvanīya*, *bṛṃhana*, *bala vardhana* and *kṣīra saṃjanana* groups can be administered separately. Before administration, wheat flour, ghee, honey and sugar should be added. These five recipes should be administered separately to a person who is desirous of inexhaustible semen. [6-7]

In the above verses, five groups of drugs have been described. Milk boiled with each of these five groups of drugs can be administered separately. Thus, these verses describe five recipes.

मेदां पयस्यां जीवन्तीं विदारीं कण्टकारिकाम् ।
श्वदंष्ट्रां क्षीरिकां माषान् गोधूमाण्डालिषष्टिकान् ॥ ८ ॥
पयस्यर्धोदके पक्त्वा कार्षिकानाढकोन्मिते ।
विवर्जयेत् पयःशेषं तत् पूतं क्षौद्रसर्पिषा ॥ ९ ॥
युक्तं सशर्करं पीत्वा वृद्धः सप्ततिकोऽपि वा ।
विपुलं लभतेऽपत्यं युवेव च स हृष्यति ॥ १० ॥

One *karṣa* of *medā*, *payasyā*, *jīvanī*, *vidārī*, *kaṇṭakarika*, *śvadamṣṭrā*, *kṣīrikā*, *māṣā*, *godhūma*, *śālī* and *ṣaṣṭika* should be boiled in one *āḍhaka* of milk and 1/2 *āḍhaka* of water. After boiling, one *āḍhaka* of liquid should remain. This should be filtered and the liquid should be added with honey, ghee and sugar. By taking this medicated milk, even an old man and a person who is 70 years old, gets large number of children and in sex acts, he gets vigour like that of a young person. [8-10]

After boiling; the paste of *medā* etc., should be thrown out.

It have been stated that a person becomes devoid of semen when he reaches the age of 70. This is the normal physiological process. But when a person of this age takes the recipe described above, he regains plenty of semen because of the *prabhāva* (specific action) of this aphrodisiac recipe.

मण्डलैर्जातरूपस्य तस्या पच पयः शृतम् ।
अपत्यजननं सिद्धं सघृतक्षौद्रशर्करम् ॥ ११ ॥

The milk of a cow whose skin has been marked by a heated ring of gold, should be boiled and added with ghee, honey and sugar. This is an effective recipe for procreation for children. [11]

C. I. 15

Marking the skin of the cow with the help of a hot golden ring, produces such *prabhāva* (specific action) by which her milk produces aphrodisiac effect. This is well known from the authoritative statements. This cow should be fed with the leaves of *māṣa* as described in verse no. 3 above.

Vṛṣya pippali

त्रिंशत् सुपिष्टाः पिप्पल्यः प्रकुञ्चे तैलसर्पिषोः ।

भृष्टाः सशर्कराक्षौद्राः क्षीरधारावदोहिताः ॥ १२ ॥

पीत्वा यथाबलं चौर्ध्वं षष्टिकं क्षीरसर्पिषा ।

भुक्त्वा न रात्रिमस्तब्धं लिङ्गं पश्यति ना क्षरत् ॥ १३ ॥

(इति वृष्यः पिप्पलीयोगः ।)

Thirty *pippalis* should be made to a fine paste and fried with one *prakuñca* (*pala*) of oil and ghee. This should be added with sugar and honey, and to this, milk should poured directly from the nipple of the cow. By taking this potion, according to the strength of the individual, and thereafter by taking *ṣaṣṭika* rice along with the milk and ghee, the genital organ of the man remains strongly erected all through the night, and it does not become lax even after the ejaculation of semen. [12-13]

Over the paste of *pippali*, milk should be squeezed directly from the nipple. That much of milk should be squeezed over it by which the paste of *pippali* becomes suitable for drinking.

Vṛṣya pāyasa

श्वदंष्ट्राया विदार्याश्च रसे क्षीरचतुर्गुणे ।

घृताढ्यः साधितो वृष्यो माषषष्टिकपायसः ॥ १४ ॥

(इति वृष्यपायसयोगः ।)

It the juice (decoction) *śvadamṣṭrā* and *vidārī* four times of milk should be added. To this, ghee should be added in liberal quantity and boiled by adding *māṣa* and *ṣaṣṭika*. This recipe of *pāyasa* (a type of milk preparation) promotes virility. [14]

Vṛṣya pūpalika

फलानां जीवनीयानां स्निग्धानां रुचिकारिणाम् ।

कुडवश्चूर्णितानां स्यात् स्वयङ्मुक्ताफलस्य च ॥ १५ ॥

· II]

कुडवश्च माषाणां द्वौ द्वौ च तिलमुद्रयोः ।
 गोधूमशालिचूर्णानां कुडवः कुडवो भवेत् ॥ १६ ॥
 सर्पिषः कुडवश्चैककस्तत् सर्वं क्षीरमर्दितम् ।
 पक्त्वा पूपलिकाः खादेद्ब्रह्मस्य स्युर्यस्य योषितः ॥ १७ ॥
 (इति वृष्यपूपलिकाः ।)

The powder of fruits which are *jivaniya* (promoters of longevity), *snigdha* (unctuous) and *rucikara* (appetiser), should be taken in the quantity of one *kuḍava*. To this, one *kuḍava* of each of the powders of the fruits *svayamguptā* and *māṣa* and two *kuḍavas* each of *tila* and *mudga*, one *kuḍava* of each of the powder of *godhūma* and *śālī*, and one *kuḍava* of ghee should be added. All these powders should be kneaded by adding milk. By boiling this dough, *pūpalikās* should be prepared. These *pūpalikās* should be taken by a person who has many wives. [15-17]

Drugs which are *jivaniya* (promoters of longevity) are described in paragraph 9 of the fourth chapter of *Sūtra-sthāna*. These include ten drugs beginning with *jivaka*.

Drugs which are *snigdha* (unctuous) are described in *Sūtra* 4:13. This group also includes ten drugs beginning with *mṛdvikā*.

Drugs which are *rucikara* (promoters of appetite) are described in *Sūtra* 4 : 10. This group also includes ten drugs beginning with *āmra*.

This recipe is also described by *Jatukarṇa*.

Vṛsya śatāvārī ghyta

घृतं शतावरीगर्भं क्षीरे दशगुणे पचेत् ।
 शर्करापिप्पलीक्षौद्रयुतं तद्रूपमुत्तमम् ॥ १८ ॥
 (इति वृष्यं शतावरीघृतम् ।)

Ghee boiled with *śatāvārī*, ten times of milk along with sugar, *pippalī* and honey, makes an excellent aphrodisiac recipe. [18]

In the recipe, one *prastha* of ghee should be added. Sugar etc., should be used an *prakṣepa dravya* and their quantity be one-fourth of ghee. In this connection the general rule prescribed for the preparation of medicated ghee should be followed.

Vṛsya madhuka yoga

कर्षं मधुकर्णस्य घृतक्षौद्रसमांशिकम् ।
 प्रयुक्ते यः पयश्चानु नित्यवेगः स ना भवेत् ॥ १९ ॥
 (इति वृष्यमधुकयोगः ।)

One *karṣa* of the powder of *madhuka* should be added with equal quantity of ghee and honey. The man who takes this recipe followed by the intake of milk, gets sexual urge every day. [19]

Upto the above verse, fifteen aphrodisiac recipes have been described.

घृतक्षीराशनो निर्भीर्निर्व्याधिर्नित्यगो युवा ।
 सङ्कल्पप्रवणो नित्यं नरः स्त्रीषु वृषायते ॥ २० ॥
 कृतैककृत्वाः सिद्धार्था ये चान्योऽन्यानुवर्तिनः ।
 कलासु कुशलास्तुल्याः सत्त्वेन वयसा च ये ॥ २१ ॥
 कुलमाहात्म्यदाक्षिण्यशीलशौचसमन्विताः ।
 ये कामनित्या ये हृष्टा ये विशोका गतव्यथाः ॥ २२ ॥
 ये तुल्यशीला ये भक्ता ये प्रिया ये प्रियंवदाः ।
 तैर्नरः सह विस्रब्धः सुवस्यैर्वृषायते ॥ २३ ॥
 अभ्यङ्गोत्सादनस्नानगन्धमाल्यविभूषणैः ।
 गृहशय्यासनसुखैर्वासोभिरहतैः प्रियैः ॥ २४ ॥
 विहङ्गानां स्तैरिष्टैः स्त्रीणां चाभरणस्वनैः ।
 संवाहनैर्वैरस्त्रीणामिष्टानां च वृषायते ॥ २५ ॥

A person who takes ghee and milk, who is free from fear complexion and diseases, who indulges in sex everyday, who is youthful, and who has determination, gets sex vigour with women,

Persons who have friends with similar profession, who are accomplished in their objectives, who are attached to each other, who are skillful in arts, who are similar in mind and age, who have noble lineage, expertise, good conduct and purity, who regularly indulge in sex acts, who are excited, who are free from grief and pain, who have similar conduct, who have lovable and pleasant disposition as well as speech—friendship with such good companions promotes virility of a person.

A man gets sexually excited by massage, unction, bath use of scents, garlands and ornaments, comfortable home, bed and seat, happiness, wearing of clothes which are not worn out and to the liking of the person, pleasing sound of the birds, sounds of the ornaments of women and *samvāhana* (kneading) by beautiful women. [20-25]

II]

A person who indulges in sex act regularly; does not get any obstruction in the seminal channel: Therefore, he gets more of sexual power. Persons who have accomplished their objectives, have a natural inclination for sex acts. A person whose mind is afflicted with grief, is not capable of sexual intercourse. By massage etc., the semen gets accumulated because of excitement, and thereafter, its ejaculation is the natural consequence. Because of this the virility of a person increases.

मत्तद्विरेफाचरिताः सपद्माः सलिलाशयाः ।

जात्युत्पलसुगन्धीनि शीतगर्भगृहाणि च ॥ २६ ॥

नद्यः फेनोत्तरीयाश्च गिरयो नीलसानवः ।

उन्नतिर्नीलमेघानां, रम्यचन्द्रोदया निशाः ॥ २७ ॥

वायवः सुखसंस्पर्शाः कुमुदाकरगन्धिनः ।

रतिभोगक्षमा राज्यः सङ्कोचागुस्वप्नभाः ॥ २८ ॥

सुखाः सहायाः परपुष्ट्युष्टाः फुल्ला वनान्ता विशदान्नपानाः ।

गान्धर्वशब्दाश्च सुगन्धयोगाः सत्त्वं विशालं निरुपद्रवं च ॥ २९ ॥

सिद्धार्थता चाभिनवश्च कामः स्त्री चायुधं सर्वमिहात्मजस्य ।

वयो नवं जातमदश्च कालो हर्षस्य योनिः परमा नराणाम् ॥ ३० ॥

The following erotic articles work as sex stimulants in different seasons :—

Summer season

Big ponds having lotus flowers, surrounded by intoxicated *dvirepha* (black bee), fragrance of *jāri* and *utpala* and underground rooms which are cold,

Rainy season

Rivers with waves of foam, mountains with blue peaks and the onset of black clouds.

Autumn season

Rise of beautiful moon at night, wind which is pleasant to touch and which has the smell of the pond full of *kumuda* (water lily).

Early and late winter

Nights which are long enough for sexual indulgence and women smeared with saffron and *aguru*.

Spring

Pleasing companions, cooing sound of the cuckoo bird, flowers in the parks in the ridge of the forests, pleasing diet

and drinks, sound of the music, mind which is broad and free from afflictions, accomplishment of the objective, freshly initiated love affair and women—these are weapons of cupid (the god of sex).

All seasons in general

Beginning of youth, sexual excitement, pleasing time—these are excellent erotic factor for men. [26-30]

The factors described for spring season also work as sexual stimulants in other seasons.

तत्र श्लोकः—

प्रहर्षयोनयो योगा व्याख्याता दश पञ्च च ।
माषपर्णभृतीयोऽस्मिन् पादे शुक्रबलप्रदाः ॥ ३१ ॥

To sum up :

In this quarter on *māṣa pārṇa bhṛtiya*, fifteen recipes which help in sexual excitement and which promote semen as well as strength, are described. [31]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने
वाजीकरणाध्याये माषपर्णभृतीयो नाम
वाजीकरणपादस्तृतीयः ॥ ३ ॥

Colophon

Thus, ends the third quarter on *māṣa pārṇa bhṛtiya* (recipes prepared by the milk of cow fed with the leaves of *māṣa* etc.) of the chapter on aphrodisiacs of the *Cikitsā* section of Agni-veśa's work, as redacted by Caraka.

CHAPTER 2

FOURTH QUARTER OF THE CHAPTER ON APHRODISIACS

वाजीकरणाध्याये चतुर्थः पादः ।

अथातः पुमाञ्जातबलादिकं वाजीकरणपादं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now describe the quarter dealing with aphrodisiacs, called "*Pumāñjātabalādika*".

Thus said lord Ātreya. [1-2]

This is the fourth and the last quarter of the chapter on aphrodisiacs. The term, "*Pumāñjātabala*" occurs in the beginning of this chapter. Therefore, it is called, "*Pumāñjātabalādika*".

पुमान् यथा जातबलो यावदिच्छं स्त्रियो व्रजेत् ।
 यथा चापत्यवान् सद्यो भवेत्तदुपदेक्ष्यते ॥ ३ ॥
 न हि जातबलाः सर्वे नराश्चापत्यभागिनः ।
 बृहच्छरीरा बलिनः सन्ति नारीषु दुर्बलाः ॥ ४ ॥
 सन्ति चाल्पाश्रयाः स्त्रीषु बलवन्तो बहुप्रजाः ।
 प्रकृत्या चाबलाः सन्ति सन्ति चामयदुर्बलाः ॥ ५ ॥
 नराश्चटकवत् केचिद् व्रजन्ति बहुशःस्त्रियम् ।
 गजवच्च प्रसिञ्चन्ति केचिन्न बहुगामिनः ॥ ६ ॥
 कालयोगबलाः केचित् केचिदभ्यसनध्रुवाः ।
 केचित् प्रयत्नैर्व्यज्यन्ते वृषाः केचित् स्वभावतः ॥ ७ ॥
 तस्मात्प्रयोगान् वक्ष्यामो दुर्बलानां बलप्रदान् ।
 सुखोपभोगान् बलिनं भूयश्च बलवर्धनान् ॥ ८ ॥
 पूर्वं शुद्धशरीराणां निरुहैः सानुवासनैः ।
 बलापेक्षी प्रयुञ्जीत् शुक्रापत्यविवर्धनान् ॥ ९ ॥
 घृततैलरसक्षीरशर्करामधुसंयुताः ।
 वस्तयः संविधातव्याः क्षीरमांसरसाशिनाम् ॥ १० ॥

Now, we shall describe the procedure which instantaneously produces strength in the person and enables him to have sexual intercourse with women in order to procreate children.

It is not that all men possessing physical strength are capable of procreating children. There are persons having stout and strong physique who are very weak for women,

There are others who are physically lean and thin, but they are very strong with women and procreate many children.

There are some persons who are weak by nature and there are others who have become weak because of diseases. There are persons who indulge in women very frequently, like a sparrow. There are others who, like an elephant, ejaculate lots of semen during sexual intercourse, but they do not indulge in sex too frequently.

There are persons who gain sexual vitality (only) at appropriate time (*kāla yoga*). There are others, who are capable of indulging in sex because of their regular habit. There are others who indulge in sex by taking aphrodisiacs and there are persons, who are virile by nature. Therefore, we shall now describe recipes which give strength to the weak, which help the strong enjoy the sex act and which add to their virility.

First of all, the Physical system of the person should be got straightened by the administration of *nirūha* and *anuvāsana* types of medicated enema. Depending upon the strength, recipes of medicated enema consisting of ghee, oil, *rasa* (juice and soup), milk, sugar and honey should be administered. These recipes promote semen and help a person in procreation of offsprings. The person should be given milk and meat soup to take. [3-10]

It is not that a person possessing physical strength will invariably be able to procreate offsprings. For procreation of offsprings, there should be potency in the semen, i. e. it should contain adequate number of strong sperms. There are persons whose bodies are not stout, but they possess excellent quality of semen, because of which they are quite strong and effective with women and are able to procreate many offspring.

There are seasons, like *hemanta* (winter), when a person becomes naturally strong and he is capable of indulging in sex. Regular indulgence also makes a person capable of sex acts.

Aphrodisiac recipes become effective in a person only when his physical system is got straightened by the administration of *nirūha* and *anuvāsana* types of medicated enema.

Vṛśya māṃsa guṭika

पिष्ट्वा वराहमांसानि दत्त्वा मरिचसैन्धवे ।

कोलवद्गुलिकाः कृत्वा तप्ते सर्पिणि वर्तयेत् ॥ ११ ॥

वर्तनस्तस्मिन्तास्ताश्च प्रक्षेप्याः कौकुटे रसे ।
 घृताढ्ये गन्धपिशुने दधिदाडिमसारिके ॥ १२ ॥
 यथा न भिन्द्याद्गुलि (टि) कास्तथा तं साधयेद्रसम् ।
 तं पिबन् भक्षयंस्ताश्च लभते शुक्रमक्षयम् ॥ १३ ॥
 मांसानामेवमन्येषां मेद्यानां कारयेद्भिषक् ।
 गुटिकाः सरसास्तासां प्रयोगः शुक्रवर्धनः ॥ १४ ॥
 (इति वृष्या मांसगुटिकाः ।)

Pork should be made to a paste and added with *marica* and rock salt. Out of this, *gulikas* (round pills) of the size of a *kola* (ber fruit) should be prepared. These pills should be fried in boiled ghee. When they become hard after boiling, they should be poured into the chicken soup, which is added with liberal quantity of ghee, powdered spices, curd and the juice of pomegranate. This should be cooked with due care, so that the pills do not break. By drinking this soup and eating these pills, a person acquires inexhaustive semen.

Similarly, following the same procedure, the meat soup and pills of the meat of other animals who are fatty, should be prepared and administered. These recipes are promoters of semen.

Vṛṣya mahiṣa rasa

माषानङ्कुरिताञ्जुद्धान् वितुषान् साजडाफलान् ।
 घृताढ्ये माहिषरसे दधिदाडिमसारिके ॥ १५ ॥
 प्रक्षिपेन्मात्रया युक्तो धान्यजीरकनागरैः ।
 भुक्तः पीतश्च स रसः कुरुते शुक्रमक्षयम् ॥ १६ ॥
 (इति वृष्यो माहिषरसः ।)

Grains of *māṣa* should be cleaned and made to germinate. Thereafter, their husks should be removed. To this, the fruits of *ajāḍā* (*śuka śimbī*) should be added. These should be added to the soup of meat of buffalo, mixed with liberal quantity of ghee, curd and the juice of *dāḍīma*. This preparation should further be added with *dhānya jīraka* and *nāgara*. This potion should be given to a person to eat and drink in appropriate quantity which endows him with inexhaustible semen. [15-16]

Like the recipe described earlier, solid portion of the present recipe should be given for eating and the liquid portion should be administered as a drink.

C. I. 16

Vṛṣya ghṛtabhṛṣṭa matsya and māṃsa

आर्द्राणि मत्स्यमांसानि शफरीर्वा सुभर्जिताः ।
 तस्मै सर्पिषि यः खादेत् स गच्छेत् स्त्रीषु न क्षयम् ॥ १७ ॥
 घृतभृष्टान् रसे च्छागे रोहितान् फलसारिके ।
 अनुपीतरसान् स्निग्धानपत्यार्थी प्रयोजयेत् ॥ १८ ॥
 (इति वृष्यघृतभृष्टमत्स्यमांसानि ।)

Fish (*rohita*) and meat when they are wet (not dry), or *śaphari* (name of the type of a fish) should be well fried in boiling ghee. After taking them, if a person indulges in women, he does not get exhausted.

Rohita fish fried in ghee and mixed with the soup of the meat of the goat and the juice of fruits, should be used by a person who desires to procreate offspring. After taking the recipe, he should take the unctuous soup. [17-18]

For the preparation of the second recipe, the juice of fruits like *dāḍima* and *āmalaka*, should be used.

Two recipes of vṛṣya pūpalikā

कुट्टकं मत्स्यमांसानां हिङ्गुसैन्धवधान्यकैः ।
 युक्तं गोधूमचूर्णेन घृते पूपलिकाः पचेत् ॥ १९ ॥
 माहिषे च रसे मत्स्यान् स्निग्धान्मल्लवणान् पचेत् ।
 रसे चानुगते मांसं पोथयेत्तत्र चावपेत् ॥ २० ॥
 मरिचं जीरकं धान्यमल्पं हिङ्गु नवं घृतम् ।
 माषपूपलिकानां तद्गर्भार्थमुपकल्पयेत् ॥ २१ ॥
 एतौ पूपलिकायोगौ बृंहणौ बलवर्धनौ ।
 हर्षसौभाग्यदौ पुत्र्यौ परं शुक्राभिवर्धनौ ॥ २२ ॥
 (इति वृष्यौ पूपलिकायोगौ)

The fish and meat should be made to a paste by crushing. To this *hiṅgu*, *saindhava* and *dhānyaka* should be added. This should be mixed with the wheat flour and boiled in ghee for the preparation of *pūpalikās*.

Different types of fish added with unctuous, sour and saline spices, should be boiled in the soup of the meat of buffalo. When the liquid portion of it is evaporated, the meat (of fish) should be made to a paste. To this *marica*, *jīraka*, *dhānya*, small quantity of *hiṅgu* and freshly collected ghee should be added. This should be used for stuffing the *pūpalikās* made of *māṣa*.

These two preparations of *pūpalikā* are nourishing, strength giving, aphrodisiac and auspicious. They help in the procreation of male offspring by increasing the quantity of semen.

Vṛśya māṣādi pūpalikā

माषात्मगुप्तागोधूमशालिषष्टिकपैष्टिकम् ।

शर्कराया विदार्याश्च चूर्णमिक्षुरकस्य च ॥ २३ ॥

संयोज्य मस्तुणे क्षीरे घृते पूपलिकाः पचेत् ।

पयोऽनुपानास्ताः शीघ्रं कुर्वन्ति वृषतां पराम् ॥ २४ ॥

(इति वृष्या माषादिपूपलिकाः ।)

Māṣa ātmaguptā, godhūma, śālī, nourishing *ṣaṣṭika, śarkarā vidārī, iksuraka (kokilākṣa)*—These drugs should be made to a powder, and to this, milk having fat should be added for preparation of the dough. This should be boiled in ghee for the preparation of *pūpalikas*. By taking these *pūpalikas* and taking milk thereafter, the man instantaneously gets excellent sex vigour.

शर्करायास्तुलैका स्यादेका गव्यस्य सर्पिषः ।

प्रस्थो विदार्याश्चूर्णस्य पिप्पल्याः प्रस्थ एव च ॥ २५ ॥

अर्धाढकं तुगाक्षीर्याः क्षौद्रस्याभिनवस्य च ।

तत्सर्वं मूर्च्छितं तिष्ठेन्मार्तिके घृतभाजने ॥ २६ ॥

मात्रामग्निसमां तस्य प्रातः प्रातः प्रयोजयेत् ।

एष वृष्यः परं योगो बल्यो बृंहण एव च ॥ २७ ॥

One *tula* of each of the sugar and cow's ghee, one *prastha* each of the powder of *vidārī* and *pippalī* and half *āḍhaka* each of *tugākṣīrī* and freshly collected honey—all these drugs should be mixed and preserved in an earthen jar smeared with ghee. Depending upon the power of digestion, this potion should be taken in appropriate quantity every morning. This is an excellent aphrodisiac recipe. This promotes strength and nourishment also. [25-27]

Apatyakara ghṛta

शतावर्या विदार्याश्च तथा माषात्मगुप्तयोः ।

श्वदंष्ट्रायाश्च निष्काथाञ्जलेषु च पृथक् पृथक् ॥ २८ ॥

साधयित्वा घृतप्रस्थं पयस्यष्टगुणे पुनः ।

शर्करामधुयुक्तं तदपत्यार्थं प्रयोजयेत् ॥ २९ ॥

(इत्यपत्यकरं घृतम् ।)

Decoctions should be prepared of *śatavari*, *vidari*, *māṣa*, *atmagupta* and *śvadamṣṭrā* by boiling them separately in water. Along with this decoction, one *prastha* of ghee should be cooked by adding eight times of milk. To this, sugar and honey should be added. This should be taken by men desirous of procreating offspring. [28-29]

Sugar and honey should be used in this recipe for *prakṣepa* and their quantity should be one-fourth of the ghee.

Vṛṣya guṭikā

घृतपात्रं शतगुणे विदारीस्वरसे पचेत् ।
 सिद्धं पुनः शतगुणे गव्ये पयसि साधयेत् ॥ ३० ॥
 शर्करायास्तुगाक्षीर्याः क्षौद्रस्येश्वरकस्य च ।
 पिप्पल्याः साजडायाश्च भागैः पादांशिकैर्युतम् ॥ ३१ ॥
 गुलि(टि)काः कारयेद्वैद्यो यथा स्थूलमुदुम्बरम् ।
 तासां प्रयोगात् पुरुषः कुलिङ्ग इव हृष्यति ॥ ३२ ॥
 (इति वृष्यगुटिकाः ।)

One *pātra* of ghee should be boiled with 100 times of juice of *vidari*. When it is cooked, it should again be boiled with 100 times of milk of cow. This should be added with one-fourth in quantity of sugar, *tugākṣīrī*, honey, *ikṣuraka*, *pippalī* and *ajadā*. From out of these, pills should be prepared by the physician. The size of the pills should be like the fruit of *udumbara*. By taking this recipe, the man gets excited like a *kuliṅga* (sparrow). [30-32]

Prakṣepa dravas like *śarkarā* etc., should be added in the quantity of one-fourth of the ghee.

Vṛṣya utkarikā

सितोपलापलशतं तदर्थं नवसर्पिषः ।
 क्षौद्रपादेन संयुक्तं साधयेज्जलपादिकम् ॥ ३३ ॥
 सान्द्रं गोधूमचूर्णानां पादं स्तीर्णं शिलातले ।
 शुचौ श्लक्ष्णे समुत्कीर्य मर्दनेनोपपादयेत् ॥ ३४ ॥
 शुद्धा उत्कारिकाः कार्याश्चन्द्रमण्डलसन्निभाः ।
 तासां प्रयोगाद्भजवन्नारीः संतर्पयेन्नरः ॥ ३५ ॥
 (इति वृष्योत्कारिकाः ।)

One hundred *palas* of crystal sugar (*sitopala*), 50 *palas* of freshly collected ghee and 25 *palas* of honey, should be mixed

together and boiled in 25 *palas* of water. When it becomes semi-solid, 25 *palas* of wheat flour should be added. The paste, thus prepared, should be spread over a stone, which is clean and smooth. It should be kneaded by repeatedly spreading it. From out of this dough, *utkārīkās* should be prepared by boiling. These *utkārīkās* will appear like the moon. By the use of these *utkārīkās*, the man becomes capable of including in sex acts with women, in an elephant's vigour. [33-35]

यत् किञ्चिन्मधुरं स्निग्धं जीवनं बृंहणं गुरु ।
 हर्षणं मनसश्चैव सर्वं तद्वर्णमुच्यते ॥ ३६ ॥
 द्रव्यैरेवंविधैस्तस्माद्भावितः प्रमदां व्रजेत् ।
 आत्मवेगेन चोदीर्णः स्त्रीगुणैश्च प्रहर्षितः ॥ ३७ ॥
 गत्वा स्नात्वा पयः पीत्वा रसं वाऽनुशयीत ना ।
 तथाऽस्याप्यायते भूयः शुक्रं च बलमेव च ॥ ३८ ॥
 यथा मुकुलपुष्पस्य सु(स्व)गन्धो नोपलभ्यते ।
 लभ्यते तद्विकाशात् तथा शुक्रं हि देहिनाम् ॥ ३९ ॥
 नर्तनं वै षोडशाद्वर्षात् सप्तत्याः परतो न च ।
 आयुष्कामो नरः स्त्रीभिः संयोगं कर्तुमर्हति ॥ ४० ॥
 अतिबालो ह्यसंपूर्णसर्वधातुः स्त्रियं व्रजन् ।
 उपशुष्येत सहसा तडागमिव काजलम् ॥ ४१ ॥
 शुष्कं रुक्षं यथा काष्ठं जन्तुदग्धं विजर्जरम् ।
 स्पृष्टमाशु विशीर्येत तथा वृद्धः स्त्रियो व्रजन् ॥ ४२ ॥
 जरया चिन्तया शुक्रं व्याधिभिः कर्मकर्षणात् ।
 क्षयं गच्छत्यनशनात् स्त्रीणां चातिनिषेवणात् ॥ ४३ ॥
 क्षयाद्भयादविभ्रम्भाच्छोकात् स्त्रीदोषदर्शनात् ।
 नारोणामरसज्ञत्वादविचारादसेवनात् ॥ ४४ ॥
 तप्तस्यापि स्त्रियो गन्तुं न शक्तिरुपजायते ।
 देहसत्त्वबलापेक्षी हर्षः शक्तिश्च हर्षजा ॥ ४५ ॥

Articles which are sweet, unctuous, *jivana* (promoters of life), nourishing and heavy and which cause excitement of the mind—all these are called aphrodisiacs. Therefore, a person should first of all be impregnated with these articles and copulate with a woman. He gets excited by his own urge and also by the erotic attributes of the woman. After sexual indulgence, he should take bath and drink milk or *rasa* (juice or soup) before going to sleep. By doing so, his semen and strength, both increase.

There is no fragrance in a bud. Fragrance appears only when the flower blossoms. Similar phenomenon takes place in the case of semen of the living beings.

A person desirous of longevity should not enter into sexual intercourse with women before the age of sixteen years and after the age of seventy years.

A young boy of very tender age does not possess all the tissue elements in their matured form. If he enters into sex act with a woman, his body gets dried up like a pond having very little water.

A piece of wood which is dried and unctuous, eaten away by insects and has become porous, gets broken immediately by a little pressure (of touch). Similarly, the body of the old man gets decayed by sexual intercourse with a woman.

The sex power gets reduced by old age, worry, diminution of semen because of diseases, emaciation, exertion, fasting, excessive indulgence with women, consumption, fear, suspicion, grief, witnessing of the faults in women, non-excitation of the female partner, absence of passionate determination and complete avoidance of sex acts.

A person who is satisfied after sex act, does not possess power of entering into sex act with the woman again. Because, this power is dependant upon excitement and the latter is dependant upon the strength of the body and the mind. [36-45]

While describing the undesirability of sex act for a young boy, the illustration of a pond has been cited. This indicates that he has the power to regain semen after sometime. This also shows the predominance of *kapha* in his body. While describing the undesirability of sex act on the part of an old man, an illustration of insect-infested wood has been cited. This wood gets broken and cannot be brought to its old form again. By this illustration, it has been indicated that in the case of an old man, there is no possibility of getting semen again. This also shows that there is less of semen in an old man.

A person who is satisfied with sex act does not lose his physical strength. On the other hand, he gets more of strength as a result of this satisfaction. Even then, he becomes incapable of entering into sex acts again, because there is no excitement in him, as a result of the affliction

ii]

of his body and mind and, without excitement, the sexual power does not appear.

रस इक्षौ यथा दध्नि सर्पिस्तैलं तिले यथा ।
 सर्वत्रानुगतं देहे शुक्रं संस्पर्शने तथा ॥ ४६ ॥
 तत् स्त्रीपुरुषसंयोगे चेष्टासंकल्पपोडनात् ।
 शुक्रं प्रच्यवते स्थानाज्जलमार्द्रात् पटादिव ॥ ४७ ॥
 हर्षात्तर्षात् सरत्वाच्च पैच्छित्याद्गौरवादपि ।
 अणुप्रवणभावाच्च द्रुतत्वान्मासृतस्य च ॥ ४८ ॥
 अष्टाभ्य पश्यो हेतुभ्यः शुक्रं देहात् प्रसिच्यते ।
 चरतो विश्वरूपस्य रूपद्रव्यं यदुच्यते ॥ ४९ ॥

The entire sugarcane plant is pervaded with its juice. Ghee is available in the whole of curd and oil is available in all parts of the sesame seed. Similarly, semen pervades the entire body which has the sensation of touch.

As water comes out of a wet cloth when squeezed, similarly, the semen trickles out from its site during copulation between man and the woman, because of sex act (*cestā*) and because of passionate attachment (*samikalpa*) and physical pressure (*piḍana*).

The semen is ejaculated from the body because of eight factors, namely, excitement, passionate desire, fluidity, sliminess, heaviness, *aṇu bhāva* (atomicity), *pravaṇa bhāva* (the tendency to flow out) and the force of *vāyu*.

The unmanifested soul which takes different forms in this world, manifests itself in the form of semen. [46-49]

To explain the pervasion of semen in the entire body of the person, three examples have been cited. They are, the juice in the sugarcane plant, ghee in curd, and oil in sesame seed. It is quite easy to take out the juice from sugarcane plant. Taking out ghee from the curd does involve some efforts. To extract oil from sesame seeds involves lot of efforts. By citing these three examples, the author has in his view the categorisation of persons into three groups viz., one group in which semen is ejaculated without much of efforts; the second group in which the ejaculation of semen involves some efforts and the third group in which semen is ejaculated only after a great deal of effort.

Semen pervades the entire body which has the sensation of touch. This touch sensation is absent in hair etc. Therefore, semen is not available in these parts of the body.

For the ejaculation of semen, copulation or union between the male and the female is the primary cause. Sex act etc., are the associated causes.

To explain the process of ejaculation of semen, the illustration of a wet cloth has been cited. Water comes out of the wet cloth by squeezing. By this process, the cloth itself remains intact and it does not get worn out. Similarly, by the ejaculation of semen, the body of the man does not get decayed.

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For the ejaculation of semen, eight different factors have been cited in verse nos. 48-49. By determination for sex act, the semen gets excited and the genital organ gets erected. This passionate desire is called *harṣa* or excitement. The desire associated with a woman for the purpose of sex is called *tarṣa* (passionate desire). Because of the fluidity, the semen is very unstable. This nature of semen is called *saratva*. The semen has very small particles in it. These are like atoms and they have a desire to come out of their place of location. These two factors taken together are called *aṇu pravāṇa bhāva*. The *apāna vāyu*, which controls the sex organs, specially the sites of semen, exerts force during the sex act, as a result of which the semen comes out of its place and gets ejaculated through the genital organ. These eight factors enumerated in verse nos. 48-49, have a secondary role to play. The primary factor for ejaculation of semen is the sexual union between the man and the woman.

The soul moves among different species of living beings. It has innumerable manifestations. This has been explained in *Sārīra* 2:32. The soul originally has an unmanifested form. It becomes manifested in the body of living beings, and for this manifestation, *śukra* or semen, is the causative factor.

Because of contextual propriety, *śukra* alone has been described in verse no. 49 as the cause of manifestation of the soul. Similar role is also played by *ārtava* or ovum which also helps in the manifestation of the soul along with the sperm.

Attributes of Semen

बहुलं मधुरं स्निग्धमविस्रं गुरु पिच्छिलम् ।
शुक्लं बहु च यच्छुक्रं फलवत्तदसंशयम् ॥ ५० ॥

Semen which is thick, sweet, unctuous, without any putrid smell, heavy; slimy, white and in large quantity, invariably helps in procreation of offsprings. There is no doubt about it. [50]

Definition of Vājīkaraṇa

येन नारीषु सामर्थ्यं वाजीवल्गभते नरः ।
व्रजेच्चाभ्यधिकं येन वाजीकरणमेव तत् ॥ ५१ ॥

The factors which make a man capable of entering into sexual intercourse with woman with stallion vigour and which makes him capable of performing excessive sexual intercourse are called "vājīkaraṇa". [51]

By resorting to aphrodisiacs, the man becomes capable of sexual intercourse with a stallion vigour. Not only that, he develops the ability to perform sex act repeatedly by the use of these aphrodisiac drugs.

By this definition, three categories of aphrodisiacs have been defined. These are as follows :

1. Factors which increase the quantity of semen like māṣa etc.;
2. Factors which induce the ejaculation of semen, namely, determination for sex act etc.
3. Factors which increase the ejaculation of semen, namely, milk etc.

Among these three categories, what is important and significant is the ability of a person to perform sex acts again and again. This has been emphasised in the above verse.

तत्र श्लोकौ—

हेतुर्योगोपदेशस्य योगा द्वादश चोत्तमाः ।
तत् पूर्वं मैथुनात् सेव्यं सेव्यं यन्मैथुनादनु ॥ ५२ ॥
यदा न सेव्याः प्रमदाः कृत्स्नः शुक्रविनिश्चयः ।
निरुक्तं चेह निर्दिष्टं पुमाञ्जातबलादिके ॥ ५३ ॥

To sum up :

In this quarter called "Pumāñ-jata baladika" the following topics are discussed :

1. The purpose for which the aphrodisiac recipes have been prescribed;

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2. Twelve excellent recipes for virility;
3. Regimens to be adopted before sexual intercourse;
4. Regimens to be adopted after sexual intercourse;
5. The time (age) when the sexual intercourse with a woman is prohibited;
6. Determination of all aspects of semen; and
7. Definition of the term “*vājīkaraṇa*”. [52-53]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने
वाजीकरणाध्याये पुमाञ्जातबलादिको नाम
वाजीकरणपादश्चतुर्थः ॥ ४ ॥

Colophon

Thus, ends the fourth quarter called “*Pumāñ jāta baladika*” of the chapter on aphrodisiacs of *Cikitsā* section of Agniveśa’s work, as redacted by Caraka.

समाप्तश्चायं द्वितीयो वाजीकरणाध्यायः ॥ २ ॥

Thus, ends the second chapter on aphrodisiacs.

CHAPTER III

SECTION ON THE TREATMENT OF DISEASES

तृतीयोऽध्यायः ।

अथातो ज्वरचिकित्सितं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the Chapter on the treatment of *jvara* (different types of fever).

Thus said Lord Ātreya. [1-2]

In *Cikitsā* 1 : 1 : 4 it has been stated that drugs are of two categories— one helps in the maintenance and promotion of positive health of a healthy person and the other helps in the cure of diseases. The therapies and drugs belonging to the first category have already been described in the first two chapters of this Section. Each one of these chapters had four sub-chapters. Thereafter, it is now the turn of the treatment of various types of diseases.

Among all the diseases, *jvara* is the most important one, the treatment for which is now taken up for exposition. The importance of the disease *jvara* will be described in the following verses (Nos. 4 and 5). In the preamble to this chapter (vide para 1), the term "*jvara-cikitsitām*:" is used in place of "*jvara-cikitsitādhyāyam*". This creates a little confusion. In the preambles to the various chapters of *sūtra sthāna*, invariably, the term "*adhyāya*" has been suffixed to the topic of the chapter. This has not been done here. In fact *jvara-cikitsādhyāya* is the *abhidhāna* (expression) and "*jvara-cikitsita*" is the *abhidheya* (object of expression). There is practically no difference between *abhidhāna* and *abhidheya*. Therefore, the use of *jvara-cikitsitam* in the preamble to this chapter is not to be questioned. Similarly, the preamble to the remaining chapters of this section can be explained.

Agniveśa's approach to Punarvasu

विज्वरं ज्वरसंदेहं पर्यपृच्छत् पुनर्वसुम् ।

विविक्ते शान्तमासीनमग्निवेशः कृताञ्जलिः ॥ ३ ॥

Punarvasu, who is free from three types of *jvaras* (miseries) was sitting in a lonely place and had absolute tranquility of mind. Agniveśa, with folded hands; approached him with his queries about *jvara*. [3]

In this text, the term "*vijvara*" is used as an epithet of Punarvasu-Ātreya. Generally, "*jvara*" implies different types of fever. But in the

present context, *jvara* connotes not only fever, but any type of disease. It has already been stated in *Nidāna* 1 : 5 that the two terms viz. *juāra* and *roga* are synonymous. The literal meaning of the term *roga* is 'any disease'. Thus, the term *vijvara* used in this verse, indicates that Punarvasu-Ātreya was absolutely free from any disease. A person with diseases or miseries will not be in a position to correctly explain his ideas. Since Punarvasu was absolutely free from any disease or misery, he was the fittest person to answer different queries of Agniveśa. To emphasise this idea, the term *vijvara* is specifically used as an epithet in the present verse.

It is also mentioned in the verse that the preceptor Punarvasu was sitting in a lonely place. A teacher, who is otherwise engaged, will not be able to properly answer the questions of his disciples and satisfy them. He was sitting in a lonely place. This implies that there was nobody else to disturb him, and this was the proper time to get proper answers from the preceptor. Keeping this in view, the term "*vivikta*" has been specifically used in this verse.

The term "*jvara-sandehe*" used in the verse implies that the disciple had already some knowledge about the disease but he had some doubts. In the first chapter of *Nidāna sthāna*, the diagnosis of this disease has already been described. The line of treatment of this disease has also been described in that chapter, but it is too brief. In view of this, naturally the disciple should have quite a lot of doubts. He wanted to know in detail the treatment of this disease. This will be explained in the present chapter.

Agniveśa's query

देहेन्द्रियमनस्तापी सर्वरोगाग्रजो बली ।
 ज्वरः प्रधानो रोगाणामुक्तो भगवता पुरा ॥ ४ ॥
 तस्य प्राणिसपत्नस्य ध्रुवस्य प्रलयोदये ।
 प्रकृतिं च प्रवृत्तिं च प्रभावं कारणानि च ॥ ५ ॥
 पूर्वरूपमधिष्ठानं बलकालात्मलक्षणम् ।
 व्यासतो विधिभेदाच्च पृथग्भिन्नस्य चाकृतिम् ॥ ६ ॥
 लिङ्गमामस्य जीर्णस्य सौषधं च क्रियाक्रमम् ।
 विमुञ्चतः प्रशान्तस्य चिह्नं यच्च पृथक् पृथक् ॥ ७ ॥
 ज्वरावसृष्टो रक्ष्यश्च यावत्कालं यतो यतः ।
 प्रशान्तः कारणैर्यश्च पुनरावर्तते ज्वरः ॥ ८ ॥
 याश्चापि पुनरावृत्तं क्रियाः प्रशमयन्ति तम् ।
 जगद्धितार्थं तत् सर्वं भगवन् ! वक्तुमर्हसि ॥ ९ ॥
 तदग्निवेशस्य वचो निशम्य गुरुरब्रवीत् ।
 ज्वराधिकारे यद्वाच्यं तत् सौम्य ! निखिलं शृणु ॥ १० ॥

Oh ! Lord ! You have already stated earlier (in *Nidāna* 1 : 6) that "*jvara* is the foremost (painful) among the disea-

ses." It afflicts the body, the senses and the mind. It is the first to be manifested among all the diseases. It is exceedingly powerful. This enemy of human beings is invariably associated with dissolutions (death) and creations (birth). Therefore kindly explain the following points for the benefit of the living beings :—

1. *Prakṛti*, or nature of the disease;
2. *Pravṛtti*, or origin of the disease;
3. *Prabhāva*, or the manifestations of the disease;
4. *Kāraṇa*, or causative factors;
5. *Pūrva rūpa*, or premonitory signs and symptoms;
6. *Adhiṣṭhāna*, or place of manifestation;
7. *Bala kāla*, or its power and the time of its manifestation;
8. *Ātma lakṣaṇa*, or signs and symptoms which are invariably associated with this disease;
9. Details of classification;
10. Signs and symptoms of each variety of this disease;
11. Signs and symptoms of *āma jvara*, i.e. primary stage of the disease;
12. Signs and symptoms of *jīrṇa jvara*, or chronic disease;
13. Drugs for the treatment of the disease;
14. Line of treatment;
15. Signs and symptoms that are manifested when the fever is getting cured, or when it is being alleviated—both separately;
16. The duration for which the patient who has become free from *jvara* should avoid certain regimens, and the reasons for that;
17. The reason for the reattack of the fever after it has subsided;
18. The therapies which should be administered in order to alleviate this reattack of fever;

After bearing the statement of Agniveśa, the preceptor said: "All these will be explained in this chapter on the description of fever. Oh affectionate one! hear them in detail." [4:2:10]

There are some diseases which afflict only the body, e. g. example, tumour etc. There are some other ones which afflict only the mind, e. g. *atattoābhiniṣeṣa* (a morbid condition caused by immoral acts) etc. There are some other diseases which afflict only the sense organs, e. g. *timira* (cataract) etc. *Jvara* on the other hand, afflicts the body, mind and the sense organs all together. This shows the importance and significance of this disease, and with a view to emphasise this point, the term "*dehendriya-manastāpi*" has been used in verse no. 4. It will be stated later, : "In a living being, suffering from fever, there is nothing which is not afflicted" (*Cikitsā* 3 : 31). It afflicts the body by producing high temperature and the mind as well as senses by producing *vaicitrya* (mental confusion) etc. All these details will be described later.

In verse no. 4, it is stated that this disease appeared in the beginning. This has reference to its precedence in the matter of manifestation over all the physical diseases. So far as the mental diseases are concerned, they were manifested even before *jvara*. In verse no. 15 it will be stated that *jvara* appeared in human beings in the second *yuga*, i. e. *Tretāyuga*. Mental diseases on the other hand, were manifested even during the first *yuga*, i. e. *Satya yuga*.

In verse no. 4 it is stated to be the most powerful of all the diseases because it produces several types of morbidities.

Jvara is considered to be the most important (*pradhāna*) of all diseases, because of its attributes to afflict the body, the mind and the senses. It is considered to be the enemy of human beings, because it is responsible for their death.

All the living beings are invariably afflicted by fever during *pralaya* (i. e. death) and *udaya* (i. e. birth). During both the death and birth, the living beings get afflicted by *tamas* or darkness. This is one of the manifestations of *jvara*. This point will be further elaborated in verse No. 26. The topics namely *prakṛti* (nature) etc., of *jvara* will be described in different verses of this chapter appropriately.

Agniveśa requested lord Punarvasu to elaborate these topics for the benefit of the living beings (*jagaddhitārtham*). This shows the compassionate attitude of Agniveśa towards the living beings. This is one of the important attributes of a disciple.

Synonyms of *Jvara*

ज्वरो विकारो रोगश्च व्याधिरातङ्क एव च ।

एकोऽर्थो नामपर्यायैर्विविधैरभिधीयते ॥ ११ ॥

Jvara, *vikāra*, *roga*, *vyādhi* and *ataṅka*—these terms are synonymous, and these are the terms which are commonly used to indicate this condition. [11]

In verse Nos. 5 and 9 different queries of Agniveśa have been listed. He has not asked Punarvasu Ātreya regarding the synonyms of *jvara*. Even then, the description of synonyms was found necessary in view of contextual propriety. Terms like *vikāra* etc., indicate diseases in general. Even then, in the present context they are described as the synonyms of a specific disease i. e. *jvara*. If somebody says that the Brahmins should be given food, it will actually mean, the Brahmins who are invited should be given food and not all Brahmins i. e. both invited and uninvited ones. Thus, the term Brahmin might have a wider connotation, but in the context of giving them food, this term will refer only to the invited Brahmins and not the other. Similarly, the term *vikāra* may generally indicate all the diseases, including *jvara*, but in the present context, this term is synonymous only with *jvara* and not with other diseases. Different terms connoting the same meaning are called synonyms. These terms individually may have wider connotation, but as synonyms they have a specific meaning.

There are some synonyms which are not in common use, for example, *āyus* (life) has synonyms like *nityaga* and *anubandha*, which are rarely used in medical texts. There are similar synonyms of *jvara* also. But the ones enumerated in the above verse are those which are very commonly and frequently used in Medicine.

Nature of Jvara

तस्य प्रकृतिरुद्दिष्टा दोषाः शरीरमानसाः ।
देहिनं न हि निर्दोषं ज्वरः समुपसेवते ॥ १२ ॥

Factors which are responsible for the manifestation of *jvara*, in brief, are the three physical *doṣas*, namely, *vāyu*, *pitta* and *kapha* and two *doṣas* of the mind namely, *rajas* and *tamas*. Living beings do not get afflicted with *jvara* without the involvement of these *doṣas* [12]

The term "*prakṛti*" mentioned here indicates the nature of the disease. The causative factors (*kāraṇa*) which are invariably present in the effect (*kārya*) are called *prakṛti* (nature). The causative factors which precede immediately before the manifestation of *jvara* are described here. This term *uddiṣṭa* used here means 'description in brief.' All the *doṣas* are invariably vitiated to cause the manifestation of *jvara*. This has been emphasised in the second part of the verse.

The term *dehin* used in the second part of the verse generally means, one having the body, and not the *ātman* or soul. The *ātman* or soul is unchangeable. Therefore, it cannot be afflicted by any disease. Thus the term "*dehin*" in the present context indicates 'the individual having the body' which is actually afflicted by *jvara*,

The term *samupasevate* indicates the seizure (*āveśa*) of an individual by a devil (*bhūta*) for the manifestation of *jvara*. The physical features of this devil is described as having three legs and three heads, etc.

Specific features of Jvara

क्षयस्तमो ज्वरः पाप्मा मृत्युश्चोक्ता यमात्मकाः ।

पञ्चत्वप्रत्ययान्तराणां क्षिप्र्यतां स्वेन कर्मणा ॥ १३ ॥

Emaciation (*kṣaya*), entering into internal darkness (*tamas*) manifestation of the sinful acts (*pāpmā*) and death (*mṛtyu*)—these are the specific features of *jvara*. *Jvara* is like *yama*, (the god of death). Being afflicted by his own actions, the individual succumbs to death after suffering from fever. These are the specific features of this disease [13-14]

A person suffering from fever gets emaciated because his tissue elements do not get adequate amount of nourishment. Fever brings about unconsciousness (*moha*) for which it leads to eternal darkness. *Jvara* is normally manifested because of sinful acts for which it is treated as 'a sin' (*pāpmā*). The death of the individual is invariably caused by fever for which death is considered as a synonym of *jvara*.

The term *yamātmaka* has another reading, viz., *yamātmaja*. If the latter reading is accepted, then it means fever is like the son of Yama i. e. the god of death. The son always acts like the father. Therefore, fever is always responsible for the causation of the death of the individual.

One of the specific features of *jvara* described above is *mṛtyu* which literally means death. *Jvara* leads to death and it is not death in itself. Therefore, the term *mṛtyu* here should be interpreted as the bad prognostic signs (*ariṣṭa lakṣaṇa*) which indicates the impending death of the individual.

Origin of the Disease

इत्यस्य प्रकृतिः प्रोक्ता, प्रवृत्तिस्तु परिग्रहात् ।

निदाने पूर्वमुद्दिष्टा रुद्रकोपाच्च दारुणात् ॥ १४ ॥

The origin of *jvara* is because of the attachment (*parigraha*). In the *Nidāna* section, it has been described earlier that *jvara* originated because of the ferocious wrath of Rudra. [14]

The next topic, i. e. origin of this disease is being described in this and subsequent verses (from verse No. 14 to 25). It has been described in *Vimāna* 3:24, that at the end of the *Satya yuga*, some people got heaviness in the bodies due to over indulgence. They suffered from fatigue because of the heaviness of the body. Fatigue gave rise to laziness and laziness made them to accumulate things. This accumulation led to atta-

achment for these things and attachment resulted in greed. It is because of this attachment (*parigraha*) etc., all diseases took their origin at the end of *Satya yuga* and in subsequent *yugas*. This has been referred to in the present verse by the term "*parigraha*".

In *Nidāna* 1:35 it has been stated that *jvara* is an outcome of the wrath of *Māheśvara*.

Thus, *jvara* is described to have taken its origin from two different sources. Out of them what has been described in *Nidāna* section occurred earlier than what has been described in *Vimāna* section. This is indicated by the use of the term *pūrva* in the above verse.

Note :—There appears to be some mistake in Cakrapāṇi's commentary on the basis of which the above critical note has been given. In *Vimāna* 3:24, it has been stated that *parigraha* or attachment afflicted the living beings at the end of *Satya yuga*. The mythological story about the wrath of Lord Śiva and the origin of *jvara* is related to second *yuga* i. e. *Tretā yuga*. This has been made very clear in verse No. 15 of this chapter. Therefore, the term *pūrvamuddiṣṭa* should be interpreted as what has been stated before, in brief; and not what occurred earlier.

Mythology about the origin of jvara

द्वितीये हि युगे शर्वमक्रोधव्रतमास्थितम् ।
 दिव्यं रुहन् वरुणासुरा अभिदुद्रुः ॥ १५ ॥
 तपोविघ्नाशनाः कर्तुं तपोविघ्नं महात्मनः ।
 पश्यन् समर्थश्चोपेक्षां चक्रे दक्षः प्रजापतिः ॥ १६ ॥
 पुनर्महिेश्वरं भागं ध्रुवं दक्षः प्रजापतिः ।
 यज्ञे न कल्पयामास प्रोच्यमानः सुरैरपि ॥ १७ ॥
 क्रचः पशुपतेर्याश्च शैव्य आहुतयश्च याः ।
 यज्ञसिद्धिप्रदास्ताभिर्हीनं चैव स इष्टवान् ॥ १८ ॥
 अथोत्तीर्णव्रतो देवो बुद्ध्वा दक्षव्यतिक्रमम् ।
 रुद्रो रौद्रं पुरस्कृत्य भावमात्मविदात्मनः ॥ १९ ॥
 सृष्ट्वा ललाटे चक्षुर्वै दग्ध्वा तानसुरान् प्रभुः ।
 बालं क्रोधाग्निसन्तप्तमसृजत् सत्रनाशनम् ॥ २० ॥
 ततो यज्ञः स विध्वस्तो व्यथिताश्च दिवौकसः ।
 दाहव्यथापरीताश्च भ्रान्ता भूतगणा दिशः ॥ २१ ॥
 अथेश्वरं देवगणः सह सप्तर्षिभिर्विभुम् ।
 तमृगभिरस्तुवन् शवच्छैवे भावे शिवः स्थितः ॥ २२ ॥
 शिवं शिवाय भूतानां स्थितं ज्ञात्वा कृताञ्जलिः ।
 भिया भस्मप्रहरणस्त्रिशिरा नवलोचनः ॥ २३ ॥
 ज्वालामालाकुलो रौद्रो ह्रस्वजङ्घोदरः क्रमात् ।
 क्रोधाग्निरुक्तवान् देवमहं किं करवाणि ते ॥ २४ ॥

तमुवाचेश्वरः क्रोधं ज्वरो लोके भविष्यसि ।
जन्मादौ निधने च त्वमपचारान्तरेषु च ॥ २५ ॥

During the second age (*Tretā yuga*), Lord Śiva took a vow not to manifest wrath for one thousand celestial years. During this time, the *asuras*, who indulge in creating obstruction to the penance of *ṛṣis*, played mischief. Dakṣa prajāpati was capable of combating their obstructions to the penance of this great soul (Śiva). But he did not make any effort in this direction. Again, in the *yajña* (ritual of sacrifice), Dakṣa prajāpati did not offer a share to Māheśvara even though he was requested to do so by the gods. In the *Ṛk Veda*, a *ṛcā*, eulogizing *Paśupati*, is described. There is also the description of giving *āhuti* (pouring of ghee in the sacrificial fire) for Śiva. These two rituals are necessary for proper accomplishment of the *yajña* and for achieving the desired objectives. Dakṣa prajāpati, however, did not perform these two rituals during his *yajña*.

Lord Śiva is endowed with the power to know everything himself. When he completed the penance and got up, he realised the evasion of the duty by Dakṣa and became angry. He touched his third eye in his forehead, and from this third eye emanated the wrathful fire which burnt all those *asuras*. From this fire a child called Virabhadra took birth. He was dazzling with the fire produced because of Śiva's anger. He pursued the mission of destroying the enemies and destroyed the *yajña* of Dakṣa prajāpati. As a result of this, the gods got afflicted with burning sensation and pain. The living creatures in different directions became unconscious.

Thereafter, the gods along with *ṛṣis* offered prayers to the Omnipotent and Omnipresent Lord Śiva by the help of *ṛcās* and *āhutis* described in the *Ṛk Veda*. This alleviated the wrath of Lord Śiva and endowed Him with the compassionate as well as auspicious disposition.

When it was known that Lord Śiva has developed an auspicious disposition, Virabhadra who was produced from the wrathful fire, who had three heads and nine eyes, who had ash as his weapon, who had the flame of fire as his garland, who was wrathful and who had slender legs and sto-

mach, approached Lord Siva and enquired from him about his future work.

Lord Siva replied to that incarnation of his anger, "You will become *jvara* in this world and afflict people in the beginning of birth and at the time of death and also afflict those who will resort to erratic regimens." [15-25]

In *Vimāna* 3:24, *parigraha* or attachment as the cause of disease has been described in great detail. Similar description of the wrath of Lord Siva as the original cause of fever has not been provided in *Nidāna* 1:35. Therefore, the mythological story in this connection is given here in detail. During *Satya yuga* and also during *Tretā yuga*, individuals invariably suffered from *jvara*, both during the birth and the death. Subsequently, people also suffered from *jvara* because they resorted to erratic regimens.

The term "Siva" means "auspiciousness". The question now arises as to how can Lord Siva who is endowed with auspiciousness can be held responsible for the miseries of the living beings by producing *jvara*. Living beings who are virtuous in their actions do not suffer from this disease. It is only the sinful ones get afflicted by fever. It is but natural that persons who commit sins should get the bad effects of their evil deeds. It is those sinful ones who suffer from miseries and it is only for them that Lord Siva asked Vīrabhadra to get himself manifested in the form of *jvara*.

Manifestations of Jvara

सन्तापः सारुचिस्तृष्णा साङ्गमर्दो हृदि व्यथा ।
उत्तरप्रभावो, जन्मादौ निधने च महत्तमः ॥ २६ ॥
प्रकृतिश्च प्रवृत्तिश्च प्रभावश्च प्रदर्शितः ।

Santāpa (temperature), *aruci* (anorexia), *tṛṣṇā* (morbid thirst), *aṅgamarda* (malaise), *hṛd-vyathā* (pain in cardiac region)—these are the invariable manifestations of *jvara*. In the beginning of the birth and during death, it is manifested in the form of *tamas* (entering into darkness).

Thus, the *prakṛti* (nature), *pravṛtti* (origin) and *prabhāva* (invariable manifestations) of *jvara* are described. [26-27]

Prabhāva means the invariable manifestations i. e. the signs and symptoms which are invariably present in a patient suffering from *jvara*. *Santāpa* etc., are therefore, present in all types of *jvara*. Normally *santāpa* or increase in temperature is caused by *pitta*. But this is present in *jvaras* caused by *vāyu* and *kapha* also even though not in an acute form.

In the first part of the Verse No. 27, the topics already discussed are summarised to conclude the section dealing with *prakṛti*, *pravṛtti* and *prabhāva*. The topics of the entire chapter will be summarised at the end. These frequent summarisations both at the end and also in between in the chapter are to facilitate the students to comprehend these topics easily. This is one of the characteristic features of this text.

Etiological factors of Jvara

निदाने कारणान्यष्टौ पूर्वोक्तानि विभागशः ॥ २७ ॥

Earlier, in the *Nidāna* section, the etiological factors of each of the eight types of *jvara* are described separately. [27]

Causative factors are of two categories--one pertains to the immediate causes (*pratyāsanna*) like the vitiation of *doṣas* and the other deals with the distant causes (*vyavahita*) like the diet and regimens which aggravate the *doṣas*. Both these categories of causative factors are described in the *Nidāna* section. The first category, namely, the immediate causes are described in *Nidāna* 1:17 and the second category namely, the distant causes are described in *Nidāna* 1:19, 25 and 29.

In the text the term *nidāna* indicates the *Nidāna sthāna* which has already appeared earlier. Use of the term *pūrvoktāni* (meaning stated earlier), in this verse appears to be a repetition. But it is not so. This term has been specifically used here to avoid confusion and to exclude the different aspects of *jvara nidāna* which are going to be discussed hereafter.

Premonitory Signs and Symptoms

आलस्यं नयने सास्त्रे जृम्भणं गौरवं क्लमः ।
ज्वलनातपवाय्वम्बुभक्तिद्वेषावनिश्चितौ ॥ २८ ॥
अविपाकास्यवैरस्ये हानिश्च बलवर्णयोः ।
शीलवैकृतमल्पं च ज्वरलक्षणमग्रजम् ॥ २९ ॥

Laziness, lachrymation, yawning, heaviness, mental fatigue, uncertainty about liking and disliking for fire, sun, wind and water, indigestion, anorexia, depletion in strength and complexion, and slight change in conduct--these are the premonitory signs and symptoms of *jvara*. [28-29]

In the *Nidāna sthāna* (Chapter 1:33), premonitory signs and symptoms of *jvara* are already described. Only the important ones which occur very commonly are described here in view of contextual propriety.

Site of Manifestation

केवलं समनस्कं च ज्वराधिष्ठानमुच्यते ।
शरीरं, बलकालस्तु निदाने संप्रदर्शितः ॥ ३० ॥

The entire body alongwith the mind is the site of manifestation of *jvara*.

The strength and the time of manifestation of *jvara* are already described in *Nidāna* 1:21, 24 and 27. [30]

Both the body and the mind are afflicted by *jvara*. The term *kevalam* meaning 'in entirety' is used as an epithet of the body to indicate that even the external *indriyas* (sensory and motor organs) are afflicted by *jvara*.

Invariable Signs and Symptoms

उत्तरप्रत्यात्मिकं लिङ्गं संतापो देहमानसः ।

उज्वरेणाविशता भूतं न हि किञ्चिन्न तप्यते ॥ ३१ ॥

The signs and symptoms invariably associated with *jvara* are the increase in the temperature of the body and mental unhappiness. There is no living being which is not afflicted by *jvara* and there is nothing in them which is not afflicted. [31]

The signs and symptoms described above are invariably present in all types of patients suffering from *jvara*. The term *santāpa* generally means high temperature. But in the present context this term implies pain in general. In the context of the body it means high temperature. But in the context of the mind and senses it means unhappiness etc. This will be described in verse No. 36 of this chapter;

Santāpa is also described as the *prabhāva* or the specific manifestation of the disease (vide verse No. 26).

It is mentioned there because its manifestation cannot be rationally explained *vis a vis* its causative factors. Here, in the present context, it is described as the invariable sign of the disease.

This repetition of the word *santāpa* has been explained differently by some other scholars. *Santāpa* associated with anorexia (*aruci*) etc., is the *prabhāva* of *jvara* and without anorexia etc., *santāpa* is the *ātma lakṣaṇa* of this disease.

All living beings invariably get afflicted by fever. For example, elephants etc., get afflicted by this disease which is called *kūṭa*, *pākala* etc. In these conditions also there is burning sensation inside the body of these animals.

The second line of the verse can be explained in a different way. It is stated in the first line of the verse that both the body and the mind are afflicted by *jvara*. The question that may arise now as to whether both the body and the mind are simultaneously afflicted or only either of them. If the latter is accepted then obviously these two signs cannot be called *pratyaīma lakṣaṇa* or invariable signs because either of them may be absent

in some cases. To exclude this latter possible way of explanation the second line has been included into the verse according to which everything i. e. both the body and the mind of all living creatures are afflicted by fever.

If the above mentioned explanation is accepted, then this may give rise to another problem. In the verse No. 32 of this chapter, *jvara* will be described to be of two types viz., *śārīra* (physical) and *mānasa* (mental). While describing the signs of these two types of *jvara*, in the verse No. 36 of this chapter, it will be described that in the *śārīra* type, *jvara* is first manifested in the body and in the *mānasa* type it is first manifested in the mind. In that case, it is not possible for *santāpa* to be manifested both in the mind and the body simultaneously. It may be true to begin with. But after some time both the body and the mind are afflicted. Therefore, there is no contradiction between what is stated in this verse on the one hand, and what will be described in the verse No. 36 on the other.

This reconciliation can also be achieved by explaining this text in a slightly different way. In the first moment of manifestation, the matter is not endowed with any attribute. The attributes are manifested only afterwards. This principle has been explained in the commentary on *Sūtra* 1:51. The same principle is applicable to the manifestation of *jvara* also. It is true that *śārīra* or physical type of *jvara* is first manifested in the body and the *mānasa* or mental type of *jvara* in the mind as will be explained in the verse No. 36. But the invariable sign *santāpa* is manifested later and both the mind and body are afflicted by this sign.

Classification

द्विविधो विधिभेदेन ज्वरः शरीरमानसः ।
 पुनश्च द्विविधो दृष्टः सौम्यश्चाग्नेय एव वा ॥ ३२ ॥
 अन्तर्वर्गो बहिर्वर्गो द्विविधः पुनरुच्यते ।
 प्राकृतो वैकृतश्चैव साध्यश्चासाध्य एव च ॥ ३३ ॥
 पुनः पञ्चविधो दृष्टो दोषकालबलाबलात् ।
 संततः सततोऽन्येद्युस्तृतीयकचतुर्थको ॥ ३४ ॥
 पुनराश्रयभेदेन धातूनां सप्तधा मतः ।
 भिन्नः कारणभेदेन पुनरष्टविधो ज्वरः ॥ ३५ ॥

Jvara is classified into two categories, each on the basis of the following criteria :—

- (a) *śārīra* (physical) and *mānasa* (mental);
- (b) *saumya* (caused by cold) and *āgneya* (caused by heat);
- (c) *antarvega* (internal) and *bahirvega* (external);
- (d) *prakṛta* (seasonal) and *vaikṛta* (unseasonal); and
- (e) *sādhya* (curable) and *asādhya* (incurable).

Jvara is again classified into five categories depending upon the strength and weakness of *doṣas* and the time. These are (1) *saṃtata*, (2) *satata*, (3) *anyedyuṣka*, (4) *tṛtīyaka* and (5) *caturthaka*.

Depending upon the *āśraya* (site of manifestation) in the seven *dhātus* (basic tissue elements), *jvara* is also classified into seven categories.

On the basis of different other causes, *jvara* is classified into eight categories. [32-35]

In the above verses, the classification (*vidhi bheda*) of *jvara* has been described. In the second line of the verse No.32, *jvara* is described to be of two categories viz., *saumya* and *āgneya*. *Jvara* caused by *śīta* (cold) take origin from the god Soma and those caused by *uṣṇa* (heat) are originated from the god Agni.

Classification of *jvara* into five categories is described in the verse No. 34. This classification, however, does not cover all the types of *jvaras* in as much as those caused by the vitiation of only *vāyu* etc., do not come under the purview of this classification. These five types of *jvara* are mostly caused by the simultaneous vitiation of all the three *doṣas* (*sannipāta*) vide verse No. 74. This classification, therefore, is limited to such types of *jvara* as are caused by the strength and weakness of the *doṣas* and the time. This is emphasised by the use of the term "*doṣakālabalābala*".

The term "*doṣakālabalābala*" is interpreted in four different ways as follows :—

- (a) The strength (*bala*) and weakness (*abala*) of time (*kāla*) caused by the *doṣas*. Because of the strength of the *doṣas*, *saṃtata jvara* continues for seven days. This strength is gradually less and less in the case of *satataka*, *anyedyuṣka*, *tṛtīyaka* and *caturthaka* types of *jvara*.
- (b) *Doṣakāla* may be interpreted as the time or duration of *jvara* (*duṣṭi kāla* or *jvara kāla*). Duration of each of these five types of *jvara* will be described later, and on the basis of this, these are classified into five categories.
- (c) Another interpretation is the strength or weakness (*balābala*) of both the *doṣas* and *kāla*. *Samtata* type of *jvara* is caused by the strength of both the *doṣa* and *kāla* (time)—vide verse No. 55. In *satata* type of *jvara*, *doṣas* are weak and when the *kāla* (time) becomes weak then the disease subsides.

If this interpretation is accepted, then the classification will be applicable to all types of *jvara* and to keep the scope

of this classification confined to only these five types will be irrelevant.

- (d) This term is also interpreted with a change in the order of words. In the place of *doṣa kāla balābala*, the suggested reading is *doṣa balābala kāla*. This is not correct.

In the second line of the verse No. 34, *trīṭhaka* and *caturthaka*—these two types of *jvara* are clubbed together as distinct from the preceding three types because they have a specific feature in common in as much as extraneous factors are responsible for the causation of these two types of *jvara*.

Signs and symptoms of each variety of Jvara

शारीरो जायते पूर्वं देहे, मनसि मानसः ।

वैचित्त्यमरतिर्ग्लानिर्मनसस्तापलक्षणम् ॥ ३६ ॥

इन्द्रियाणां च वैकृत्यं ज्ञेयं संतापलक्षणम् ।

The *śārīra* (physical) type of *jvara* first appears in the body and the *mānasa* (mental) type first appears in the mind.

The signs and symptoms of the *tāpa* of the mind are *vaicītya* (mental unstability), *arati* (disliking for everything) and *glāni* (feeling of weakness in the body).

The *santāpa* of the *indriyas* (sense organs) is indicated by their morbidity. [36-37]

In this verse and in the subsequent ones up to the first line of verse No. 133, different types of *jvara* would be described with reference to the signs and symptoms of each variety of it. The *śārīra* (physical) type of *jvara* first appears in the body but subsequently, it spreads to the mind also. Similarly, the *mānasa* (mental) type of *jvara* first appears in the mind and subsequently affects the body also.

It will thus be clear that both the body and the mind are afflicted by both the types of *jvara*. Even then, the *śārīra* type of *jvara* occurs because of the strong vitiation of the physical *doṣas*, and its treatment lies in the correction of the vitiated *doṣas*. Similarly, *mānasa* type of *jvara* is treated by correcting the *doṣas* of the mind in the first instance. To highlight this difference in treatment that distinctions between *śārīra* and *mānasa* types of *jvara* have been brought out.

The *saṃtāpa* of the body is the rise of temperature and it needs no explanation. The *saṃtāpa* of the mind, however, needs clarification and this has been done in the second line of verse No. 32.

It has been stated in verse No. 4 of this chapter that *jvara* causes *saṃtāpa* of the body, the mind and the senses. The third variety of

III]

saṁtāpa is not explained here. This has been done in the first line of verse No. 37. During fever, there is morbidity of the sense organs in as much as they are unable to perceive their objects.

वातपित्तात्मकः शीतमुष्णं वातकफात्मकः ॥ ३७ ॥
इच्छत्युभयमेतत् ज्वरो व्यामिश्रलक्षणः ।

The patient suffering from *jvara* caused by *vāyu* and *pitta* desires cold things. A patient suffering from *jvara* caused by *vāyu* and *kapha* desires hot things. When, however, these *doṣas* get mixed up, both the types of symptoms are manifested. [37-38]

In the above verse, *saumya* and *āgneya* types of *jvara* are described. If *jvara* is caused by only *vāta* or *kapha*, then the patient desires to have hot things, because both *vāyu* and *kapha* have cooling attributes. When *jvara* is caused by *pitta* alone, then the patient desires to have cold things. If, however, both *vāyu* and *pitta* are simultaneously involved in the causation of *jvara*, it is the *pitta* having heating property predominates over *vāta* which is cold.

When the *jvara* is caused by *vāyu* and *pitta*, it is the latter which predominates over the former and the patient desires cold things. If however, both *vāyu* and *kapha* are involved in the production of the disease, then the patient desires to have excessively hot things because both *vāyu* and *kapha* are cooling in nature.

There may be other combinations of *doṣas* which produce *jvara* namely, *vāyu-pitta*, *kapha-pitta* and *sannipāta* (where all the three *doṣas* are simultaneously vitiated). Even there can be a combination of both *śārīra* and *mānasa* types of *jvara*. In such combination, the patient does not have a specific desire either for hot things or for cold things.

योगवाहः परं वायुः संयोगादुभयार्थकृत् ॥ ३८ ॥
दाहकृत्तेजसा युक्तः शीतकृत् सोमसंश्रयात् ।

Vāyu is exceedingly *yogavāhi* (which accentuates the properties of others) in nature. In combination, it produces both the types of effects. For example, when combined with *tejas*, it produces burning sensation and when combined with *soma*, it produces cooling effect. [38-39]

It has been stated in verse No. 37 that a patient suffering from *jvara* caused by *vāyu* and *pitta*, desires to have cold things. The *vāyu* is cold in nature. Even then because of its *yogavāhi* property, instead of manifesting its own attributes it manifests the attributes of the *doṣas* with which it is combined. It is the property of a *yogavāhi* substance to accentuate the attributes of the matter to which it is added.

C. I. 19

In the second line of the above verse, it would have been appropriate to mention *pitta* in the place of *tejas*, because of contextual propriety. But intentionally, the term *tejas* has been used here. The term *pitta* indicates the *doṣa* inside the microcosm (body) but *tejas* is present both in microcosm and macrocosm (universe). It is seen in the universe that *vāyu* combined with fire produces burning sensation also. This is on the analogy of the combination of *vāyu doṣa* and *pitta doṣa* inside the body. To indicate what happens in the body also happens outside that this word *tejas* has been used here. Similarly, *vāyu* produces cooling effect when combined with both *kapha* in the microcosm and *jala* in macrocosm.

Antarvega and bahirvega Jvara ;

अन्तर्दाहोऽधिकस्तृष्णा प्रलापः श्वसनं भ्रमः ॥ ३९ ॥
 सन्ध्यस्थिशूलमस्वेदो दोषवर्चोविनिग्रहः ।
 अन्तर्वेगस्य लिङ्गानि ज्वरस्यतानि लक्षयेत् ॥ ४० ॥
 संतापोऽभ्यधिको बाह्यस्तृष्णादीनां च मार्दवम् ।
 बहिर्वेगस्य लिङ्गानि सुखसाध्यत्वमेव च ॥ ४१ ॥

Burning sensation inside the body, excessive thirst, delirium, dysponoea, giddiness, pain in bones and joints, absence of sweating, non-excretion of *doṣas* and feaces—these are the signs and symptoms of *antarvega* (internal) type of *jvara*.

Excessive temperature in the exterior of the body, and less of thirst etc.—these are the signs and symptoms of *bahirvega* (external) type of *jvara*. This type of *jvara* is easily curable. [39-41]

In the above passage, the signs and symptoms of external and internal types of *jvara* are described.

Prakṛta Jvara

प्राकृतः सुखसाध्यस्तु वसन्तशरदुद्भवः ।
 उष्णमुष्णेन संवृद्धं पित्तं शरदि कुप्यति ॥ ४२ ॥
 चितः शीते कफश्चैवं वसन्ते समुदीर्यते ।
 वर्षास्वम्लविपाकाभिरद्भिरोषधिभिस्तथा ॥ ४३ ॥
 संचितं पित्तमुद्रितं शरद्यादित्यतेजसा ।
 ज्वरं संजनयत्याशु तस्य चानुबलः कफः ॥ ४४ ॥
 प्रकृत्यैव विसर्गस्य तत्र नानशनाद्भयम् ।
 अद्भिरोषधिभिश्चैव मधुराभिश्चितः कफः ॥ ४५ ॥
 हेमन्ते, सूर्यसंतप्तः स घसन्ते प्रकुप्यति ।
 वसन्ते श्लेष्मणा तस्माज्ज्वरः समुपजायते ॥ ४६ ॥
 आदानमध्ये तस्यापि वातपित्तं भवेदनु ।

The *jvara* that is manifested in *vasanta* or spring season and *śarat* or autumn season, is called *prākṛta* (seasonal). It is easily curable.

Pitta is hot in nature and it gets aggravated during autumn season because of hot things.

Kapha which gets aggravated in winter, gets excited during spring season:

During rainy season; the water and drugs (including estables) become sour in *vipāka* (taste that emerges after digestion). This results in the accumulation of *pitta*. This accumulated *pitta* gets excited or aggravated in autumn season because of the exposure of the individual to rays of the sun. This may immediately produce *jvara*. *Kapha* is the secondary associate in the manifestation of this *jvara*. Autumn is the time of elimination (*visarga*). Therefore, fasting (which is the first step for the treatment of *jvara*) does not create any problem.

During *hemanta* (first part of the winter season), the water and drugs (including eatables) become sweet in taste. This helps in the accumulation of *kapha*. This *kapha* gets aggravated in the subsequent spring season because of the strong rays of the sun. Therefore, during spring season, *jvara* caused by *kapha* is manifested. Spring season is a part of *ādāna kālā* (time of absorption) and in any type of *jvara* that is caused during this period, *vāyu* and *pitta* constitute its secondary associates. [42-47]

In the above verses, the seasonal and unseasonal types of fever are described. When a *doṣa* is aggravated because of the nature of the season, then it is called *prākṛti* and the *jvara* that is caused by these *doṣas* is called *prākṛta* (seasonal). This will further be explained in verse No. 48. The fever caused by *kapha* in spring season and the one caused by *pitta* in autumn season are called seasonal fevers. On the same analogy, the fever caused by *vāyu* which gets normally aggravated during rainy season, should also have been included in this *prākṛta* (seasonal) type of *jvara*. But this is actually not covered within the definition of *prākṛta jvara*, and to indicate this, it has been stated in verses No. 42 that only the fevers caused during spring and autumn are included in this category because they are easily curable. The *jvara* caused by *vāyu* during rainy season is not easily curable, and hence, it is not included in this category. There-

fore, these two technical terms namely *prākṛta* and *vaiṣṇava* indicate easily curable and difficult of cure, respectively. Jatukarṇa has also made a similar approach.

It has been stated in verse Nos. 43 and 45 that during autumn season the water and drugs become sour in *vīpāka* and in spring season they become sweet in *vīpāka*. If it is so, then the description of *vīpāka* of individual drugs carries no meaning at all. Because, all of them as a result of seasonal effects either become sour or sweet. This apprehension is not correct because such a change in *pāka* is possible. For example, a substance which has sweet taste in *niṣṭhā pāka* becomes sour in *avasthā pāka*—vide *Cikitsā* 15:10. On the same analogy, water, drugs etc., become sour in *vīpāka* because of the specific effects of the season.

Some scholars interpret it in a slightly different way. According to them, during rainy season, there is suppression of the power of digestion. Therefore, the drinks and drugs do not get digested properly. This produces sourness in the *vīpāka* of these drinks and drugs. But they have not explained as to why in the *hemanta* (first part of the winter season), the *vīpāka* of these drugs and drinks become sweet. Therefore, the earlier interpretation appears to be appropriate.

In verse No. 44 it is stated that *pitta* immediately produce *jvara*. This is because *āsukāritva* (immediate manifestation) is one of the attributes of *pitta*.

The year is divided into two parts namely, *ādāna* or the time of absorption and *visarga* or the time of elimination. During *ādāna*, for the most part, the sun moves to the north and during *visarga* the sun moves to the south. *Śiśira* (later part of winter), *vasanta* (spring) and *grīṣma* (summer)—these three seasons constitute *ādāna kāla*, or the time of absorption. The remaining three seasons namely *varṣā* (rainy season), *śarat* (autumn season) and *hemanta* (earlier part of winter) constitute *visarga kāla*, or the time of elimination. During *visarga kāla* human beings become physically strong. If *jvara* occurs during this period, and the patient is made to observe fast, then it does not create any problem because of the seasonal strength of the patient.

Both *pitta* and *kapha* are liquid in nature. If they are aggravated in the body of the individual to produce a disease, then fasting can very well be tolerated. This fasting is also tolerated in autumn because of the very nature of the season. This interpretation holds good if '*prākṛtyaiva visarg-ācca*' is accepted as the reading in the place of '*prākṛtyaiva visargasya*'.

आदावन्ते च मध्ये च बुद्ध्वा दोषबलाबलम् ॥ ४७ ॥

शरद्वसन्तयोर्विद्वाञ्चरस्य प्रतिकारयेत् ।

The wise should treat a patient suffering from *jvara* keeping in view the strength or otherwise of the *doṣas* in the

beginning, at the end and in the middle of the autumn and spring seasons. [47-48]

In the beginning of spring season, *vāyu* and *pitta* are weak, in the middle of this season, these *doṣas* have moderate strength and at the end of the spring these are very strong. *Kapha* also undergoes similar changes in the beginning, during the middle and at the end of the autumn. This fact should be kept in view while treating a patient.

Vaikṛta Jvara

कालप्रकृतिसुद्दिश्य निर्दिष्टः प्राकृतो ज्वरः ॥ ४८ ॥

प्रायेणानिलजो दुःखः कालेष्वन्येषु वैकृतः ।

हेतवो विविधास्तस्य निदाने संप्रदर्शिताः ॥ ४९ ॥

Depending upon the nature of the season, seasonal (*prākṛta*) type of *jvaras* are described.

Generally the *jvara* caused by *vāyu* is difficult of cure. The following types of *jvara* are to be treated as *vaikṛta* :

- (1) *vātika jvara* irrespective of its season of occurrence.
- (2) *paittika jvara* if it occurs during seasons other than autumn.
- (3) *kapha jvara* if it occurs during seasons other than spring.

The causative factors of different types of *jvara* are described in the *Nidāna* section. [48-49]

Doṣas naturally get aggravated in a particular season. *Jvaras* caused by *pitta* in autumn and by *kapha* in spring are called *prākṛta*. On the same analogy the *jvara* caused by *vāyu* in the rainy season should also be called *prākṛta*; but it is not so because *vātika jvara* even if it occurs in rainy season is difficult of cure. For the treatment of *jvara*, fasting is essential. This fasting aggravates *vāyu*. Because of this mutual contradiction between the *doṣa* which has caused the disease and the line of treatment, this type of *jvara* is difficult of cure. Thus along with the involvement of the seasonal *doṣa*, easy curability is the criteria for calling a particular type of *jvara* as *prākṛta*.

In this connection some scholars provide a different type of interpretation. According to them, like *paittika jvara* in autumn *ślaiṣmika jvara* in spring, the *vātika jvara* in rainy season should also be called *prākṛta*. Some types of *prākṛta jvara* may be easily curable and another type of it may be difficult of cure. These are only the specific features of the disease. This view is supported by Vāgbhaṭa—vide *Aṣṭāṅgahṛdaya: Nidāna. 2 : 50*

Sādhya Jvara

बलवत्स्वल्पदोषेषु ज्वरः साध्योऽनुपद्रवः ।

In a person with strong physique, if *jvara* occurs by the vitiation of less amount (number) of *doṣas* and if there is no complication; then it is easily curable, [50]

In the above verse, the specific features of *jvara* which is *sukha sādhyā* (easily curable) is described. Complications of *jvara* are not described in this text. However, *upadrava* or complication has been defined as another major or minor disease which occurs on the basis of the original disease, but at a later stage (or subsequent to the original disease)—vide *Cikitsā* 21:40. Another medical text describes ten complications of *jvara* viz., *hikkā* (hiccup), *śvāsa* (asthma), *kāsa* (bronchitis), *tṛṣṇā* (morbid thirst), *chardi* (emesis), *atisāra* (diarrhoea), *murchā* (fainting), *aṅga-bheda* (breaking pain in the body), *arocaka* (anorexia) and *kṛchra-viṭkatā* (having less of feces).

Incurable type of Jvara

हेतुभिर्बहुभिर्जातो बलिभिर्बहुलक्षणः ॥ ५० ॥
ज्वरः प्राणान्तकश्च शीघ्रमिन्द्रियनाशनः ।

The *jvara* having the following characteristics leads to death :—

- (a) which is caused by many strong etiological factors;
- (b) which is associated with many signs and symptoms; and
- (c) which destroys the sense organs immediately.

A disease caused by many etiological factors is normally associated with many signs and symptoms. But at times this does not happen if the individual has a strong *agni* (power of digestion and metabolism).

All the symptoms are not manifested at times, if a specific type of *samprāpti* (pathogenesis) is not there. In this connection, it is stated, "Doṣas viz. *vāyu*, *pitta*, and *kapha*, when vitiated, produce different diseases by their association with one, two, three or many of the *dhātus* in the body.

Bad prognosis

सप्ताहाद्वा दशाहाद्वा द्वादशाहात्तथैव च ॥ ५१ ॥
सप्रलापभ्रमश्वासस्तीक्ष्णो हन्याज्ज्वरो नरम् ।

Acute fever (*tikṣṇa jvara*) associated with delirium, giddiness and asthma, causes death of the patient on the seventh, tenth or twelfth days. [51–52]

A patient, having acute fever and other symptoms mentioned above dies on seventh day if the fever is caused predominantly by *vāyu*. Simi-

larly, if *pitta* predominates in the manifestation of *jvara*, then the patient dies on the tenth day and if *kapha* predominates, then the death occurs on the twelfth day. It is well known that the *vāyu* manifests its actions most expeditiously (*śighra tama*), *pitta* more expeditiously (*śighra tara*) and *kapha* only expeditiously (*śighra*).

It is not necessary that the death should occur exactly on 7th, 10th or 12th days. It can be earlier, or later also. This has been indicated by the use of the term *vā*.

The *śloka* is interpreted differently by other scholars also. According to them, if acute fever is associated with delirium, then death occurs on the 7th day, if it is associated with giddiness, then death occurs on the 10th day and if it is associated with asthma, death occurs on the 12th day.

ज्वरः क्षीणस्य शूनस्य गम्भीरो दैर्घरात्रिकः ॥ ५२ ॥

असाध्यो बलवान् यश्च केशसीमन्तकृज्ज्वरः ।

If deep seated (*gambhīra*) and acute (*balavān*) fever occurs in a weak and in an emaciated patient, and continues for several nights (*dirgha rātrika*), then it is incurable. In such diseases; the hairs of the head fall apart to produce a straight line (*keśa śimanta kṛt*). [52-53]

The word "*gambhīra*" used in the text has two meanings. It may be interpreted as internal fever (*antar vega*) or the fever which is located in the *dhātus* (tissue elements) which are deep seated, namely, *asthi* (bone), *majjā* (bone marrow) and *śukra* (semen).

The term "*dirgha rātrika*" used in the text means a disease which continues for several nights. It can also be interpreted as a disease which leads to death. *Dirgha rātri* also means death.

Samtataka jvara

स्रोतोभिर्विसृता दोषा गुरवो रसवाहिभिः ॥ ५३ ॥

सर्वदेहानुगाः स्तब्धा ज्वरं कुर्वन्ति सन्ततम् ।

दशाहं द्वादशाहं वा सप्ताहं वा सुदुःसहः ॥ ५४ ॥

स शीघ्रं शीघ्रकारित्वात् प्रशमं याति हन्ति वा ।

कालदूष्यप्रकृतिभिर्दोषस्तुल्यो हि सन्ततम् ॥ ५५ ॥

निष्प्रत्यनीकः कुरुते तस्माज्ज्ञेयः सुदुःसहः ।

यथा धातुंस्तथा मूत्रं पुरीषं चानिलादयः ॥ ५६ ॥

युगपच्चानुपपन्ते नियमात् सन्तते ज्वरे ।

स शुद्ध्या वाऽप्यशुद्ध्या वा रसादीनामशेषतः ॥ ५७ ॥

सप्ताहादिषु कालेषु प्रशमं याति हन्ति वा ।

यदा तु नातिशुध्यन्ति न वा शुध्यन्ति सर्वशः ॥ ५८ ॥

द्वादशैते समुद्दिष्टाः सन्ततस्याश्रयास्तदा ।

विसर्गं द्वादशे कृत्वा दिवसेऽव्यक्तलक्षणम् ॥ ५९ ॥
 दुर्लभोपशमः कालं दीर्घमप्यनुवर्तते ।
 इति बुद्ध्वा ज्वरं वैद्य उपक्रामेत्तु सन्ततम् ॥ ६० ॥
 क्रियाक्रमविधौ युक्तः प्रायः प्रागपतर्पणैः ।

The *doṣas* which are heavy (aggravated) and stagnant, spread all over the body by circulating through the channels carrying *rasa* (chyle or plasma) and produce *jvara* which is called *saṃtata*. It manifests its symptoms very quickly and either gets cured or kills the patient on 12th, 10th or 7th days. It is extremely difficult to tolerate this type of fever.

The *doṣa* involved in the manifestation of *saṃtata* type of *jvara* is similar in property to the season (*kāla*), *dhātus* (*dūṣya*) and physical constitution (*prakṛti*). It is *niṣpratyaṅika* (which cannot be inhibited). Therefore, it is known to be unbearable. In addition, *dhātus* and other excreta like urine, stool, flatus etc., simultaneously get afflicted as a rule in this type of fever. If the *rasa* etc., are purified, then on 7th, 10th or 12th days the fever gets subsided. However, if *rasa* etc., are not purified then the fever kills the patient on those days. The death of the patient occurs even if these *dhātus* are partially purified.

The *saṃtata* type of *jvara* is thus located on twelve factors namely, seven *dhātus*, three *doṣas*, urine and stool. Even if the fever subsides on 12th day etc., the symptoms of *jvara* may become latent. It may continue for a longer period and cure of this disease is extremely difficult. Therefore, the physician should initiate the treatment of this type of *jvara* after proper understanding of all these factors. Different types of therapies should be administered to this patient, but generally these therapies are preceded with *apātorpaṇa* (fasting). [53-61]

The *saṃtata* type of *jvara* is caused by the vitiation of all the three *doṣas*. Therefore, its cure or death of the patient occurs expeditiously, inasmuch as if *pitta* is predominant then the time limit is 10 days; in case the *kapha* is predominant then it is 12 days and if *vāyu* is predominant then the time limit is seven days. If there is *dhātu pāka* (consumption or catabolic transformation of *dhātus*), then on this 10th, 11th or 7th day, the patient dies. If there is *mala pāka* (i. e. consumption or metabolic transformation) of the *doṣas*, then on the 10th, 12th or 7th day, the fever subsides. This metabolic transformation of *dhātus* or *malas* takes place because of the effect of *agnis*.

In verse No. 55 it has been stated that in *saṃtata jvara*, *doṣas* affected are similar in property to the season, the *dūṣyas* and the physical constitution. This type of similarity occurs very rarely, e.g. in spring season, in a patient having *kapha prakṛti*, *medo dhātu* gets vitiated by *kapha doṣa*. Similarly, the vitiation of *pitta* in autumn can also be described. Similar description in respect of different combinations of these three *doṣas* may not be possible. Then, the question arises as to how *saṃtata* type of *jvara* is manifested? In this *jvara* seven *dhātus*, three *doṣas* and urine as well as stool—all these are simultaneously afflicted. It is not possible to explain this similarity between the vitiated *doṣas* and the season of manifestation of the disease etc. This dissimilarity between the *doṣa* and time etc., is actually indicated by the use of the word "*tulya*" which of course, literally means similar. This is also emphasised by the subsequent use of the term *niṣpratyan'ka* which means incurable. If a powerful king wins over many small states, then the kings of the small states are naturally hostile towards the strong king; but they are defeated in the war for which they have to surrender to the big king with humility, and support him. Here the hostility and support to the big king goes on simultaneously. In fact, it is unmanifested hostility which takes the shape of manifested support or submission. In a similar way, the *doṣas* involved in the manifestation of *saṃtata jvara* are not similar to the season etc., and this dissimilarity is responsible in making the disease incurable. These *doṣas* therefore, serve the purpose of similarity by being actually dissimilar.

Cakrapāṇi, while trying to solve the riddle in the above mentioned manner, has concluded that even though the *saṃtata* type of *jvara* takes origin from all these *doṣas*, one of these *doṣas* can predominate over the remaining, and this *doṣa* can be of similar nature to time, *dhātu* and physical constitution.

Some scholars with a view to overcome this apparent contradiction in the statement have made some change in the order of description of verses. In verse No. 57, it is stated that if *rasa* etc., are purified, then the *jvara* gets subsided on the 7th, 10th or 12th day. This purification (*śuddhi*) means bringing the *dhātus* and *doṣas* to their normal state.

In verse No. 59, it is stated that at times this *saṃtata jvara* comes down on 12th day, but the signs and symptoms of the disease remain in the patient in a latent form. This continues for a long time and it is very difficult to cure such a patient.

Samtata jvara has some specific characteristics inasmuch as it is based on 12 factors (7 *dhātus*, 3 *doṣas*. urine and stool) and it terminates on the 12th, 10th or 7th day. These two characteristic features make the disease different from other types of *jvara* caused by *vāyu* etc.

In another text, a different variety of this *saṃtata jvara* has been described. This type of *jvara* does not cause much of weakness and it is caused by vitiation of either one or two *doṣas*. It is associated with very few

complications, signs and symptoms. This description relates to entirely a different type of *jvara*. Therefore, it does not contradict the statement made in this text.

Satataka jvara

रक्तधात्वाश्रयः प्रायो दोषः सततकं ज्वरम् ॥ ६१ ॥
 सप्रत्यनीकः कुरुते कालवृद्धिक्षयात्मकम् ।
 अहोरात्रे सततको द्वौ कालादनुवर्तते ॥ ६२ ॥

In *satataka jvara*, *doṣa* is mostly located in the *rakta dhātu*. It can be counteracted. It gets aggravated and subsided depending upon the nature of the time. In a day and night, *satataka jvara* occurs twice. [61-62]

In *satataka jvara*, the *doṣa* is located mostly in *rakta dhātu*. Occasionally, it is also located in other *dhātus*. like *māṃsa* etc. The *doṣa* involved in this *jvara* can be counteracted by any of the three factors viz., *kāla* (time or season), *dūṣya* (*dhātu*) or *prakṛti* (physical constitution). The fever gets aggravated when the time is conducive for the aggravation of *doṣas*; otherwise it subsides.

Even though *kāla*, *dūṣya* and *prakṛti*—these three factors normally regulate the aggravation or otherwise of *jvara*, in this particular type of *jvara* it is only the *kāla* which plays this role because of specific nature of the *samprāpti* or pathogenesis.

Anyedyuṣka, tṛtīyaka and caturthaka jvara

कालप्रकृतिदूष्याणां प्राप्यैवान्यतमाद्बलम् ।
 अन्येद्युष्कं ज्वरं दोषो रुद्धा मेदोवहाः सिराः ॥ ६३ ॥
 सप्रत्यनीको जनयत्येककालमहर्निशि ।
 दोषोऽस्थिमज्जगः कुर्यात्तृतीयकचतुर्थकौ ॥ ६४ ॥
 गतिर्ह्येकान्तराऽन्येद्युर्दोषस्योक्ताऽन्यथा परैः ।
 अन्येद्युष्कं ज्वरं कुर्यादपि संश्रित्य शोणितम् ॥ ६५ ॥
 मांसस्रोतांस्यनुगतो जनयेत्तु तृतीयकम् ।
 संश्रितो मेदसो मार्गं दोषश्चापि चतुर्थकम् ॥ ६६ ॥
 अन्येद्युष्कः प्रतिदिनं दिनं हित्वा तृतीयकः ।
 दिनद्वयं यो विश्रम्य प्रत्येति स चतुर्थकः ॥ ६७ ॥

Because the support of the strength of any one from amongst the *kāla* (time), *prakṛti* (physical constitution) and *dūṣya* (*dhātus*), the *doṣa* produces *anyedyuṣka* type of *jvara* by causing obstruction in the channel (*śira*) of circulation of *medas* or fat (*medo vaha*). It can be counteracted. In the day and night, this type of fever occurs only once,

When the *doṣa* afflicts the *asthī dhātu* (bone tissue) and *majjā dhātu* (bone marrow), then it causes *tṛtīyaka* and *caturthaka* types of *jvara* respectively.

According to some scholars different types of *jvara* viz., *anyedyuṣka*, *tṛtīyaka* and *caturthaka* are manifested because of the affliction of alternate *dhātu* by the *doṣa*. *Anyedyuṣka jvara* is caused by the affliction of *rakta dhātu* also. *Tṛtīyaka jvara* is manifested when the *doṣa* afflicts the channel of circulation of *māṃsā dhātu*. When the *doṣa* is located in the channel of circulation of *medo dhātu* then *caturthaka* type of *jvara* is caused.

Anyedyuṣka jvara occurs every day; *tṛtīyaka* after a gap of one day and *caturthaka* after two days. [63-67]

When a particular *srotas* or channel of circulation is afflicted, then the *dhātu* located in the channel, and the one which circulates through that channel—both are vitiated—cf, *Vimāna* 5:9. The verse No. 65 are not available in some of the original texts of *Caraka saṃhitā*.

The *jvara* which occurs on the *tṛtīya* (third) day is called *tṛtīyaka* and which occurs on *caturtha* (fourth) day is called *caturthaka*.

अधिशेते यथा भूमिं बीजं काले च रोहति ।

अधिशेते तथा धातुं दोषः काले च कुप्यति ॥ ६८ ॥

स वृद्धिं बलकालं च प्राप्य दोषस्तृतीयकम् ।

चतुर्थकं च कुरुते प्रत्यनीकबलक्षयात् ॥ ६९ ॥

As a seed remains dormant on the soil till suitable time when it germinates, similarly, the *doṣa* remains inactive in the *dhātus* and during appropriate time it gets aggravated. When the *doṣa* gains strength in appropriate time and when the power of the inhibiting factors is subsided, then *tṛtīyaka* and *caturthaka* types of *jvara* occur. [68-69]

In these verses the reason for the gap between two attacks of fever is explained. *Doṣas* normally get aggravated during different periods of the day. But this aggravation is not enough for the manifestation of the disease. It should be strongly aggravated to produce the disease. Not only that, the inhibiting factors like *kāla*, *prakṛti* etc., should also become less powerful before the next attack takes place. In the *tṛtīyaka jvara*, it happens on the third day and in the *caturthaka jvara*, it occurs on the fourth day after the preceding attack,

कृत्वा वेगं गतबलाः स्वे स्वे स्थाने व्यवस्थिताः ।

पुनर्विवृद्धाः स्वे काले ज्वरयन्ति नरं मलाः ॥ ७० ॥

The *doṣas*, after manifesting their aggravated signs and symptoms, lose their strength and get located in their respective places. At the appropriate time, they again get aggravated to afflict the person with fever. [70]

In *satata jvara* etc., the *doṣas*, after manifesting the disease, become weak, and get back to their places of location. Thereafter, in course of time, they get aggravated again to manifest the next attack.

Tṛtīyaka type of *jvara* is of three types as follows :

कफपित्तात्रिकग्राही पृष्ठाद्वातकफात्मकः ।
वातपित्ताच्छिरोग्राही त्रिविधः स्यात्तृतीयकः ॥ ७१ ॥
चतुर्थको दर्शयति प्रभावं द्विविधं ज्वरः ।
जङ्घाभ्यां श्लैष्मिकः पूर्वं शिरस्तोऽनिलसंभवः ॥ ७२ ॥

1. When manifested by the aggravation of *kapha* and *pitta*, it afflicts the *trika* (lumbo-sacral joint).
2. When manifested by the aggravation of *vāyu* and *kapha*, it afflicts the back.
3. When manifested by the aggravation of *vāyu* and *pitta*, it afflicts the head.

Similarly, *caturthaka jvara* is of two types as follows :

1. When manifested by the vitiation of *kapha*, it afflicts calf-region in the beginning.
2. When manifested by the vitiation of *vāyu*, it afflicts the head in the beginning. [71-72]

Caturthaka is caused only by *vāyu* and *kapha*. Like *gṛdhrasī* (sciatica) *pitta* does not play any important role in the manifestation of this type of *jvara*.

However, in *Hārīta saṃhitā*, *pañcika* type of *caturthaka jvara* is described, but there also, *pitta* plays only a secondary role (*anubandha*), and this *doṣa* does not play the primary role.

विषमज्वर एवान्यश्चतुर्थकविपर्ययः ।
त्रिविधो धातुरेकैको द्विधातुस्थः करोति यम् ॥ ७३ ॥

Another variety of *viṣama jvara* (irregular or intermittant fever) is called *caturthaka viparyaya*. Each of the three *doṣas* viz., *vāyu*, *pitta* and *kapha* cause this disease by afflicting two *dhātus* viz., *asthi* (bone) and *majja* (bone-marrow). [73]

In *caturthaka jvara*, fever occurs for one day followed by two days of remission. Then on the fourth day fever appears again. But in *caturth-*

haka viparyaya, fever remains for two days at a stretch and then for one day there is remission. There after fever again appears for two days. Thus, one attack of four days has three phases viz., no fever for the first day, fever for two days followed by absence of fever for one day.

Caturthaka viparyaya is a variety of *caturthaka jvara* which latter is also a type of *viṣama jvara*. Therefore, in the above verse *caturthaka viparyaya* is treated as a variety of *viṣama jvara* itself.

प्रायशः सन्निपातेन दृष्टः पञ्चविधो ज्वरः ।

सन्निपाते तु यो भूयान् स दोषः परिकीर्तितः ॥ ७४ ॥

These five types of *jvara* are mostly caused by *sannipāta* (simultaneous vitiation of all the three *doṣas*). However, the *doṣa* which is predominant among three is generally attributed as the causative factor. [74]

Samtataka, *satataka*, *anyedyuṣka*, *tṛtīyaka* and *caturthaka*—all these five types of *jvara* are mostly caused by all three *doṣas* vitiated simultaneously. However, at times *satataka* etc., are caused by the simultaneous vitiation of only two *doṣas*. This is emphasised by the use of the term '*prāyasaḥ*' in the above verse.

In verse No. 72, *kapha* has been described as the cause of *caturthaka jvara*. In this type also all the three *doṣas* are vitiated. However *kapha* is predominant among the three vitiated *doṣas* for which it is mentioned there. This point has been clarified in the second line of the above verse. *Jatukarṇa* has also explained on the same line.

In addition to the above, external factors like germs are also responsible for the causation of *viṣama jvara*. But these are of secondary nature (*anubandha*)—vide *Cikitsā* 3:293.

All these five types are called *viṣama jvara* (i. regular fever), because of the irregularity in the manifestation of fever. It has been stated in *Aṣṭāṅgahrdaya : Nidāna* 2:69, "These are called *viṣama jvaras* because of the irregularity in their beginning, time of manifestation and continuity". This definition is also applicable to *samtata jvara* because in this case fever gets remitted on 12th day and appears again on 13th day.

Some scholars exclude *samtata jvara* from the purview of this *viṣama jvara* because such irregularity in time is not observed in this type of fever. *Kharaṇāda* has supported this view.

According to another group of scholars, only *tṛtīyaka* and *caturthaka* types should be treated as *viṣama jvara*, because *viṣama jvara* reappears only after a long time. According to *Dāruvāha*, "The channels of circulation of *rakta* etc., have very subtle openings and they are spread to distant places. The *doṣas* get into all over the body through these channels which takes a long time. When the *doṣa* passes through these channels of circula-

ation, and before its arrival at the site of manifestation there is no fever. This is the period of remission. Fever starts again only when these *dosas* arrive at the site of manifestation.

कृत्वहोरात्र दोषाणां मनसश्च बलाबलात् ।

कालमर्थवशाच्चैव ज्वरस्तं तं प्रपद्यते ॥ ७५ ॥

Manifestation of *jvara* in a particular time or the change of its time of occurrence takes place because of the following factors :

- Strength or weakness of seasons, day and night, *doṣa* as well as mind; and
- Artha* (or *karman*) or the result of the action in the past life. [75]

Samtataka, *satataka*, *anyedyuṣka*, *tṛtīyaka* and *caturthaka*—these types of *jvaras* have a specific time of occurrence, This time, however, undergoes changes in certain circumstances inasmuch as *satataka* etc., become *saṃtataka* etc. For example, *satataka jvara* dominated by the vitiation of *vāyu* and occurring in the rainy season becomes *anyedyuṣka* during the autumn because, of the effect of the latter season which counteracts the aggravation of *vāyu*.

Similarly, the *caturthaka jvara* dominated by the vitiation of *vāyu* and occurring during the mid day or midnight of spring season may become *tṛtīyaka* during the afternoon or after midnight if the patient takes ununctuous diet which aggravates *vāyu*.

This type of change is possible if the *doṣas* involved in the manifestation of *jvara* become either strong or weak because of the use of a particular type of diet or regimen which aggravate or alleviate them.

Because of mental strength (strong will power) of the patient, the *satata* type of *jvara* may be changed to *anyedyuṣka jvara*. Otherwise, *caturthaka* type of *jvara* may become a *tṛtīyaka* if there is mental weakness.

Because of virtuous acts in this life or the maturity of the result of actions in the past life, the patient becomes free from the miseries of fever and gets happiness. Sinful acts lead to more of miseries.

Dhatugata jvara

गुरुत्वं दैन्यमुद्वेगः सदनं छर्द्यरोचकौ ।

रसस्थिते बहिस्तापः साङ्गमर्दो विजृम्भणम् ॥ ७६ ॥

रक्तोष्णाः पिडकास्तृष्णा सरक्तं शीवनं मुहुः ।

दाहरागभ्रममदप्रलापा रक्तसंस्थिते ॥ ७७ ॥

अन्तर्दाहः सतृणमोहः सग्लानिः सृष्टिविट्कृता ।

दौर्गन्ध्यं गात्रविक्षेपो ज्वरे मांसस्थिते भवेत् ॥ ७८ ॥

स्वेदस्तीव्रा पिपासा च प्रलापो वस्यभीक्षणशः ।
 स्वगन्धस्यासहत्वं च मेदःस्थे ग्लान्यरोचकौ ॥ ७९ ॥
 विरेकवमने चोमे सास्थिभेदं प्रकूजनम् ।
 विक्षेपणं च गात्राणां श्वासश्चास्थिगते ज्वरे ॥ ८० ॥
 हिक्का श्वासस्तथा कासस्तमसश्चातिदर्शनम् ।
 मर्मच्छेदो बहिः शैत्यं दाहोऽन्तश्चैव मज्जने ॥ ८१ ॥
 शुक्रस्थानगतः शुक्रमोक्षं कृत्वा विनाश्य च ।
 प्राणं वायवग्निसोमैश्च सार्धं गच्छत्यसौ विभुः ॥ ८२ ॥
 रसरक्ताश्रितः साध्यो मेदोमांसगतश्च यः ।
 अस्थिजगतः कृच्छ्रः शुक्रस्थो नैव सिद्ध्यति ॥ ८३ ॥

When the vitiated *doṣas* causing *jvara* are located in *rasa dhātu* (plasma), the manifested signs and symptoms are heaviness, miserable feeling, anxiety, prostration, vomiting, anorexia, increase in the external temperature, malaise and yawning.

When the vitiated *doṣas* causing *jvara* are located in the *rakta dhātu* (hemoglobin fraction of blood), signs and symptoms like increase in the temperature of blood, pimples, thirst, frequent spitting of blood, burning sensation, discolouration, giddiness, intoxication and delirium are manifested.

Signs and symptoms like burning sensation inside the body, thirst, unconsciousness, wet feeling in the body, diarrhoea, foul smell and strong movement of the limbs and the body—these signs and symptoms are manifested when the vitiated *doṣas* causing *jvara* are located in the *māṃsa dhātu* (muscle tissue).

When the vitiated *doṣas* causing *jvara* are located in the *medo dhātu* (fat tissue), signs and symptoms like excessive sweating, thirst, delirium, frequent emesis, inability to tolerate the smell of one's own body, wet feeling in the body and anorexia are manifested.

When the vitiated *doṣas* causing *jvara* are located in the *asthi dhātu* (bone tissue), then the manifested signs and symptoms are both diarrhoea and emesis, pain in the bones, production of *kūjana* (cooing) sound and strong movement of the body and its limbs,

When the vitiated *doṣas* causing *jvara* are located in the *majja dhātu* (bone marrow), signs and symptoms like hiccup,

asthma, bronchitis, frequently entering into the darkness, pain in vital organs, external cold and internal burning sensation are manifested.

When the vitiated *doṣas* causing *jvara* are located in the *śukra dhātu* (semen including sperm & ovum), then there is ejaculation and destruction of *śukra* (semen) resulting in the extinction of life alongwith *vāyu*, *agni* and *soma*, of the subtle body (*sūkṣma śarīra*).

The *jvara* in which the vitiated *doṣas* are located in *rasa rakta*, *māṃsa* and *medas* is curable. The one in which these *doṣas* are located in *asthi* and *majjā* is difficult to cure. The *jvara* in which the vitiated *doṣas* are located in *śukra* is incurable.

Eight types of jvara.

हेतुमिलक्षणेऽथोक्तः पूर्वमष्टविधो ज्वरः ।
 समासेनोपदिष्टस्य व्यासतः शृणु लक्षणम् ॥ ८४ ॥
 शिरोरुक् पर्वणां भेदो दाहो रोम्णां प्रहर्षणम् ।
 कण्ठास्त्रयोषो वमथुस्तृष्णा सूच्छा भ्रमोऽरुचिः ॥ ८५ ॥
 स्वप्ननाशोऽतिवाग्जृम्भा वातपित्तज्वराकृतिः ।
 शीतको गौरवं तन्द्रा स्तैमित्यं पर्वणां च रुक् ॥ ८६ ॥
 शिरोग्रहः प्रतिश्यायः कासः स्वेदाप्रवर्तनम् ।
 सन्तापो मध्यवेगश्च वातश्लेष्मज्वराकृतिः ॥ ८७ ॥
 मुहुर्दाहो मुहुः शीतं स्वेदस्तम्भो मुहुर्मुहुः ।
 मोहः कासोऽरुचिस्तृष्णा श्लेष्मपित्तप्रवर्तनम् ॥ ८८ ॥

Earlier, in *Nidāna sthāna*, eight types of *jvara* along with their causative factors and signs as well as symptoms have been described. In some cases, this was done in brief. Now their signs and symptoms in detail are being described.

Headache, breaking pain in fingers and toes, burning sensation, horripilation, dryness of throat and mouth, emesis, thirst, fainting, giddiness, anorexia, sleeplessness, talkativeness and yawning—these are the signs and symptoms of *jvara* caused by vitiation of *vāyu* and *pitta*.

Feeling of cold, heaviness, drowsiness, timidity, pain in the fingers and toes, rigidity of head (*śirograha*), coryza, bronchitis, absence of sweating and moderate rise in tempera-

ture—these are the signs and symptoms of *jvara* caused by the vitiation of *vāyu* and *kapha*.

Feeling of burning sensation and cold frequently, arrest of sweating, frequent unconsciousness, bronchitis, anorexia, thirst, elimination of phlegm and bile, adhesion and bitterness in the mouth and drowsiness—these are the signs and symptoms of the *jvara* caused by the vitiation of *kapha* and *pitta*.

Thus, different types of fever (*jvara*) caused by the simultaneous vitiation of two *doṣas* (*dvandvaja*) are described [84-89]

In the first chapter of *Nidāna sthāna*, eight types of *jvara* are described with reference to their causative factors and signs as well as symptoms. Three types of *jvara* caused by the vitiation of *vāyu*, *pitta* and *kapha* individually are described there in detail. These are not being described here. The remaining five types viz., those (three types) caused by the simultaneous vitiation of two *doṣas* (*dvandvaja*), the one caused by simultaneous vitiation of all the three *doṣas* (*sannipāta*) and the one caused by extraneous factors (*āgantū*) are being described in this *Cikitsa sthāna* in detail.

The term *bhrama* means both giddiness and illusion. *Staimitya* means the feeling as if covered by a wet cloth.

Sannipāta jvara

लिप्ततिकाश्वता तन्द्रा श्लेष्मपित्तज्वराकृतिः ।
 इत्येते द्वन्द्वजाः प्रोक्ताः सन्निपातज उच्यते ॥ ८९ ॥
 सन्निपातज्वरस्योर्ध्वं त्रयोदशविधस्य हि ।
 प्राक्सूत्रितस्य वक्ष्यामि लक्षणं वै पृथक् पृथक् ॥ ९० ॥
 भ्रमः पिपासा दाहश्च गौरवं शिरसोऽतिरुक् ।
 वातपित्तोल्बणे विद्याल्लिङ्गं मन्दकफे ज्वरे ॥ ९१ ॥
 शैत्यं कासोऽरुचिस्तन्द्रापिपासादाहस्यन्यथाः ।
 वातश्लेष्मोल्बणे व्याधौ लिङ्गं पित्ताज्वरे विदुः ॥ ९२ ॥
 छर्दिः शैत्यं मुहुर्दाहस्तृष्णा मोहोऽस्थिवेदना ।
 मन्दवाते व्यवस्यन्ति लिङ्गं पित्तकफोल्बणे ॥ ९३ ॥
 सन्ध्यस्थिशिरसः शूलं प्रलापो गौरवं भ्रमः ।
 वातोल्बणे स्याद्व्यनुगे तृष्णा कण्ठास्यशुष्कता ॥ ९४ ॥
 रक्तविण्मूत्रता दाहः स्वेदस्तृड् बलसंक्षयः ।
 मूर्च्छा चेति त्रिदोषे स्याल्लिङ्गं पित्ते गरीयसि ॥ ९५ ॥
 आलस्यारुचिहृल्लासदाहवम्यरतिभ्रमैः ।
 कफोल्बणं सन्निपातं तन्द्राकासेन चादिशेत् ॥ ९६ ॥
 प्रतिश्या छर्दिरालस्यं तन्द्राऽरुच्यग्निमार्दवम् ।
 हीनवाते पित्तमध्ये लिङ्गं श्लेष्माधिके मतम् ॥ ९७ ॥

हारिद्रमूत्रनेत्रत्वं दाहस्तृष्णा भ्रमोऽरुचिः ।
 हीनवाते मध्यकफे लिङ्गं पित्ताधिके मतम् ॥ ९८ ॥
 शिरोरुवेपथुः श्वासः प्रलापश्छर्द्यरोचकौ ।
 हीनपित्ते मध्यकफे लिङ्गं स्यान्मायताधिके ॥ ९९ ॥
 शीतको गौरवं तन्द्रा प्रलापोऽस्थिशिरोऽतिरुक् ।
 हीनपित्ते वातमध्ये लिङ्गं श्लेष्माधिके विदुः ॥ १०० ॥
 श्वासः कासः प्रतिश्यायो मुखशोषोऽतिपार्श्वरुक् ।
 कफहीने पित्तमध्ये लिङ्गं वाताधिके मतम् ॥ १०१ ॥
 वर्चोभेदोऽग्निदौर्बल्यं तृष्णा दाहोरुचिर्भ्रमः ।
 कफहीने वातमध्ये लिङ्गं पित्ताधिके विदुः ॥ १०२ ॥
 सन्निपातज्वरस्योर्ध्वमतो वक्ष्यामि लक्षणम् ।
 क्षणे दाहः क्षणे शीतमस्थिसन्धिशिरोरुजा ॥ १०३ ॥
 सास्त्रावे कलुषे रक्ते निर्भुग्ने चापि दर्शने ।
 सस्वनौ सरुजौ कर्णौ कण्ठः शकैरिवावृतः ॥ १०४ ॥
 तन्द्रा मोहः प्रलापश्च कासः श्वासोऽरुचिर्भ्रमः ।
 परिदग्धा खरस्पर्शा जिह्वा स्रस्ताङ्गता परम् ॥ १०५ ॥
 घ्रीवनं रक्तपित्तस्य कफेनोन्मिश्रितस्य च ।
 शिरसो लोठनं तृष्णा निद्रानाशो हृदि व्यथा ॥ १०६ ॥
 स्वेदमूत्रपुरीषाणां चिराद्दर्शनमल्पशः ।
 कृशत्वं नातिगात्राणां प्रततं कण्ठकूजनम् ॥ १०७ ॥
 कोठानां श्यावरक्तानां मण्डलानां च दर्शनम् ।
 मूकत्वं स्रोतसां पाको गुरुत्वमुदरस्य च ॥ १०८ ॥
 चिरात् पाकश्च दोषाणां सन्निपातज्वराकृतिः ।

Now is the description of the type of *jvara* in which all the three *doṣas* are simultaneously vitiated (*sannipāta*) to produce the disease.

In the *Nidāna sthāna*, *sannipāta* type of *jvara* which is of thirteen types, has been described. Now the signs and symptoms of all these types individually will be described.

(1) Giddiness, thirst, burning sensation, heaviness, excessive headache—these are the signs and symptoms of *sannipāta jvara* in which vitiation of both *vāyu* and *pitta* predominates over the vitiation of *kapha*.

(2) Coldness, bronchitis, anorexia, drowsiness, thirst, burning sensation and pain—these are the signs and symptoms of *sannipāta jvara* in which vitiation of both *vāyu* and *kapha* predominates over the vitiation of *pitta*.

(3) Emesis; coldness, frequent burning sensation; thirst, unconsciousness and pain in the bones—these are the signs and symptoms of *sannipāta jvara* in which the vitiation of *pitta* and *kapha* predominates over the vitiation of *vāyu*.

(4) Pain in the joints, bones and head, delirium, heaviness, giddiness, thirst and dryness of the throat as well as mouth—these are the signs and symptoms of the *sannipāta jvara* in which the vitiated *vāyu* predominates over the vitiation of the remaining two *doṣas*.

(5) Blood in stool, and urine, burning sensation, sweating, thirst, loss of strength and fainting—these are the signs and symptoms of *sannipāta jvara* in which the vitiated *pitta* predominates over the vitiation of the remaining two *doṣas*.

(6) Laziness, anorexia, nausea, burning sensation, vomiting, *arati* (disliking for doing any work), giddiness, drowsiness and bronchitis—these are the signs and symptoms of *sannipāta jvara* in which the vitiated *kapha* predominates over the vitiation of the remaining two *doṣas*.

(7) Coryza, vomiting, laziness, drowsiness, anorexia and loss of power of digestion—these are the signs and symptoms of *sannipāta jvara* in which *vāyu* is less vitiated, *pitta* moderately vitiated and *kapha* is excessively vitiated.

(8) Yellowness in urine and eyes, burning sensation, thirst, giddiness and anorexia—these are the signs and symptoms of *sannipāta jvara* in which *vāyu* is less vitiated, *kapha* is moderately vitiated and *pitta* is excessively vitiated.

(9) Headache, trembling, asthma, delirium, vomiting and anorexia—these are the signs and symptoms of *sannipāta jvara* in which *pitta* is less vitiated, *kapha* is moderately vitiated and *vāyu* is excessively vitiated.

(10) Coldness, heaviness, drowsiness, delirium and excessive pain in bones as well as head—these are the signs and symptoms of *sannipāta jvara* in which *pitta* is less vitiated, *vāyu* is moderately vitiated and *kapha* is excessively vitiated.

(11) Asthma, bronchitis, coryza, dryness of the mouth and excessive pain in chest—these are the signs and symptoms of

sannipāta jvara in which *kapha* is less vitiated, *pitta* is moderately vitiated and *vāyu* is exceedingly vitiated.

(12) Diarrhoea, loss in the power of digestion, thirst, burning sensation, anorexia and giddiness—these are the signs and symptoms of *sannipāta jvara* in which *kapha* is less vitiated, *vāyu* is moderately vitiated and *pitta* is excessively vitiated.

(13) In the *sannipāta jvara* in which all the three *doṣas* are simultaneously vitiated in a similar manner, the signs and symptoms are as follows :

1. The patient at times has burning sensation and at times feeling of cold.
2. Pain in bones, joints and head.
3. There will be excessive lacrimation and eyes will be cloudy and red. The eye balls are wrinkled.
4. There will be sound and pain in the ears.
5. The throat will be as if covered with sharp edged bristles.
6. There will be drowsiness, unconsciousness, delirium, bronchitis, asthma, anorexia and giddiness.
7. The tongue will appear as if burnt (black) and the touch of the tongue will be rough (like the tongue of cattle).
8. There will be prostration.
9. There will be spitting of blood and bile mixed with phelgm.
10. The patient will move the head here and there, there will be thirst, sleeplessness and pain in the cardiac region.
11. Sweat, urine and stool will appear very late and they will be in small quantity.
12. The body will not be emaciated in excess.
13. There will be *kūjaṇa* (rumbling) sound from the throat.
14. In the skin, urticaria and patches having bruish-black and red colour will appear.
15. The patient will be dumb (absence of speech or difficulty in speech) and there will be inflammation of the channels of circulation.
16. There will be heaviness in abdomen.
17. The *doṣas* will undergo *paka* (metabolic transformation) after a long time. [89-109]

In the verse No. 103, while describing the thirteenth variety of *sannipāta jvara*, the term *ataḥ ūrdhvam* has been used. Some scholars attach significance to this term and explain that the twelve varieties of *sannipāta jvara* described in verse Nos. 89-102 are those caused by *prakṛti sama samavāya* where the manifested signs and symptoms are in tune with the signs and symptoms of individual *doṣas* involved in the pathogenesis of the disease. According to them, the *sannipāta jvara* described in verse Nos. 103-109 is the one caused by *vikṛti viśama samavāya* where the manifested signs and symptoms are *not* in tune with the signs and symptoms of the individual *doṣas* but these are the special ones caused by the combination of *doṣas* in a specific manner.

This interpretation is not correct. In this 13th variety of *sannipāta jvara* there are many signs and symptoms which are also related to individual *doṣas*. Of course, there are many new signs and symptoms of this variety. Thus, the signs and symptoms of this variety represent both *prakṛti sama samavāya* and *vikṛti viśama samavāya*. The term '*ataḥ ūrdhvam*' used in verse No. 103, therefore, simply means 'hereafter'.

Koṭha mentioned in verse No. 108 has been explained in the text of *Bhāllukī* as the eruptions caused by the vitiation of *rakta*, *pitta* and *kapha* appearing as if the person is stung by *varaṭi* (golden bee). It causes lot of itching. The eruptions are red in colour and appear and disappear very frequently.

Incurability of Sannipāta Jvara :

दोषे विबद्धे नष्टेऽग्नौ सर्वसंपूर्णलक्षणः ॥ १०९ ॥

सन्निपातज्वरोऽसाध्यः कृच्छ्रसाध्यस्त्वतोऽन्यथा ।

If there is obstruction or non-elimination of *doṣas* (*malas* or excreta), if the *agnis* (enzymes which are responsible for digestion and metabolism) are completely destroyed and if all the signs and symptoms are fully manifested, then *sannipāta jvara* is incurable; otherwise it is difficult of cure. [109-110]

In all the types of *jvara*, there is certain amount of destruction of *agni* or the suppression of the power of digestion including metabolism. Only if this destruction or suppression is in excess or complete, then the *sannipāta jvara* becomes incurable.

Sannipāta jvara is either incurable or it is difficult of cure. It is never *sukha sādhyā* (easily curable). This has also been described in *Sūtra* 25:40. In the text by *Bhāllukī*, it is mentioned that the physician who treats a patient suffering from *sannipāta jvara* actually fights with death.

निदाने त्रिविधा प्रोक्ता या पृथग्ज्वराकृतिः ॥ ११० ॥

संसर्गसन्निपातानां तथा चोक्तं स्वलक्षणम् ।

In the *Nidāna* section, the signs and symptoms of *jvaras* caused individually by *vāyu*, *pitta* and *kapha* are described separately. From these signs and symptoms, those of the *dvandvaja* types (where two *doṣas* are simultaneously vitiated) and of the *sannipāta* type (where all the three *doṣas* are simultaneously vitiated) should be determined. [110-111]

In the *Nidāna* 1:29, a similar description is available. However, in view of the contextual propriety, this has been done again here.

Fever by Extraneous factors

आगन्तुरष्टमो यस्तु स निर्दिष्टश्चतुर्विधः ॥ १११ ॥
 अभिघाताभिषङ्गाभ्यामभिचाराभिशापतः ।
 शस्त्रलोष्टकशाकाष्टमुष्ट्यरत्नितलद्विजैः ॥ ११२ ॥
 तद्विधैश्च हते गात्रे ज्वरः स्यादभिघातजः ।
 तत्राभिघातजे वायुः प्रायो रक्तं प्रदूषयन् ॥ ११३ ॥
 सव्यथाशोफवैवर्ण्यं करोति सरुजं ज्वरम् ।

The eighth type of *jvara* i. e. *āgantu* (which is caused by external factors) is of four varieties, viz., (1) *abhiḥātaja* (2) *abhiṣaṅgaja*, (3) *abhiṣārja* and (4) *abhiśāpaja*.

The *jvara* caused by the injury of weapons, stone, hunter, wood, fist, sole of the palm, teeth and such other factors, is called *abhiḥātaja*. By this injury, *vāyu* vi'tiates blood resulting in pain, swelling, discolouration and painful fever. [111-114]

In this type of fever, *rakta* gets exceedingly vitiated. Simultaneously, other *dhātus* like *māṃsa* etc., are also afflicted.

कामशोकभयक्रोधैरभिषक्तस्य यो ज्वरः ॥ ११४ ॥
 सोऽभिषङ्गाज्वरो ज्ञेयो यश्च भूताभिषङ्गजः ।
 कामशोकभयाद्वायुः, क्रोधात् पित्तं, त्रयो मलाः ॥ ११५ ॥
 भूताभिषङ्गात् कुप्यन्ति भूतसामान्यलक्षणाः ।
 भूताधिकारे व्याख्यातं तदष्टविधलक्षणम् ॥ ११६ ॥
 विषवृक्षानिलस्पर्शात्तथाऽन्यैर्विषसंभवैः ।
 अभिषक्तस्य चाप्याहुर्ज्वरमेकेऽभिषङ्गजम् ॥ ११७ ॥
 चिकित्सया विषम्यैव स शमं लभते नरः ।
 अभिचाराभिशापाभ्यां सिद्धानां यः प्रवर्तते ॥ ११८ ॥
 सन्निपातज्वरो घोरः स विज्ञेयः सुदुःसहः ।
 सन्निपातज्वरस्योक्तं लिङ्गं यत्तस्य तत् स्मृतम् ॥ ११९ ॥
 चित्तेन्द्रियशरीराणामर्तयोऽन्याश्च नैकशः ।
 प्रयोगं त्वभिचारस्य दृष्ट्वा शापस्य चैव हि ॥ १२० ॥

स्वयं श्रुत्वाऽनुमानेन लक्ष्यते प्रशमेन वा ।
 वैविध्यादभिचारस्य शापस्य च तदात्मके ॥ १२१ ॥
 यथाकर्मप्रयोगेण लक्षणं स्यात् पृथग्विधम् ।
 ध्याननिःश्वासबहुलं लिङ्गं कामज्वरे स्मृतम् ॥ १२२ ॥
 शोकजे वाष्पबहुलं त्रासप्रायं भयज्वरे ।
 क्रोधजे बहुसंरम्भं भतावेशे त्वमानुषम् ॥ १२३ ॥
 मूर्च्छामोहमदग्लानिभूयिष्ठं विषसंभवे ।
 केषाञ्चिदेषां लिङ्गानां संतापो जायते पुरः ॥ १२४ ॥
 पश्चात्तुल्यं तु केषाञ्चिदेषु कामज्वरादिषु ।
 कामादिजानामुद्दिष्टं ज्वराणां यद्विशेषणम् ॥ १२५ ॥
 कामादिजानां रोगाणामन्येषामपि तत् स्मृतम् ।
 मनस्यभिहते पूर्वं कामाद्यैर्न तथा बलम् ॥ १२६ ॥
 ज्वरः प्राप्नोति वाताद्यैर्देहो यावन्न दूष्यति ।
 देहे चाभिह(दु)ते पूर्वं वाताद्यैर्न तथा बलम् ॥ १२७ ॥
 ज्वरः प्राप्नोति कामाद्यैर्मनो यावन्न दूष्यति ।

The *jvara* caused by the affliction of passion, grief, fear, anger and evil spirits including germs is called *abhiśaṅgaja*.

Vāyu gets aggravated by passion; grief and fear. *Pitta* is aggravated by anger. All the three *doṣas* are aggravated by the affliction of *bhūtas* (evil spirits or germs). Simultaneously, the signs and symptoms of the respective type of *bhūta* are also manifested here. In the 20th paragraph of the 9th chapter of this section, these eight types of *bhūtas* are described with reference to their characteristic features.

According to some, the *jvara* caused by the contact of the poisonous air of the toxic plants and such other toxins is also called *abhiśaṅgaja jvara*. This type of *jvara* gets cured by the administration of antidotes of these poisons.

By the *abhicāra* (evil tantric rituals) and *abhiśāpa* of *siddhas* (saints who have attained spiritual perfection), serious types of *jvara* caused by *sannipāta* (simultaneous vitiation of all the three *doṣas*) are manifested, and these are called *abhicāraja* and *abhiśāpaja jvara*, respectively. These types of *jvara* are intolerable. The signs and symptoms of *sannipāta jvara* are also manifested in these types.

Several signs and symptoms caused by the affliction of mind, sense organs and body are also manifested.

Abhicāra and *abhiśāpa* types of *jvara* can be determined from the following :

1. By the direct observation of the performance of evil tantric ritual (*abhicāra*) and curse (*abhiśāpa*);
2. By hearing from others about it;
3. By inference (*anumāna*); and
4. By the alleviation of *jvara* after counteracting their effects.

Since *abhicāra* and *abhiśāpa* are of different types, are different in themselves and are of different types depending upon the nature of tantric performance, the *jvara* manifested by them also have different signs and symptoms.

Concentration of the mind and frequency in breathing—these are the signs and symptoms of *jvara* caused by passion.

Excessive cry (or heavy breathing) is the signs of *jvara* caused by grief.

In the *jvara* caused by fear, the patient is always apprehensive.

In the *jvara* caused by anger, the patient is wrathful.

In the *jvara* caused by the affliction of *bhūtas* (evil spirits) different superhuman manifestations are also observed.

The *jvara* caused by *viṣa* (poisoning) is associated with fainting, unconsciousness, intoxication and *glāni* (feeling as if the body is covered with wet cloth).

In some of these *jvaras*, fever appear first and then the signs and symptoms of *kāma* (passion) etc., are manifested, and in others, it happens the opposite way.

The specific features of *kāma* (passion) etc., described in the present context of *jvara* are also manifested in other diseases (like *unmāda* or insanity) caused by these factors.

In *kāma jvara* etc., the mind is first afflicted by passion etc., but the *jvara* does not gain strength till such time as the *doṣas* viz., *vāyu* etc., of the body are not vitiated. Similarly, vitiation of *vayu* etc., in the body does not gain power for the production of *jvara* till such time as the mind is not afflicted by *kāma* (passion) etc. [114–128]

In *Nidāna* 1:30, *abhiśaṅgaja jvara* is described to originate from the vitiation of *vāyu* and *pitta*. In the verse Nos. 115-116 *bhūtābhiśaṅgaja jvara* is described to originate from the simultaneous vitiation of all the three *doṣas* (*sannipāta*). What has been described in *Nidāna sthāna* relates only to *abhiśaṅgaja jvara* caused by *kāma* etc., which are of common occurrence. The *abhiśaṅgaja jvara* caused by the affliction of *bhūtas* is a rare incident in which all the three *doṣas* are involved.

The verse No. 117 was not available in the recension of Caraka on which Cakrapāṇi has commented. According to him, this verse was available in the recension (edition) of Caraka that was available in Kashmir. Those who do not accept this reading hold the view that the *jvara* caused by the contact of the wind passing over a poisonous tree is included in the *abhiśaṅgaja jvara*, and there was no need to describe it separately. Some scholars include this type of *jvara* under the category of *paittika jvara* because similar signs and symptoms are manifested in both these conditions.

The term *abhicāra* implies *himsā* (violence) which is performed by the tantric rituals including recitation of a *mantra* or offering oblation to the fire as described in the *Atharva veda*

Those who have attained perfection in *mantras*, *auśadha*, *tapas* (penance), *śama* (tranquility) etc., are called *siddhas*.

According to Cakrapāṇi, verse Nos. 129-128 belong to the Kashmir recension of *Caraka saṃhitā* and these verses are not of much significance and popularity.

Āgantu exogenous jvara

ते पूर्वं केवलाः पञ्चान्नैवेर्यामिश्रलक्षणाः ॥ १२८ ॥
हेत्वौषधविशिष्टाश्च भवन्त्यागन्तवो ज्वराः ।

The *jvaras* caused by external factors are in the beginning independent. Subsequently, they get mixed up with the signs and symptoms of *nija* (endogenous) types of *jvara*. However, these *āgantu jvaras* have their own specific etiological factors and drugs. [128-129]

In the above verse, the distinguishing features between the *nija* and *āgantu* types of *jvara* are described.

Pathogenesis in general

संसृष्टाः सन्निपतिताः पृथग्वा कुपिता मलाः ॥ १२९ ॥
रसाख्यं धातुमन्वेत्य पक्तिं स्थानान्निरस्य च ।
स्वेन तेनोष्मणा चैव कृत्वा देहोष्मणो बलम् ॥ १३० ॥
स्रोतांसि रुद्धा संप्राप्ताः केवलं देहमुत्बणाः ।

संतापमधिकं देहे जनयन्ति नरस्तदा ॥ १३१ ॥
भवत्य्युष्ण सर्वाङ्गो ज्वरितस्तेन चोच्यते ।

Three aggravated *doṣas*, viz , *vāyu*, *pitta* and *kapha*—either individually or jointly in the combinations of two (*samsṛṣṭa*) or three (*sannipāta*) spread through the *rasa dhātu* and dislodge the *jātharāgni* (digestive fire) from its own place. Being supplemented with their own heat and the heat of the *jātharāgni*, the heat of the body gets accentuated. These channels of circulation get obstructed by them, and they being further aggravated pervade the entire body to produce excessive heat. Therefore, the person's temperature increases all over the body and this condition is called *jvara*. [129-132]

In the above-mentioned verses, the *samprāpti*, or pathogenesis of *jvara* in general is described. In verse Nos. 4-10 while discussing the topics of this chapter, the topic *samprāpti* is not mentioned. In spite of that it is described here because *samprāpti* is also the *ākṛti* (sign and symptom) of *jvara* in general.

In the subsequent verses, the signs and symptoms of *sāma jvara* will be described. It has symptoms like *aruci* (anorexia) etc. Prior to such description, it is necessary to provide a rational explanation for the manifestation of these signs and symptoms. It is also keeping in view this requirement that the *samprāpti* or the pathogenesis of the disease has been described.

The term "*pakti*" generally means 'digestion'. But in the present context, it has been used in verse No. 130 with a view to indicate the *agni* "which is responsible for the digestion". The location of *agni* is *grahaṇī* (duodenum and small intestine).

It is mentioned in verse No. 130 that *doṣas* by the help of their own heat, aggravate the heat of the body. *Pitta doṣa* is constituted of *agni mahābhūta*, and therefore, it has its own heat. Similar type of heat however, is not inherent in *vāyu* which is composed of *ākāśa* and *vāyu mahābhūtas*, and *kapha* which is composed of *pṛthvī* and *jala mahābhūtas*. No doubt, among the *mahābhūtas* it is only the *agni mahābhūta* (which enter into the composition of *pitta*) has its own heat. But these *mahābhūtas* are not available in pure form and they are actually the conglomeration of all the five *mahābhūtas*. For example, in *pṛthvī mahābhūta*, *pṛthvī* is predominant, but the remaining four *mahābhūtas* namely, *jala*, *tejas*, *vāyu* and *ākāśa* are also present in it even though they are in a small quantity. It is because of this, all the five *mahābhūtas* have their own *agnis* thereby producing heating property. Thus, *vāyu* and *kapha* have also heat as their attributes eventhough this heat is not comparable to that of *pitta*. This point has been clarified in *Cikitsā* 15:13.

Pitta is invariably vitiated in the *sāmānya samprāpti* of all types of *jvara*. It has been stated in *Aṣṭāṅgahṛdaya Cikitsā* 1:16, "there is no *jvara* without the increase of temperature and temperature does not get increased without the vitiation of *pitta*." This is applicable to *vātika* and *ślaishmika* types of *jvara* also. It is the heat of this *doṣa* (*pitta*) that gets mixed up with the heat of *agni* (digestive fire) to increase the temperature of the body as a whole.

स्रोतसां संनिवृद्धत्वात् स्वेदं न नाधिगच्छति ॥ १३२ ॥
स्वस्थानात् प्रच्युते चाग्नौ प्रायस्तृणे ज्वरे ।

Generally a person suffering from *taruṇa jvara* (first stage of *jvara*), does not get sweating because of the obstruction to the channels of circulation and the displacement of the *agni*. [132-133]

In the first stage of the *jvara* (which is called *taruṇa jvara*) mostly there is inhibition of sweating. In certain types of *jvara* however, excessive sweating does take place even in this first stage.

Āma jvara and pacyamāna jvara

अरुचिश्चाविपाकश्च गुरुत्वमुदरस्य च ॥ १३३ ॥
हृदयस्याविशुद्धिश्च तन्द्रा चालस्यमेव च ।
ज्वरोऽविसर्गी बलवान् दोषाणामप्रवर्तनम् ॥ १३४ ॥
लालाप्रसेको हृल्लासः क्षुब्धाशो विरसं मुखम् ।
स्तब्धसुप्तगुरुत्वं च गात्राणां बहुमूत्रता ॥ १३५ ॥
न विड् जीर्णान च ग्लानिर्ज्वरस्यामस्य लक्षणम् ।
ज्वरवेगोऽधिकस्तृष्णा प्रलापः श्वसनं भ्रमः ॥ १३६ ॥
मलप्रवृत्तिरुल्लेखः पच्यमानस्य लक्षणम् ।

The following are the signs and symptoms of *āma jvara* (the first stage of the *jvara*) :—

1. Anorexia, indigestion, heaviness in the stomach, feeling of impurity in the heart, drowsiness and laziness;
2. There is no remission of temperature;
3. Acuteness of attack;
4. Nonelimination of the *doṣas* along with *malas* or waste products;
5. Salivation, nausea, absence of hunger and tastelessness in the mouth;
6. Rigidity, numbness and heaviness of the body;
7. Excessive urination;

8. The stool formation does not take place properly (lit. immaturity of feces); and
9. No *glāni* or emaciation.

Excessive fever and thirst, delirium, dyspnoea, giddiness and elimination of feces as well as phlegm--these are the signs and symptoms of *pacyamāna* type of *jvara*. [133-137]

क्षुत् क्षामता लघुत्वं च गात्राणां ज्वरमार्दवम् ॥ १३७ ॥
दोषप्रवृत्तिरष्टाहो निरामज्वरलक्षणम् ।

Appearance of the appetite, lightness of the body, reduction in temperature, elimination of *doṣas* along with waste products from the body, these are the signs and symptoms of *nirāma jvara* (when the body of the patient suffering from *jvara* becomes free from *āma*.) These signs and symptoms generally appear on the 8th day, [137-138]

When the vitiated *doṣas* undergo *pāka* (metabolic transformation), the signs and symptoms like appetite, lightness of the body etc., appear. When these signs and symptoms appear, the physician should consider the patient to be free from *āma*.

When the patient becomes free from *āma*, certain medicines are prescribed to be given. These medicines can also be given to the patient on the 8th day, even if the signs and symptoms like appetite, lightness of the body etc., have not appeared.

In verse No. 160, it has been mentioned that after the expiry of six days, the patient should be given decoctions which will either help in the *pācana* (metabolic transformation) or *śamana* (alleviation) of the *doṣas*. If on the 8th day, the signs and symptoms of *doṣa-pāka* like appetite etc., have not appeared, then *kaṣāya* should be given for *pācana* (metabolic transformation). If on the 8th day the signs and symptoms have already appeared, then decoction for the alleviation of the *doṣas* should be given.

According to Khāraṇānda, "the signs and symptoms of *nirāma jvara* do not appear even after the 7th day. In *sannipāta* type of *jvara*, at times it takes even longer for the *doṣas* to undergo *pāka*. Therefore, the physician should consider the patient as *nirāma* only when both the conditions are satisfied, viz., passage of the seventh day and appearance of the signs and symptoms of *doṣa-pāka*.

Some times the signs and symptoms of *doṣa-pāka* appear even before the 8th day, and in *Suśruta : Uttara-tantra* 39 : 121 it has been clarified that if signs and symptoms are already manifested, then medicine can be given to the patient even before the 8th day.

Line of treatment—Prohibitions

नवज्वरे दिवास्वप्नस्नानाभ्यङ्गान्नमैथुनम् ॥ १३८ ॥
क्रोधप्रवातव्यायामान् कषायांश्च विवर्जयेत् ।

During *nava jvara* (first stage of *jvara*), one should avoid sleep during day time, bath, massage, heavy food, sexual intercourse, anger, exposure to wind, exercise and *kaṣāya* (medicines having astringent taste). [138-139]

While enumerating the topics of this chapter in the 7th verse, *auśadha* (drugs) has been described before *kriyā-krama* (line of treatment). In this verse, however, *kriyā-krama* is described before the medicine because the understanding of the line of treatment is exceedingly important. It is with this in view that in verse No. 7, *auśadha* is used as an adjective of *kriyā-krama*.

The line of treatment includes both the things that should be adopted and those which should be avoided. The latter has been described here.

According to Hārīta, if a person takes recourse to sexual intercourse etc., during the first stage of *jvara*, then it aggravates the vitiated *doṣas*. Intake of heavy food causes wind in the stomach and also aggravates *doṣas*. Jātūkarṇa has mentioned that a patient during the first stage of *jvara* should avoid drugs having astringent taste, food which are heavy, hot and unctuous, bath and massage.

Langhana or fasting

ज्वरे लङ्घनमेवादातुपदिष्टमृते ज्वरात् ॥ १३९ ॥
क्षयानिलभयक्रोधकामशोकश्रमोद्भवात् ।

In the first stage of *jvara*, *laṅghana* or fasting is prescribed. It is, however, not indicated in the *jvaras* caused by consumption, aggravation of *vāyu*, fear, anger, passion, grief and physical exertion. [139-140]

In *Sūtra* 22 : 18, ten types of *laṅghana* are described. All these ten types are not useful in the present context. It is only fasting type of *laṅghana* which is indicated here. However, some other varieties of *laṅghana* are indicated in different types of *jvaras*.

In *Sūtra* 22 : 20-21, *jvara* is described as one of the conditions in the beginning of which *pācana* (drugs for the transformation of *āma*) is prescribed. *Pācana* should be given to a person suffering from *jvara* before administering any medicine and it should not be given during the first stage of *jvara*.

In *Hārīta saṃhitā*, *vamana* (emesis) has been prescribed in the first stage of *jvara* for the elimination of *pitta* and *kapha*. This is not applicable to all types of *jvara* and it has been specifically mentioned there that it should be given when the *jvara* is caused by the vitiation of *kapha doṣa*. Thus, other varieties of *laṅghana* are prescribed for different specific types of *jvara* and not for all types of *jvara* in general.

The *jvara* caused by consumption is a form of *rāja yakṣmā* (tuberculosis), and in this type of *jvara*, fasting is contra-indicated. Fasting is also prohibited in *jvara* caused by *vāyu*. It is in the *nirāma* stage of *vāyu* where fasting is prohibited. In *Sāma* stage of *vāyu* fasting however, is indicated.

Vāyu gets aggravated by the destruction of *dhātus* or tissue elements and also by the obstruction to the channels of circulation—vide *Cikitsā* 28 : 59. When it gets aggravated by the destruction of *dhātus*, then fasting is contra-indicated. Because of the obstruction to the channels of circulation, it is the *āma vāyu* which gets aggravated and in such conditions, fasting for a short period is necessary. Thus fasting will help in the *pāka* (metabolic transformation of *āma*). In *jvaras* where *kapha* is aggravated, fasting is prescribed in addition, to reduce the *kapha doṣa* itself.

In *jvara* caused by fear, anger, passion, grief and physical exertion, *vāyu* does not remain aggravated in the beginning, but subsequently it does get aggravated because of which fasting is prohibited. Since *vāyu* does not get aggravated in these conditions in the beginning, they cannot be covered under *vāta jvara* for which they are described here as separate entities along with *vāta jvara*.

Effects of *laṅghana*

लङ्घनेन क्षयं नीते दोषे संशुक्षितेऽनले ॥ १४० ॥

विज्वरत्वं लघुत्वं च क्षुच्चैवास्थोपजायते ।

प्राणाविरोधिना चैनं लङ्घनेनोपपादयेत् ॥ १४१ ॥

बलाधिष्ठानमारोग्यं यदर्थोऽयं क्रियाक्रमः ।

Laṅghana (fasting) alleviates the aggravated *doṣas* and stimulates the *agni* (power of digestion). As a result of this, *jvara* subsides, the body becomes light and there is appetite.

Laṅghana should be prescribed to the extent it does not go against the physical strength (lit. life). The aim of all therapeutic measures is to maintain the strength of the body by which the patient becomes free from the disease. [140-141]

Laṅghana or fasting does reduce the strength of the patient. But this reduction in the strength should not exceed the limit of tolerance.

The patient becomes healthy only when he has sufficient strength in his body. Therefore, *lañghana* should be administered judiciously.

Pācana of doṣas

लङ्घनं स्वेदनं कालो यवाग्वस्तिक्तको रसः ॥ १४२ ॥
पाचनान्यविषकानां दोषाणां तरुणे ज्वरे ।

Lañghana (fasting), *svedana* (fomentation), *kala* (time or passage of eighth day), *yavāgū* (medicated gruels) and *tikta rasa* (drugs having bitter taste)—these help in the *pācana* (metabolic transformation) of *aviṣakva doṣas* in *taruṇa jvara* (first stage of fever). [142-143]

Drugs having bitter taste, among others, are described here to be given to a patient during the first days of the attack of *jvara* for the *pāka* (metabolic transformation of the *doṣas*). Actually, during the first stage of *jvara*, giving any drug as such is prohibited. These drugs of bitter taste are, therefore, to be used for the preparation of *Yavāgu* and such other drinks. It is stated in *Suśruta : Uttaratantra* 39 : 121 that drugs given during *āma* stage of *jvara* further aggravate the condition. For the administration of *pācana*, two criteria have been described, namely, it should be the first stage of the *jvara* and the *doṣas* should be in *apakva* (uncooked) state. The first stage of *jvara* is over by the 8th day. Normally, *doṣas* become *pakva* (free from *āma* or cooked) by this time. But in certain circumstances, the *apakva* state of *doṣas* continues even after the 8th day. In that case, for the *pācana* of *doṣas*, *lañghana* etc., should not be resorted to. *Kaṣāyas* (decoctions) which also help in *pācana* should be used in this condition.

तृप्यते सलिलं चोष्णं दद्याद्वातकफज्वरे ॥ १४३ ॥
मद्योत्थे पैत्तिके चाथ शीतलं तिक्तकैः शृतम् ।
दीपनं पाचनं चैव ज्वरघ्नमुभयं हि तत् ॥ १४४ ॥
स्रोतसां शोधनं बल्यं रुचिस्वेदकरं शिवम् ।

If a patient suffering from *jvara* feels thirsty, then hot water should be given to drink if the *jvara* is caused by *vāyu* or *kapha*, or by *vāyu* and *kapha* simultaneously aggravated. If the thirst occurs because of *paittika jvara* or as a result of the intake of alcohol, then cold water should be given to drink. This cold water should, however, be boiled with bitter drugs. Both the hot water and cold water (the latter boiled with bitter drugs) are *dīpana* (digestive stimulant), *pācana* (carminative) and alleviator of *jvara*. They help in

the cleansing of the channels of circulation. They promote strength, appetite, sweating and auspiciousness. [143-145]

If the patient suffers from thirst as a result of intake of alcohol, then he should be given cold water to drink. This holds good even if the patient is suffering from *jvara* caused by the vitiation of *pitta*. This water should, however, be boiled with the drugs mentioned in verse No. 145 and then cooled before its administration.

In the above verses, there is no mention about the type of water that should be administered to patients suffering from *jvara* caused by the vitiation of all the three *doṣas* simultaneously or by *kapha* and *pitta* jointly. In this connection, the general rule about the administration of water to the patient suffering from *jvara* described in *Vimāna* 3 : 40 is applicable. According to this rule, hot water should be given in such conditions. If the *jvara* is caused by the aggravation of *vāyu* and *pitta* jointly then the patient suffers from excess of burning sensation, and in this condition, cold water should be given (of course, boiled with bitter drugs). This provision has also been made in the above-mentioned para of *Vimāna-sthāna*.

Ṣaḍaṅga-pānīya

मुस्तपर्पटकोशीरचन्दनोदीच्यनागरैः ॥ १४५ ॥

शृतशीतं जलं दद्यात् पिपासाज्वरशान्तये ।

For the alleviation of thirst and *jvara*, the patient should be given water boiled with *musta*, *parpaṭaka*, *uśīra*, *candana*, *udīcya* and *nāgara*. After boiling, the water should be cooled (*śīta-śīta*) before administration. [145-146]

The recipe described above is popularly known as *ṣaḍaṅga pānīya* because it consists of six drugs. All the drugs of this recipe except *nāgara* are bitter in taste. *Nāgara* has been specifically added to this recipe to correct the affliction of *āmāśaya* (stomach and small intestine). This drug also helps in the alleviation of *jvara*.

For the preparation of this recipe, the *paribhāṣā* (method) described for the preparation of decoction in generation is not applicable. On the other hand, *jala saṃskāra paribhāṣā* (method of purification of water) has to be followed here. This special *paribhāṣā* has not been described here because old physicians are very well acquainted with this. According to this special *paribhāṣā*, one *karṣa* (12 Gm.) of the drug should be added to one *prastha* (3.072 ltr.) of water, and boiled till half of the water remains. This water should be used as drink and also for the preparation of *peyā* (thin gruel) etc.

Administration of Emetics

कफप्रधानानुत्क्लिष्टान् दोषानामाशयस्थितान् ॥ १४६ ॥

बुद्ध्वा ज्वरकरान् काले वम्यानां वमनैर्हरेत् ।

If the *jvara* is dominated by *kapha* and if this *kapha* located in the *āmāśaya* (stomach and small intestine), is in a stage of *utkleśa* (detached or about to come out of its receptacle), then it should be removed by administration of emetics. The state of *kapha* should be carefully ascertained before the administration of a disease. Emetics should be administered only to such patients who are otherwise suitable for the purpose. [146-147]

In the above passage, the conditions in which emetics should be administered, both in the beginning and at a later stage of *jvara* are described. The *utkleśa* state of the *doṣa* is ascertained by certain signs and symptoms like nausea when the *doṣa* has a tendency to go out of the body.

Doṣas are located all over the body and they remain like that even in vitiated or aggravated condition. Emetics should be administered when these aggravated or vitiated *doṣas* come to *āmāśaya* from all over the body.

In the text, the plural form of *vamana* (emesis) has been used. This has been done because depending upon the physical constitution etc., of the patient, different types of emetics are required to be administered to the patients.

Emetics should be administered to such of the patients as are suitable for the purpose. It should not be given to pregnant women and such other persons who are not suitable for emetic therapy.

Generally, before administration of emetics, *snehana* (oleation) and *svedana* (fomentation) therapies are administered. These therapies help in the detachment (*utkleśa*) of *doṣas*. In the present condition, the *doṣas* are already in the state of *utkleśa*. Therefore, *snehana* and *svedana* therapies are not required to be administered or might be administered only in less quantity, before the administration of the emetic therapy.

Adverse effects of Emetic therapy

अनुपस्थितदोषाणां वमनं तरुणे ज्वरे ॥ १४७ ॥

हृद्रोगं श्वासमानाहं मोहं च जनयेद्भ्रमम् ।

सर्वदेहानुगाः सामा धातुस्था असुनिर्हराः ॥ १४८ ॥

दोषाः फलानामामानां स्वरसा इव सात्ययाः ।

If in *taruṇa* (first stage) *jvara*, emetic therapy is administered to a patient in whom the *doṣas* have not reached the above-mentioned state, then this causes acute form of heart disease, asthma, *anāha* (obstruction in the movement of flatus, and feces in the intestine and colon) and unconsciousness. As it is difficult, neigh impossible, to take out the juice from an

unripe fruit, similarly, it is extremely difficult to take out the *āma doṣas* pervading all over the body from out of the *dhātus* in which they are located. It is likely to cause serious complications (*sātyaya*). [147-149]

In the above passage, the complications that are likely to arise by the administration of emetic therapy to a patient in whom the *doṣas* are not in a proper state, are described. *Doṣas* normally remain pervading all over the body. They permeate the fine channels of circulation, skin etc. In the *āma* stage, the *doṣas* remain adhered to the *dhātus* or the tissue elements and it is very difficult to remove them. They firmly stick into the tissue elements.

The term '*asunirahara*' used in the text can be interpreted in two different ways. The first interpretation is "it is not easy to eliminate them". The term *asun* also means "life" If any effort is made to remove these *sāma doṣas* then it is likely that the life itself will be removed (*nirharaṇa*) from the body. In this connection, an illustration of the removal of juice from unripe fruits is provided in the text.

Administration of Yavāgn (gruel)

वमितं लङ्घितं काले यवागूभिरुपाचरेत् ॥ १४९ ॥
 यथास्वौषधासिद्धाभिर्मण्डपूर्वामिरादितः ।
 यावज्ज्वरमृदुभावात् षडहं वा विचक्षणः ॥ १५० ॥
 तस्याग्निर्दीप्यते तामिः समिद्धिरिव पावकः ।
 ताश्च भेषजसंयोगलघुत्वाच्चाग्निदीपनाः ॥ १५१ ॥
 वातमूत्रपुरीषाणां दोषाणां चानुलोमनाः ।
 स्वेदनाय ब्रूवोष्णत्वाद्वत्वाच्चूटप्रधान्तये ॥ १५२ ॥
 आहारमावात् प्राणाय सरत्वाल्लाघवाय च ।
 ज्वरघ्न्यो ज्वरसात्म्यत्वात्तस्मात् पेयाभिरादितः ॥ १५३ ॥
 ज्वरानुपचरेद्धीमानृते मद्यसमुत्थितात् ।
 मदात्यये मद्यनित्ये ग्रीष्मे पित्तकफाधिके ॥ १५४ ॥
 ऊर्ध्वगे रक्तपित्ते च यवागूर्न हिता ज्वरे ।

After the patient has been administered emetic therapy and after he is kept on fasting, he should be given *yavāgn* (gruel) prepared by boiling with the drugs mentioned in verse No. 145, in appropriate time. Before administering *yavāgn*, the patient should be given *maṇḍa* (extremely thin gruel). This should be continued by the Wise either for six days or till the fever becomes mild.

As the fire becomes more inflamed by the addition of fuel (*samid*), similarly by the administration of gruels, the diges-

tive fire becomes stimulated. These gruels are light for digestion. Because of this, and also because of the addition of drugs, they stimulate the digestive fire. They help in the *anulomana* (elimination through downward track) of flatus, urine, feces and *doṣas*. Because they are liquid and hot, they cause sweating. Because they are watery in nature, they alleviate thirst. They sustain *prāṇa* (*elan vitae*) because of their nourishing property as a diet. Because of their laxative property they cause lightness of the body. They are wholesome for *jvara* because of which they work as antipyretics.

In view of the above, to a patient suffering from *jvara* the Wise should administer, in the beginning, with different types of *peya* (thin gruel). Gruel, however, is contra-indicated in fever caused by the intake of alcohol, in alcoholism, for persons who are addicted to alcohol, in summer season, when there is predominance of *pitta* and *kapha*, and in *ūrdhvaga rakta pitta* (a disease characterised by bleeding from different upper channels of the body). [149-155]

In the above passage, the procedure that should be followed for the administration of *vamana* (emesis) and *lañghana* (fasting) has been described. Depending upon the circumstances, either only *vamana*, or only *lañghana*, or both *vamana* and *lañghana* are to be administered. After *vamana*, if the body is not properly cleansed, then the patient should be asked to observe *lañghana* (fasting) for that day.

In verse No. 149 it is mentioned that *yavāgū* should be given in appropriate time (*kāla*). The time of taking food (*ānnaḍāna yogya kāla*) is the proper time when *yavāgū* should also be administered.

For different types of *jvaras* and in different stages of the *jvara*, different medicines are prescribed in the text to be administered. The *yavāgū* should be boiled with those drugs depending upon the type or the stage of the fever. This view is supported by *Suśruta-vide Suśruta-Uttaratantra* 39:110.

It is mentioned in verse No. 150 that before taking *yavāgū*, the patient should be asked to take *maṇḍa*. *Maṇḍa* is the upper portion of *yavāgū*, and the former is thinner in consistency. The patient should take the upper portion of *yavāgū* first, followed by its lower portion.

This *yavāgū* should be given to the patient till the acuteness of the fever is over. Even if the acuteness of the fever continues, *yavāgū* should not be continued beyond the sixth day. Should this sixth day be calculated from the day of the onset of fever or from the day of the beginning of the

use of *yavāgū* ? This will be discussed while commenting upon the verse No. 160-161.

Yavāgū is prohibited if the *jvara* is caused by alcohol, in alcoholism, for patients addicted to alcohol, in *jvara* of summer season, in *jvara* caused by the excessive aggravation of *pitta* and *kapha* and in *jvara* associated with *ūrdhvaga rakta pitta*. Patients suffering from *madātyaya* (alcoholism) are actually suitable for the administration of *yavāgū*. But if the *madātyaya* (alcoholism) is associated with *jvara*, then the patient becomes unsuitable for *yavāgū*.

Yavāgū is prohibited for patients having *jvara* dominated by excessively aggravated *pitta* and *kapha*. But when *pitta* and *kapha* are aggravated only mildly or moderately then *yavāgū* (*payā*) can be given to the patient. It has been mentioned in another medical text, "when the *kapha* in *kaphaja jvara* becomes reduced because of fasting etc., at that time, *yavāgū* should be administered. Similar procedure has to be followed for *pitta* also". It is also mentioned in this chapter (verse No. 181) that in *paittika* type of *jvara*, cold *lāja peyā* mixed with honey may be given to the patient for drinking.

Hārta has mentioned : "As the rain over a *pāṃśudhāna* (heap of ash) produces more of sticky mud, similarly, if a patient suffering from aggravation of *kapha* is given *yavāgū* then it further aggravates this *doṣa*." Thus, Hārta has prohibited the use of *yavāgū* to a patient suffering from *kapha jvara*. This, however, is related to a patient where *kapha* is exceedingly aggravated.

According to some scholars, when *kapha* and *pitta* are simultaneously vitiated, only then *yavāgū* is prohibited. When either of the two *doṣas* is aggravated individually, then *yavāgū* is not prohibited.

In the place of "*ūrdhvage rakta pitte*", occurring in verse No. 155, there is a variant reading namely "*ūrdhvage, kapha-pitte*". If this variant reading is accepted then emesis should not be given to a person if *kapha* and *pitta* have upward movement, even in a patient suffering from *vātika jvara*, because *kapha* and *pitta* themselves will come out of the body, even without an emetic. Therefore, in these conditions, there is no necessity for giving *yavāgu*. In *Suśruta Uttaratantra* 39 : 41, *ūrdhvaga rakta pitta*, among others, is described as the condition in which *yavāgū* should not be given .

Administration of *Tarpana*

तत्र तर्पणमेवाग्रे प्रयोज्यं लाजसक्तुभिः ॥ १५५ ॥
ज्वरापहैः फलरसैर्युक्तं समधुशर्करम् ।

In such cases where administration of *yavāgū* is prohibited, the physician should administer in the beginning *tarpana* prepared of the *lāja saktu* (powder of fried paddy) mixed with

honey, sugar and juices of fruits which have properties to alleviate the *jvara*. [155-156]

In *Cikitsā* 4:32 while describing the treatment of *ūrdhwaga rakta pitta*, *tarpaṇa* type of gruel is prescribed in the place of *yavāgū*. The same rule is applicable to a patient suffering from *jvara* associated with *ūrdhwa rakta pitta*.

Saktu (powder of roasted grains) mixed with adequate quantity of water, is called *tarpaṇa*. This watery preparation of the roasted grains is given to the patient for drinking. For a person suffering from *jvara*, *tarpaṇa* should be prepared along with the juices of fruits which have antipyretic properties. These fruits are *drākṣā* (grapes), *dāḍimā* (pomegranate), *kharjūra* (date palm) *pariyāla* and *parūṣaka*.

ततः सातस्यबलापेक्षी भोजयेज्जीर्णतर्पणम् ॥ १५६ ॥

तनुना मुद्गयूषेण जाङ्गलानां रसेन वा ।

अन्नकालेषु चाप्यस्मै विधेयं दन्तधावनम् ॥ १५७ ॥

योऽस्य वक्त्ररसस्तस्माद्विपरीतं प्रियं च यत् ।

तदस्य मुखवैशद्यं प्रकाङ्क्षां चान्नपानयोः ॥ १५८ ॥

धत्ते रसविशेषाणामभिन्नत्वं करोति यत् ।

विशोध्य द्रुमशाखाग्रैरास्यं प्रक्षाल्य चासकृत् ॥ १५९ ॥

मस्तिष्कुरसमद्याद्यैर्यथाहारमवाप्नुयात् ।

After the *tarpaṇa* is digested, depending upon the wholesomeness and strength of the patient, he should be given thin soup of *mudga* or meat of wild animals during the food time. Before giving food, the patient's teeth should be cleaned with the twigs of plants. Such plants whose taste can counteract the taste of the mouth of the patient, and which would be relishing, should be selected for this purpose. By the cleaning of teeth with the help of twigs of plants, the patient feels freshness in the mouth and appetite for diet and drinks. He becomes capable of appreciating the taste of the food to be taken. After cleaning the teeth with the twigs of the plants, the mouth should be cleaned with water for several times. Therefore, he should be given *mastu* (thin butter milk), juice of sugarcane, alcoholic drinks etc., along with appropriate diet. [156-160]

Depending upon the wholesomeness and the strength of the patient, he should be given either the soup of *mudga* or the meat soup. If the patient is very weak, which generally happens, the patient should be given the soup of *mudga* because it is light. Other patients should be given meat soup.

Administration of Kaṣāya

पाचनं शमनीयं वा कषायं पाययेद्भिषक् ॥ १६० ॥
ज्वरितं षडहेऽतीते लघ्वन्नप्रतिभोजितम् ।

After the 6th day, having given light diet to eat, the patient should be administered decoctions which are either *pācana* (stimulant of digestion) or *śamana* (alleviator of *doṣas*). [160-161]

In the above verse, the rule for administration of decoctions has been described. If the patient is having *āma doṣa*, then *pācana* type of *kaṣāya* should be administered for the *pāka*, (metabolic transformation) of *doṣas*. If, however, the *doṣas* are already in the state of *pakva* (cooked), then *śamana* type of decoction should be administered for the alleviation of *doṣas*.

After the 6th day, from the beginning of the onset of *jvara*, i.e. on the 7th day, the patient should be given light diet in appropriate quantity. Thereafter, on the 8th day of the fever, decoction should be given to the patient. While describing the signs and symptoms of *nirāma jvara* in verse No. 138, it has been stated that this stage of *jvara* is reached on the 8th day. If on this 8th day, *nirāma* stage of the *jvara* is reached, then decoction should be given for the alleviation of *doṣas*. If, however, the *āma* stage of *doṣas* continues even after the 8th day, then *pācana* type of decoction should be administered for the *pāka* of the *āma doṣas*. Thus, 8th day of the *jvara* bears significance.

The above interpretation is not acceptable to some scholars. According to them, in verse No. 150, it is mentioned that *yavāgū* should be administered for six days. Prior to these six days, the patient is to be kept on *lañghana* or fasting. No fixed period has been determined for this *lañghana* or fasting. It is mentioned that in verse No. 140, that it should be done till the *doṣas* are reduced in quantity. In *Hārīta*, the time of *lañghana* (fasting) has been fixed as three nights, one night or six nights. If this period of *lañghana* is added to the period of *yavāgū*, which is for six days, then it is likely to exceed the 8th day after the onset of the fever when decoctions should be administered to the patient. Therefore, according to them, *kaṣāya* should be given after the 6th day from the day of the administration of *yavāgū* and not on the 8th day from the onset of fever. In support of their opinion they quote the rule prescribed in *Cikitsā* 30 : 302, according to which in *jvara*, each of *yavāgu* (gruel), *kaṣāya* (decoction), milk, ghee and purgation should be given for 6 days, consecutively depending upon the strength or weakness of *doṣas*.

The opinion expressed in the above paragraph is not correct. In verse No. 150, it has been mentioned that gruel should be given till the *jvara* becomes mild or for six days. These six days should be counted

from the day of onset of the fever. *Yavāgū* is administered in *jvara* primarily for *pācana* (metabolic transformation) of *doṣas*. This has been made clear in verse Nos. 142 and 143. Therefore, for the *pācana* of *doṣas*, *lañghana* (fasting) and *yavāgū* (gruel) should be administered, till the 8th day from the onset of *jvara*. After the 8th day, if the *doṣas* are still remaining in *apakva* state then for their *pācana* (cooking or metabolic transformation), *kaṣāya* (decoction) should be administered. There are certain varieties of *jvara* in which *lañghana* is contra-indicated. In such cases, *peyā* should be given for all the six days. If, however, *lañghana* is given for one, two or three days, then *peyā* to such patients should be administered for five, four or three days, respectively. In some circumstances, the *doṣas* remain in *sāma* stage even on the 6th day and in *sannipāta jvara*, *lañghana* is required to be administered even beyond the 6th day. These are the exceptions. The general rule however, is that *peyā* or *yavāgū* should be given upto six days (including the days for *lañghana* or fasting).

Peyā (thin gruel) is not administered for the *pācana* (metabolic transformation) of *doṣas* but to stimulate the *agni* (enzymes) which has been subdued because of the *lañghana* (fasting). When the *agni* is stimulated then medicines should be given. The description in *Cikitsā* 30:302 puts *peyā* and *lañghana* on an equal footing. This is only a general way of description to indicate that where *peyā* is contraindicated as in *jvara* caused by alcohol, then its place *tarpaṇa* can be given for six days. Therefore, as a general rule, *peyā* should be given within the first six days along with *lañghana* for the *pācana* of the *doṣas*. This view is supported by *Suśruta-vide Suśruta Uttaratantra* 39:112 & 119.

According to *Caraka* (Vide *śloka* Nos. 142-43 of this chapter), in the *taruṇa jvara* which extends over the first seven days, *lañghana* (fasting etc) are prescribed. According to *Puṣkalāvata*, the first seven nights of *jvara* are called *taruṇa*. Up to twelfth night it is called *madhya* and after 12th night it is called *purāṇa jvara* or chronic fever. After 7 days when the *taruṇa* stage of *jvara* is over, *lañghana*, *peyā* etc., are not prescribed as a general rule, both in *Caraka* and *Hārīta*. According to *Hārīta*, *lañghana* etc., should be administered up to the 6th night of *jvara*, and on the 7th day, antipyretic decoction should be administered. In *Kharanāda* also *lañghana*, *yavāgū* etc., are prescribed for the first six nights, and thereafter, *pācana* or *śamana* types of decoctions are prescribed.

In *Caraka Saṃhitā*, decoctions are prescribed to be given on the 8th day. In the medical texts quoted above, decoctions are suggested to be given on the 7th day. There is not much of difference between the 7th day and the 8th day. Therefore, these statements need not be construed as contradictory to each other. Thus, from the first day of the beginning of the *jvara* till the sixth day, *lañghana*, *yavāgū* etc., should be administered to the patient. On 7th day, light diet should be given to the patient and on the 8th day, decoction should be administered. In the statement made in

Cikitsā 30, the general rule has been enunciated. The statement made in this chapter is an exception to this general rule.

Adverse effects of decoction

स्तभ्यन्ते न विषच्यन्ते कुर्वन्ति विषमज्वरम् ॥ १६१ ॥

दोषा बद्धाः कषायेण स्तम्भित्वात्तरुणे ज्वरे ।

न तु कल्पनमुद्दिश्य कषायः प्रतिषिध्यते ॥ १६२ ॥

यः कषायः कषायः स्यात् स वर्ज्यस्तरुणज्वरे ।

If decoctions are administered in *taruṇa* (first stage of) *jvara*, then, the *doṣas* get adhered because of stickiness, and do not undergo *pāka*. This leads to the onset of *viṣama jvara* (irregular fever). The term *kaṣāya* has two meanings namely, the process of manufacture (i. e. the decoction) and the astringent taste. The former is not prohibited, but the decoction having astringent taste, is prohibited in *taruṇa* (first stage of) *jvara*. [161-163]

Astringent decoctions make the *doṣas* immobile and they do not undergo *pāka* easily even after a long time. It has been described in *Sūtra* 26 : 51 that astringent taste is *stambhana* which causes retention of stool, urine, *doṣas* etc. This view has been supported by Hārīta also. In *Sūtra* 4 : 7 different preparations of drugs namely *svaraṣa* (juice), *kalka* (paste), *śṛta* (decoction), *śīta* (cold decoction) and *phāṇṭa* (infusion) have been described. These five are also called *kaṣāya*. All these different varieties of *Kaṣāya* are not prohibited in *jvara*. In fact, one such *kaṣāya* is described in verse Nos. 145-146 of this chapter and this is specifically indicated in the first stage of *jvara* for use as a drink and in the preparation of gruel etc. This point has been clarified in the last two lines of the verses above.

During the first stage of *jvara*, medicines should not be given in any form. Even the juice of drugs having sweet taste etc., in addition to these having astringent taste, is contraindicated. Only such of the drugs which are specifically indicated in the treatment of *taruṇa jvara* should be administered and not others. In this connection, a clear statement is available in *Suśruta Uttara tantra* 39 : 121. In this text, *kaṣāya* (decoction) is prescribed on the 7th day of *jvara*. *Kaṣāya* of any type is prohibited till the 6th day. On the 7th day, *kaṣāya* can be taken if the drugs used for the preparation of this medicine are not astringent in taste. To elucidate this point, the last two lines of the above verse are described. This is how some scholars have interpreted these last two lines.

Administration of light diet

यूषैरम्लैरनम्लैर्वा जाङ्गलैर्वा रसैर्हितैः ॥ १६३ ॥

दशाहं यावदश्रीयाल्लघ्वन्नं ज्वरशान्तये ।

For the alleviation of *jvara*, up to the tenth day the patient should be given to eat light diet alongwith *yūṣa* (soup) prepared of vegetables & pulses and *rasa* (meat soup) of the meat of animals dwelling in the forests. These *yūṣas* and *rasas* may or may not be added with sour things. [163-164]

The diet that should be given to the patient after the period of *yavāgū* is described in these verses. If the *Kapha doṣa* is predominant and *agni* is powerful then the patient should be given *yūṣa* (soup of vegetables & pulses). If, however, *vāyu* is predominant and if there is weakness, then *rasa* (meat soup) should be administered. Depending upon the *sātmya* (wholesomeness) and the power of digestion, sour things may or may not be taken along with the food. When the power of digestion is weak, sour things should be given to the patient alongwith the food if these sour things are *sātmya* (wholesome) for the patient.

Administration of Ghee

अत ऊर्ध्वं कफे मन्दे वातपित्तोत्तरे ज्वरे ॥ १६४ ॥
परिपक्वेषु दोषेषु सर्पिष्पानं यथाऽमृतम् ।

Thereafter, ghee should be given for drinking to the patient suffering from *jvara* when there is less of aggravation of *kapha* and more of the aggravation of *vāyu* as well as *pitta*. It should then be ensured that the *doṣas* have reached the *paripakva* (fully cooked) stage. (164-165)

The therapy that should be given after the tenth day of the administration of light food is described in these verses. Ghee should be given to drink only if the *kapha* is not aggravated at all or aggravated mildly. This should be done only when the *doṣas* are in fully *pakva* (cooked) stage.

The term '*pāna*' suffixed to '*sarpis*' used in the text indicates that at this stage of disease, ghee should be given only for the purpose of drinking. Use of ghee for *anvāsana* (a type of medicated enema), *abhyāṅga* (massage) etc., is prohibited at this stage of *jvara*. These will be administered at a subsequent stage of the disease which will be described later. In old age, *vāyu* gets aggravated. In the first stage of *jvara*, *doṣas* are associated with *āma*. Since *jvara* is *āmāśya samuttha* (taking origin from stomach & small intestine), in the first stage of *jvara*, there is aggravation of *kapha*. These are the natural consequences of time. Similarly, because of this time factor, after the 10th day, *kapha* naturally gets reduced by *laṅghana* (fasting) etc. and *vāyu* as well as *pitta* get aggravated because of the heat of the fever and depletion of *dhatus* (tissue elements) as a result of the ununctuousness. This is therefore, the proper time for the administration of ghee to the patient.

C. I. 24

In *Cikitsā* 30 : 302, it is stated that *payā* (gruel), *Kaṣāya* (decoction), *Sarpis* (ghee), *Kṣīra* (milk) and *virecana* (purgation)—each should be given to the patient for six days consequentially. This is a *prāyika* (approximate) statement. The tenth day comes within the second phase of this statement (each having six days). In this stage administration of *kaṣāya* (decoction) is prescribed. But because of special circumstances prevailing on 10th day administration of ghee is not contradictory.

Contraindications of ghee and administration of Meat soup

निर्दशाहमपि ज्ञात्वा कफोत्तरमलक्षितम् ॥ १६५ ॥

न सर्पिः पाययेद्वैद्यः कषायैस्तमुपाचरेत् ।

यावत्लघुत्वावशनं दद्यान्मांसरसेन च ॥ १६६ ॥

बलं हलं निग्रहाय दोषाणां, बलकृच्च तत् ।

Ghee should not be administered to the patient even after the tenth day, if *kapha* still predominates, and if the signs and symptoms of well accomplished *laughana* have not appeared. To such patient, *kaṣāya* (decoction) should be given till the body becomes light.

The food in such cases should be *māmsa rasa* (meat soup) because it promotes strength, which is capable of inhibiting the *doṣas*. [165–167]

In the above verse, contraindications of ghee are described. Sometimes, the signs and symptoms of properly accomplished *laughana* do not appear even after the 10th day, if the *jvara* has taken origin from the strong *āma doṣa*, and also, if proper regimens have not been adopted. Normally, *māmsa rasa* (meat soup) is not useful for *kapha*. But in this condition meat soup should be given to the patient because it promotes strength.

Administration of Milk

दाहतृष्णापरीतस्य वातपित्तोत्तरं ज्वरम् ॥ १६७ ॥

बद्धप्रच्युतदोषं वा निरामं पयसा जयेत् ।

Milk should be given to the patient in the following circumstances;

- when there is excess of burning sensation and thirst;
- when the patient suffering from *jvara* is predominated by *vāyu* and *pitta*; and
- When the *doṣas* are either *baddha* (adhered), or *pra-cyuta* (slightly dislodged), or when there is *nirāma* stage of the *doṣas*. [167–168]

In the above verse, the conditions in which milk should be given to the patient have been described. It is stated to be given in both the *baddha* (adhered or not excited) and *pracyuta* (excited or slightly dislodged) conditions of *doṣas*. There appears to be a contradiction in these two statements. In fact, this is not a contradictory statement because milk excites the *doṣas*, and therefore, useful in *baddha* (adhered) *doṣas*. It is also useful in *pracyuta doṣas* because milk removes constipation, and therefore helps in the elimination of already excited *doṣas*. While describing the properties of milk, it has been stated in *Sūtra*, 1 : 110-111 that this is useful both in constipation and diarrhoea.

The term *baddha-pracyuta-doṣa* occurring in the above verse can also be interpreted in a different way. In *baddha* stage, when *doṣas* are adhered to the *dhātus*, cows milk which is laxative should be given. In *pracyuta* stage, when the *doṣas* are already in excited condition, goat's milk which is constipative may be given. Thus, the description is related to two different types of milk which have naturally contradictory properties.

Administration of Purgation

क्रियाभिरग्निः प्रक्षमं न प्रयाति यदा ज्वरः ॥ १६८ ॥
अक्षीणबलमांसाग्नेः शमयेत्तं विरेचनैः ।

When the fever does not subside, by the therapies described earlier, then for its alleviation, *virecana* (purgation) therapy should be administered provided the patient is not emaciated, weak, depleted of muscle tissue and devoid of digestive power. [168-169]

Purgation therapy is invariably associated with many complications. It should, therefore, be administered to suitable patients only when other therapies, described earlier, do not succeed in mitigating the disease.

The term '*virecanaiḥ*' used in the text is in plural form. Thus, it includes both the *vamana* (emesis) and *virecana* (purgation) therapies. It is in accordance with the description in *Kalpa* 1 : 4 where it is stated "both *vamana* (emesis) and *virecana* (purgation) are covered under the term *virecana* because both of them help in the elimination (*virecana*) of the *malas* (waste products) from the body. In this chapter also, while describing the formulae for *virecana*, both the types of formulae have been mentioned.

Administration of Milk and Nirūha

ज्वरक्षीणस्य न हितं वमनं न विरेचनम् ॥ १६९ ॥
कामं तु पयसा तस्य निरूहैर्वा हरेन्मलान् ।
निरूहो बलमग्निं च विज्वरत्वं मुदं क्वचिम् ॥ १७० ॥
परिपक्वेषु दोषेषु प्रयुक्तः शीघ्रमावहेत् ।

For patients emaciated by fever, neither *vamana* (emetic) nor *virecana* is useful. Therefore, it is desirable to remove *malas* (waste products) of this patient by the administration of milk or *niruha* (ununctuous type of medicated enema prepared of decoctions etc.).

If *niruha* is administered to a patient when *doṣas* are in the stage of *paripakva* (well cooked), it immediately promotes strength & the power of digestion, alleviates fever and causes happiness as well as relish for food. [169-171]

In the verse Nos. 196-169, *śodhana* (elimination therapy) for patients who have not become weak has been described. For patients who have become weak by fever, measures for the elimination *doṣas* are being described in the above mentioned verse. Milk is a laxative which is a milder form of purgative. Thus milk also helps in the elimination of *doṣas*.

The properties and actions of milk are already described in verse Nos. 167-168. Hence, these are not repeated here. Therefore, the properties of only the other therapy i.e. *niruha* is given in the above verse.

Mode of action of Sramsana & Basti

पित्तं वा कफपित्तं वा पित्ताशयगतं हरेत् ॥ १७१ ॥
संसर्गं, त्रीन्मलान् वस्तिर्हरेत् पक्वाशयस्थितान् ।

Sramsana (purgation) eliminates either *pitta* or *kapha* or both of them from the *pittāśaya* (lower portion of the stomach and small intestine). *Basti* eliminates all the three *doṣas* lodged in the *pakvāśaya* (colon). [171-172]

The mode of action of *vamana* (emetic therapy) has already been described in verse Nos. 146-147. Therefore, it is not repeated here. However, the statement in verse Nos. 146-147 relates to the condition in which *kapha* is in *utkliṣṭa* (excited) condition. In the present state of *jvara* (chronic fever), *doṣas* are to be brought to the stage of *utkleśa* (detached or excited) by *snehana* (oleation) and *svedana* (fomentation) therapies before the administration of *vamana* (emetic) therapy.

Āmāśaya comprises both the stomach & the small intestine and in it, both *kapha* & *Pitta* are located. The *pittāśaya*, where *pitta* is located is the lower part of the *āmāśaya*.

Administration of Anuvāsana

ज्वरे पुराणे संक्षीणे कफपित्ते दृढाग्नये ॥ १७२ ॥
रक्षकं पुरीषाय प्रदद्यादनुवासनम् ।

In chronic fever, *anuvāsana* (unctuous type of enema) should be given in the following conditions :

- (a) when *kapha* & *pitta* are alleviated;
- (b) when there is strong power of digestion; and
- (c) when there is anunctuousness (*rukṣatva*) and adhesion (*baddhatva*) in the feces.

In the present context, the treatment of the chronic fever only is being described. The use of the term "*purāṇe*" in the above verse indicates further emphasis. Thus *anuvāsana* is useful in very chronic cases. [172-173]

Administration of Inhalation therapy

गौरवे शिरसः शूले विबद्धेऽपिन्द्रियेषु च ॥ १७३ ॥
जीणज्वरे रुचिकरं कुर्यान्मूर्धविरेचनम् ।

In chronic fever, *mūrdha virecana* (therapy for the elimination of *doṣas* from the head) produces relish for food and it should be administered in the following conditions :

- (a) When there is heaviness and pain in the head; and
- (b) When there is inactivity (*vibaddha*) of the sense organs, as a result of which these are not able to perceive their objects. [173-174]

The term "*gaurave śirasaḥ śūle*" used in the above verse has to be interpreted as '*śirasaḥ gaurave*' and '*śirasaḥ śūle*'. A similar usage is available in *Sūtra* 2 : 6.

Administration of External therapies

अभ्यङ्गांश्च प्रदेहांश्च परिषेकावगाहने ॥ १७४ ॥
विमज्ज्य शीतोष्णकृतं कुर्याज्जीर्णं ज्वरे भिषक् ।
तैराशु प्रशमं याति बहिर्मार्गगतो ज्वरः ॥ १७५ ॥
लभन्ते सुखमङ्गानि बलं वर्णश्च वर्धते ।

In chronic fever, the physician should administer *abhyāṅga* (massage), *pradeha* (unguentum), *pariṣeka* (sprinkling of water) and *avagāhana* (bath), keeping in view their heating and cooling nature. By these therapies, the *bahirmārga gata jvara* (the fever lodged in the external channels of the body) gets alleviated instantaneously. There is a feeling of ease in the limbs and promotion of strength as well as complexion. [174-176]

Earlier, the therapies for internal cleansing were described. In the above mentioned verses, therapies for external cleansing are being described. The term *pradeha* in the present context has been used to indicate the application of ointments which are either thick or thin. *Suśruta* has defined *pradeha* as the ointment which is applied thickly for the alleviation of *dāha* (burning sensation). But this is not correct in the present context. It should be applied only in a thin layer. It has been mentioned in *Cikitsā* 30 : 324, that the ointment prepared of a fine paste of *candana* also produces burning sensation if it is applied over the body in a thick layer.

These external therapies should be administered keeping in view the requirements of the patients and the disease. It will be stated in the verse 256 of this chapter that *jvara* is of two types, viz., one which is produced by cooling factors and the other which is produced by heating factors. For the former type heating therapies should be administered and for the latter cooling therapies are useful. Keeping this division in view, external therapies viz., *abhyāṅga*, *pariśeka* and *avagāha* should be administered. Some of the drugs are hot and some others are cold by nature. This heating and cooling effects can also be brought about in a drug by *samskāra* (pharmaceutical processes).

Administration of Fumigation and Collyrium

धूपनाञ्जनयोगैश्च यान्ति जीर्णज्वराः शमम् ॥ १७६ ॥
त्वङ्मात्रशेषा येषां च भवत्यागन्तुरन्वयः ।

Chronic fever gets alleviated by the administration of *dhūpana* (fumigation) and *añjana* (collyrium) therapies. The residual fever remaining confined only to the skin is associated with *āgantū* (extraneous) factors. [176-177]

Sometimes the fever gets alleviated by the administration of therapies and *doṣas* get themselves dissociated from the *dhātus* (tissue elements). But the residual vitiated *doṣas* remain in the skin and produce fever there. Such type of fevers are generally associated with extraneous factors like the affliction by *bhūtas* or evil spirits. For the treatment of this type of *jvara*, fumigation and collyrium therapies are very useful.

Ingredients of therapies

इति क्रियाक्रमः सिद्धो ज्वरघ्नः संप्रकाशितः ॥ १७७ ॥
येषां त्वेष क्रमस्तानि द्रव्याण्यूर्ध्वमतः शृणु ।
रक्तशाल्यादयः शस्ताः पुराणाः षष्टिकैः सह ॥ १७८ ॥
यवावोदनलाजार्थे ज्वरितानां ज्वरापहाः ।

For the accomplishment of the alleviation of *jvara*, proper line of treatment has been described above. The ingredients used for therapies described in accordance with this line of treatment are being elaborated hereafter.

Yavagū (gruel), *odana* (boiled rice) and *lājā* (fried paddy) are used to mitigate the fever of a patient suffering from *jvara*. For these preparations, *rakta śāli* etc., along with *śaṣṭika* type of rice should be used only after they have become *purāṇa* (preserved over one year). [177-179]

There are different types of grains, corns and pulses which are used in food preparations. From amongst them, *yavaka* etc., are not useful. Only the red variety of *śāli* and *śaṣṭika* type of rice are useful. In *Sūtra* 27 : 309, it has already been stated that corns, grains and pulses which are preserved for over one year are useful for the maintenance of health. By using the term *purāṇa* in verse 178 above, this view has been emphasised so that no body should use freshly harvested corns, grains and pulses in food preparations during the treatment of *jvara*.

*Yavagū*s

लाजपेयां सुखजरां पिप्पलीनागरैः शृताम् ॥ १७९ ॥
 पिबेज्वरी ज्वरहरां क्षुद्रानल्पाग्निरादितः ।
 अम्लाभिलाषी तामेव दाडिमास्त्रां सनागराम् ॥ १८० ॥
 सृष्टविट् पैत्तिको वाऽथ शीतां मधुयुतां पिबेत् ।
 पेयां वा रक्तशालीनां पार्श्ववर्तिशरोरुजि ॥ १८१ ॥
 श्वदंष्ट्राकण्टकारिभ्यां सिद्धां ज्वरहरां पिबेत् ।
 ज्वरातिसारी पेयां वा पिबेत् साम्नां शृतां नरः ॥ १८२ ॥
 पृश्निपर्णीबलाबिल्वनागरोत्पलधान्यकैः ।
 शृतां विदारीगन्धाद्यैर्दीपनीं स्वेदनीं नरः ॥ १८३ ॥
 कासी इवासी च हिकी च यवागूं ज्वरितः पिबेत् ।
 विबद्धवर्चाः सयवां पिप्पल्यामलकैः शृताम् ॥ १८४ ॥
 सर्पिष्मतीं पिबेत् पेयां ज्वरी दोषानुलोमनीम् ।
 कोष्ठे विबद्धे सरुजि पिबेत् पेयां शृतां ज्वरी ॥ १८५ ॥
 मृद्वीकापिप्पलीमलचव्यामलकनागरैः ।
 पिबेत् सबिलवां पेयां वा ज्वरे सपरिकर्तिके ॥ १८६ ॥
 बलावृक्षाम्लकोलाम्लकलशीधावनीशृताम् ।
 अस्वेदनिद्रस्तृष्णार्तः पिबेत् पेयां सशर्कराम् ॥ १८७ ॥
 नागरामलकैः सिद्धां घृतभृष्टां ज्वरापहाम् ।

Ten types of *yavagū*s used in *jvara* are described below :

1. The *peya* prepared of *lājā* (fried paddy) and boiled with *pippali* as well as *nāgara* is light for digestion. It alleviates *jvara* and should be given to the patient in the beginning when there is less power of digestion. It should, however, be ensured that the patient has the appetite before administering this type of *peya*.

2. If the patient is desirous of sour things, and if there is movement of bowel, then the *peyā* described above should be made sour by adding *dādima*. It should be given along with *nāgara*.

3. In a *paittika* type of patient, the above mentioned *peya* should be cooled and added with honey before administration.

4. The *peyā* prepared of red variety of *śālī* rice and boiled with *śvadamṣṭrā* and *kaṇṭakāri* alleviates fever and it should be taken by the patient suffering from pain in *pārśva* (sides of the chest), *basti* (urinary bladder) and *śiras* (head).

5. The *peyā* which is sour and which is boiled with *pr̥ṣṇi-parṇi* *balā*, *bilva*, *nāgara*, *utpala* and *dhānyaka*, should be taken by a person suffering from *jvarātisāra* (fever associated with diarrhoea).

6. The *yavāgū* prepared by boiling with the group of drugs belonging to *Vidārigandhādī gaṇa* is stimulant of digestion and it promotes sweating. This *yavāgū* should be taken by a patient suffering from *jvara* associated with *kāsa* (bronchitis), *śvāsa* (asthma) and *hikkā* (hiccup).

7. The *peyā* prepared of *yava* (barley) boiled with *pippalī* and *āmalakī* causes the *anulomana* (which helps in the downward movement of *doṣas*), This *peyā*, mixed with ghee should be taken by a patient suffering from *jvara* associated with constipation.

8. The *peyā* prepared by boiling with *mṛdvikā*, *pippalī* *mūla*, *cavya*, *āmalaka* and *nāgara* should be taken by a patient suffering from *jvara* associated with constipation and pain.

9. If there is sawing pain in a patient suffering from *jvara* then he should take *peyā* boiled with *balā*, *vr̥kṣāmla*, *kolāmla*, *kalaśī* (*śiṃha pucchi*), and *dhāvanī* (*kaṇṭakāri*) along with *bilva*.

10. The *peyā* prepared by boiling with *nāgara* and *āmalaka*, fried with ghee and mixed with sugar alleviates *jvara*. It should be given to the patient suffering from *asveda* (absence of sweating), *anidrā* (sleeplessness) and *tṛṣṇā* (morbid thirst).

[179-188]

[The above mentioned ten potions of *yavāgū* are explained in a slightly different manner by other scholars and Cakrapāṇi's commentary in the enumeration of these recipes is not clear.]

Instead of ten, some scholars interpret the above mentioned verses as describing eleven types of *yavāgū*s. They divide the first recipe into two. According to them, *lāja peyā* is itself the first recipe and the second recipe is *lāja peyā* boiled with *pippalī* and *nāgara*.

In the third recipe, the *peyā* mixed with *nāgara* is stated to be given to a patient of *pañtlika* type. No doubt *nāgara* is hot in potency but its *vipāka* (the taste that emerges after digestion) is sweet. For this and also for its *pācana* (carminative) property, it is useful for patients of *pañtlika* type.

The *yavāgu* described to be prepared by boiling with the *Vidārigan-dhādi* group of drugs is the sixth recipe. In the present context, *Hrasva pañcamūla* group of drugs should be used in the preparation of this recipe. They include five drugs viz., *vidārīgandhā*, *prśniparnī*, *bṛhatī*, *kañṭakāri* and *gokṣura*.

For the preparation of different types of *yavāgū* described above, the quantity of drug, water and rice to be used should be determined according to the tradition followed by senior *vaidyas*, and their views in this connection should be treated as authentic. In this connection it has been stated in *Agniveśa saṃhitā* "Drugs for the preparation of decoction should be taken in a coarsely powdered form in the quantity of one *añjali* (96 Gm.). This should be boiled in one *āḍhaka* (3. 702 Litre) of water till one-fourth of it remains. With this decoction, *yavāgū* should be prepared. According to another pharmaceutical process, half *karṣa* (6 Gram) of *pippalī* and *śunṭhī* should be added. One *pala* (48 Gram) of *kalka* (paste) of these drugs may also be used for this purpose. These drugs should be properly cooked by adding one *prastha* (768 ml.) of water."

Use of one *pala* (48 grams) of *kalka* (paste) of drugs for the preparation of *yavāgū*, as stated in the above quotation from *Agniveśa saṃhitā* is also accepted here.

In *Cikitsā* 12 : 60-61, while describing the preparation of *yavāgū*, it is stated that each of the eight drugs mentioned in the recipe should be taken in the quantity of one *vadara* (6 Gm). Thus in total, the paste of 8 drugs will be 48 Gms, which conforms to the rule of *Agniveśa saṃhitā* quoted above. In that *yavāgū*, the ingredient *vrkṣāmla* is to be added only in a small quantity just for making the preparation sour in taste. In any case, the total quantity will be nearer to one *pala* as stated above.

For the second variety of *yavāgū* which is in *Agniveśa saṃhitā* quoted above, half *karṣa* (6 Gms) of each of *kañṭā* and *śunṭhī* is to be taken. This ratio is also acceptable. The first variety of *yavāgū*, which is prepared by decoction, is also accepted by the tradition of physicians. The preparation

of *yavāgū* with special reference to the quantity of rice, water etc., that should be taken are discussed in the commentary on *Sūtra* 2 : 17. A reference to that discussion may also be made in this connection.

Use of *Yūṣa*

मुद्गान्मसूराश्चणकान् कुलत्थान् समकुष्ठकान् ॥ १८८ ॥

यूषार्थे यूषसात्म्यानां ज्वरितानां प्रदापयेत् ।

For some patients suffering from *jvara*, *yūṣa* is wholesome. For the preparation of this *yūṣa*, *mudga*, *masūra*, *caṇaka*, *kulattha* and *makuṣṭha* should be used. [188-189]

For the preparation of *yūṣa*, the method prescribed for *yavāgū* should be followed.

Vegetables

पटोलपत्रं सफलं कुलकं पापचेलिकम् ॥ १८९ ॥

कर्कोटकं कठिलं च विद्याच्छाकं ज्वरे हितम् ।

The leaves and fruits of *paṭola*, *kulaka* (*kāravallaka*), *pāpachelika* (*pāṭhā*), *karkoṭaka*, *kaṭhilla* (red variety of *punarnavā*—these *śākas* (vegetables) are useful in *jvara*. [189-190]

Meat soup

लावान् कपिञ्जलानेणांश्चकोरानुपचक्रकान् ॥ १९० ॥

कुरङ्गान् कालपुच्छांश्च हरिणान् पृषताञ्जशान् ।

प्रद्यान्मांससात्म्याय ज्वरिताय उवरापहान् ॥ १९१ ॥

ईषदम्लाननम्लान् वा रसान् काले विचक्षणः ।

कुक्कुटांश्च मयूरांश्च तित्तिरिक्रौञ्चवर्तकान् ॥ १९२ ॥

गुरुष्णत्वान्न शंसन्ति ज्वरे केचिच्चिकित्सकाः ।

लङ्घनेनानिलबलं ज्वरे यद्यधिकं भवेत् ॥ १९३ ॥

मिषड्मात्राविकल्पज्ञो दद्यात्तानपि कालवित् ।

The soup prepared of *lava*, *kapiñjala* (white variety of *tittiri*), *eṇa* (*kṛṣṇa sara*), *cakora*, *upacakra* (a variety of *cakora*), *kuraṅga*, *kāla-puccha* (a type of *hariṇa*), *hariṇa* (coppery coloured deer), *praṣata* (spotted deer) and *śaśa* (rabbit) are alleviators of *jvara*. These should be given to patients for whom meat is wholesome (*sātmya*). These meat soups may be slightly sour or may be free from any sour taste. The wise physician should administer these soups in appropriate times.

Some physicians do not advise the use of the soup prepared of the meat of *kukkuṭa*, *mayūra*, *tittiri*, *krauñca* and *vartaka*, because they are heavy and hot. In *jvara*, if *vāyu* ge's aggra-

vated because of *laṅghana* (fasting), then the physician acquainted with the signs of *doṣas* should give the soup of the meat of these animals also in appropriate time. [190-194]

For the preparation of meat soup, it is stated in *Sūda-śāstra*, "If a thick meat soup is to be prepared, then in one *prastha* of water, 15 *palas* (1 *pala*=48 Gms) of meat should be added. If a thin soup is to be prepared, then six *palas* of meat should be taken. If, however, a very thin soup is desired, then only one *pala* of meat should be used." When, in the preparation of meat soup, other drugs are also to be used, then the method of preparation prescribed for *yavāgū* should be followed.

Meat soup should be prescribed in appropriate dose. It should be processed in such a way that the soup does not produce any heating effect and it should be light for digestion. If these rules are kept in view, then meat soup does not suppress the power of digestion because of its heaviness. It also does not cause recurrence of *jvara* because of its heating effect.

Anupāna (drink)

धर्मिषु चानुपानार्थं तृषिताय प्रदापयेत् ॥ १९४ ॥
मद्यं वा मद्यसात्म्याय यथादोषं यथाबलम् ।

To a thirsty patient, hot water should be given to drink. Depending upon the *doṣas* involved and the strength of the patient, *madya* (alcoholic drinks) should be given to the patient for whom it is wholesome. [194-195]

Some scholars consider the above mentioned *śloka* as an interpolation and do not treat it as *ārṣa* (described by a ṛṣi or sage). This is not correct. Earlier, drinks for patients have not been described. Therefore, their description here is appropriate. Both the warm (luke-warm) water and alcoholic drinks are prescribed for patients suffering from *jvara* in other medical texts also.

Prohibitions

गुरुणस्निग्धमधुरान् कषायांश्च नवज्वरे ॥ १९५ ॥
आहारान् दोषपक्ष्यर्थं प्रायशः परिवर्जयेत् ।
अन्नपानक्रमः सिद्धो ज्वरघ्नः संप्रकाशितः ॥ १९६ ॥

In *nava jvara* (first stage of fever) food ingredients which are heavy, not, unctuous, sweet and astringent should mostly be avoided with a view to facilitate the *paka* (metabolic transformation) of *doṣas*.

Thus, the diet and drinks which are appropriate for the alleviation of *jvara* are described [195-196]

The prohibition of astringent taste in the first stage of *jvara* has already been described—vide verse Nos. 161–162. This was a general description which was applicable mostly to drugs. In the present context, while describing diet and drinks, this point has also been emphasised.

Decoctions

अत ऊर्ध्वं प्रवक्ष्यन्ते कषाया ज्वरनाशनाः ।
 पाक्यं शीतकषायं वा मुस्तपर्पटकं पिबेत् ॥ १९७ ॥
 सनागरं पर्पटकं पिबेद्वा सदुरालभम् ।
 किराततिक्तकं मुस्तं गुडूचीं विश्वमेषजम् ॥ १९८ ॥
 पाठामुशीरं सोदीच्यं पिबेद्वा ज्वरशान्तये ।
 ज्वरघ्ना दीपनाश्चैते कषाया दोषपाचनाः ॥ १९९ ॥
 तृष्णारुचिप्रशमना मुखवैरस्यनाशनाः ।

Hereafter, will be described the decoctions which alleviate *jvara*. These are as follows :

1 and 2. *Musta* and *parpataka* should be taken either in the form of decoction (*pākya*) or *śīta-kṣāya* (keeping the drugs overnight in water and taking this water in the morning after filtering).

3. The decoction of *parpataka* may be given to the patient along with *nāgara* or *duralabhā*.

4. The decoction of *kirāta-tikta*, *musta*, *guḍūci* and *viśva bheṣaja*.

5. The decoction of *paṭhā* and *uśīra* along with *udīcya*.

The above-mentioned decoctions which are used for the alleviation of *jvara* are anti-pyretics. They stimulate the power of digestion and help in the *pācana* (metabolic transformation) of *doṣas*. They alleviate thirst, anorexia and cure *mukha vairasya* (bad taste in the mouth). [197–200]

For the preparation of *Śītā-kṣāya* described in verse no. 197, the drug should be made to a coarse powder, mixed with hot water and kept for whole night. This should be filtered in the morning and given to the patient to drink. The details of this method are described in *Sūtra* 4 : 7.

For the preparation of *śītā-kṣāya* the quantities of water and drug are not mentioned. The rules applicable for decoctions in respect of water and drugs should be followed here. The quantity of water may however, be increased depending upon the requirement of the patient. This should not be reduced. The quantity of water can also be determined on the basis of the *paribhāṣā* (the rule regarding the method of

preparation). According to this *paribhāṣā*, "for the preparation of *śīta-kaṣāya* and *phāṇṭa*, six and four *palās* (1 *pala* = 48 ml.) of water should be used respectively. To this water, one *pala* of drug should be added. If a strong dose of the drug is indicated, then two *palās* of it can also be added."

Śīta-kaṣāya is of less potency and it has a cooling property. Therefore, it should be used when the *doṣas* are weak and when the patient is suffering from burning sensation.

The third decoction described above is indicated when there is suppression of the power of digestion and aggravation of *pitta* and *kapha*.

The fourth decoction of *kirātaśikta* etc., is indicated in aggravation of *vāyu* and *kapha*.

The fifth one prepared of *nāthā* etc., is prescribed when *pitta* is aggravated.

The fourth and fifth decoction can be taken together and used in the aggravation of *kaphā* and *pitta*. This is recommended by *Jatūkarṇa*.

For the preparation of decoction, the quantities of drug etc., are not described here. Therefore, the general rule in this connection should be applicable in the present context. The method of preparation of decoction is described in *Vimāna* 7 : 17. That should also be followed here, for the preparation of all types of decoctions. In that description the quantity of drug, the quantity of water to be taken initially and the quantity of water that should be kept after boiling are not described. But it has been made clear that the decoction should be considered as properly prepared only when the essence of all the drugs added to it have come into the water after boiling. Keeping this criteria in view, the quantity of drug, water etc., should be determined. These criteria are normally satisfied only when three-fourth of the water gets evaporated after boiling and only one-fourth of it remains. Therefore, in all types of decoctions, unless otherwise mentioned, after boiling, one-fourth of water should remain.

The water that should be used for the preparation of decoction will depend upon the nature of the drug. If the drugs are very soft or tender, then four times of water should be added. If these drugs are hard, then eight times of water should be taken. If, however, the drugs are extremely hard, then sixteen times of water should be added and boiled. If this principle is followed, then after boiling, when one-fourth of the water remains, only then the essence of drugs are fully extracted into that water.

For the preparation of decoctions to be used in the manufacture of medicated ghee, oil etc., this rule is slightly changed. If less amount of drug is added, then inspite of the less quantity, proportionately more of water is given even if the drugs are of soft or tender in nature. If small quantity of water is used when the juice is not completely extracted. According to this rule, if the drug to be used is one *karṣa* (12 Gms) to

one *pala* (48 Gms) in quantity, then sixteen times of water should be added for the preparation of decoction even if the drugs are *mṛdu* (soft or tender) in nature. If the quantity is more than one *pala* (48 Gms) and upto one *kuḍāva* (192 Gms) then the quantity of water should be eight times. These rules and their exceptions are described by the *Ācārya* (author of the text) by mentioning *gata-rasatva* (when all the essence of the drug is extracted), as the criteria. Had he specified the quantity of drugs, water etc., then this would not have been applicable to all cases in all circumstances.

These rules regarding quantity and their exceptions (relaxations) are described in allied texts. For example, according to *Kṛṣṇātreya*, "For the preparation of decoction, one *pala* (48 Gms.) of drug and half *prastha* (1 *prastha*=768 Gms) of water should be taken. It should be boiled till one-fourth remains." In *Suśruta*, while describing the *paribhāṣā* of decoction for the preparation of medicated oil, medicated ghee etc., it is stated, "The drug should be added with four times or eight times or sixteen times of water and boiled till one-fourth remains. Thereafter, the vessel should be removed from the oven,"—vide *Suśruta : Cikitsā* 31 : 8. [In the extant edition of *Suśruta*, the text appears to be slightly different inasmuch as four times of water is not prescribed.] Four times of water should be added when the drug is *mṛdu* (soft or tender) When it is hard, eight times of water should be added. When it is extremely hard, sixteen times of water should be added.

In *Agniveśa*, it has been stated, "The coarse powder of the drug should be added with sixteen times of water and reduced to one-fourth. The second process is to add four times of water for the preparation of decoction." In the reference of *Agniveśa* quoted above, eight times of water is not directly mentioned, but this is implied for drugs which are neither very hard, nor very soft. It is also stated in *Agniveśa*, "When the dose of drug and water for decoction is not directly mentioned, then that should be taken four times of quantity of drug and reduced to one-fourth after boiling for the preparation of decoction of medium nature." Rules in this connection prescribed in similar other texts should also be explained accordingly and there should not be any contradiction among the descriptions in the authentic medical texts.

According to some scholars, the description of decoction in *Vimāna* 7 : 17 is specifically meant for *nirūha* (a type of medicated enema) and this should not be considered as a general rule for the preparation of all types of decoctions. In this connection they quote *Cikitsā* 28 ; 148-149, in which it is mentioned, "For the preparation of *Balā taila*, 100 *palas* of *balā*, one fourth of *gūḍuā* and one-eighth of *rāsnā* should be boiled in 100 *āḍhaka* (1 *āḍhaka*=5.672 Ltrs.) of water and this decoction should be used." This rule, according to them, is not applicable to other types of decoctions, but for the decoction for the preparation of *Balā-taila* only. This view

is not correct. A rule prescribed for a particular condition can also be made applicable to different other situations, if that is according to tradition of Senior physicians, and if this is authenticated by allied or other texts on the subject. For example, in *Kalpa* 3 : 18 the test of *avaleha-pāka* has been prescribed. Even though this is mentioned in respect of one type of *avaleha* (*inctus*) this will equally hold good for the testing of other types of *avaleha* also.

In the present context also, it has not been stated that this is the absolute limit (*iyattā*) of the dose of decoction. Depending upon the individuals, the dose varies. In *Vimāna* 8 : 49 it is stated. "The dose of the medicine varies depending upon the strength of the individual and the quantity of aggravated *doṣas*," Thus, the quantity of medicine required for a particular individual depending upon the strength, power of digestion etc., is prescribed. It has been stated elsewhere, "The dose has no limit. It should be determined on the basis of the aggravated *doṣas*, the power of digestion, the strength of the individual, the age, the nature of the disease, the nature of the drug and the nature of *koṣṭha* (condition of the bowel)". What has been prescribed in the texts by these authors is only the approximate quantity and not the exact quantity. For example, in *Cikitsā* 19 : 85 it is stated, "The seeds of *vatsaka* should be taken in one *pala* (48 Gms.) of quantity and its decoction should be taken." Similarly, for *Paṭolādya kvatha*, it is stated, "The powders of the drugs should be taken in the quantity of one *pala* (48 Gms) and boiled in water. This decoction should be taken by the person for the alleviation of the *doṣas*.

It has also been stated in *Suśruta : Sūtra* 39 : 14, "In the beginning and middle of the disease, the decoction should be taken in a dose of one *añjali*" (1 *añjali* = 96 ml). For the preparation of this decoction, if one *pala* (48 Gms) of drug and sixteen *palas* of water are taken and boiled till one-fourth remains, then the residual quantity becomes one *añjali*. [Normally, two *palas* are equivalent to one *añjali*, but in the present context, Cakrapāṇi had taken four *palas* as equivalent to one *añjali*.]

According to *Dārūka*, "The dose of two *palas* is inferior, the dose of four *palas* is medium and the dose of six *palas* is superior for the preparation of decoctions, medicated oil, medicated ghee etc."

In another place, it is stated, "One *pala* dose is superior, three-fourth of *pala* is medium and half *pala* is inferior in the preparation of medicated oil, medicated ghee, decoctions etc." All these descriptions relate to the approximate quantities which are in use for person depending upon their strength, power of digestion etc.

Another question that should be thought of in this connection is : "Is it necessary to take water in double the quantity?" It is stated, "This dose prescribed in the text relates to dry drugs. In case of the liquids and wet (green) drugs, they should be taken in double the quantity." It is not necessary to take liquids etc., in double the quantity in all cases.

While describing the preparation of *Suniṣannakādi ghṛta* in *Cikitsa* 14 : 238, it has been specifically mentioned "One *prastha* is equivalent to 32 *palas* in the present context." According to general *paribhāṣā* (explanation of technical terms) regarding weights and measures, 32 *palas* constitute one *prastha*. There was obviously no need to repeat the same *paribhāṣā* in this context, but this has been done specifically to avoid any confusion regarding the doubling of the quantity of liquids in the preparation of medicines.

According to the *paribhāṣā* (rules) specified in other texts, if a liquid or wet (green) drug is to be taken in the quantity of one *kuḍava* and above, then, it should be taken in double the quantity. Prior to one *kuḍava*, the quantity of liquids and wet (green) drugs should not be doubled. This has been emphasised in the statement in *Cikitsā* 14 : 238.

There are, however, exceptions to these rules. The general *paribhāṣā* regarding the quantity of drugs and their doubling in case of liquids and wet (green) drugs is described in the works of Ātreya and Jātukarṇa.

Even if a liquid or wet drug is to be taken in the quantity of one *kuḍava* and above, in such cases also, it should not be taken in double the quantity if in the text the quantity is prescribed in the multiples of *pala*. For example, in *Cikitsā* 28 : 165 it has been mentioned, "1000 *palas* of the decoction of *rāsnā* should be boiled in one *droṇa* of oil." Since the quantity here is described in *pala*, it is not necessary to double it even though the total quantity exceeds one *kuḍava*.

In some cases, even if the quantity is mentioned in *palas*, it is necessary to take double the quantity, if the total is one *kuḍava* or above, because of similar prescriptions in other texts. For example, in *Cikitsā* 11 : 48 it is stated, "8 *palas* of the decoction of the *madhuka* should be taken along with one *prastha* of the decoction of *drākṣā*." In *Jātukarṇa* the same preparation is described as "one *prastha* of the decoction of *drākṣā* and half *prastha* of the decoction of *madhuka*." Since in *Jātukarṇa* the decoction of *madhuka* is prescribed to be taken in the measure of *prastha*, then it is necessary to take it in double the quantity as prescribed in this text even though the description in *Caraka* is in the measure of *pala* only. This should be accepted as a rule in other such instances also.

According to some scholars, the quantity of liquid should be doubled if it is in excess of one *kuḍava*. This rule should not be applied to the *kuḍava* itself. In this connection they cite the example of the recipe in *Suśruta Cikitsā* 31 : 8 where it is mentioned, "In one *kuḍava* of *sneha* one *pala* of paste of the drug should be added." One *kuḍava* is equivalent to four *palas* and four *kuḍavas* make one *prastha*. Thus, in one *prastha* of *sneha*, four *palas* of *kalka* [because of printing mistake, 8 *palas* are mentioned.] should be added and this conforms to the tradition. If at the level of *kuḍava* itself the quantity is doubled, then in one *prastha* of *sneha* addition of four *palas* of *kalka*, goes against the rule and this will not conform to the tradition.

III]

The above view is not correct. In the same recipe, the drugs for decoction are mentioned to be taken in a quantity of one *prastha*. One *prastha* is equivalent to sixteen *palas*. So, if the above explanation is accepted, then in four *palas* of *sneha*, sixteen *palas* of drugs are to be added. This does not conform to the tradition, according to which sixteen *palas* of drug should be added only to eight *palas* of *sneha*. Therefore, doubling of the quantity should start from *kuḍava* and not when the measure is in excess of *kuḍava*. In support of this observation it may be stated that in the preparation of *Agastya haritaki*, one *kuḍava* of honey is mentioned to be added. In other texts it is mentioned that eight *palas* of honey should be added in this recipe. Thus, the quantity of liquid drugs at the level of *kuḍava* itself is doubled.

In another text, for the preparation of *Trāyamāṇā ghṛta* it is mentioned, among others, "One *kuḍava* of ghee, milk and the juice of *dhātṛi* should be added." If one *kuḍava* of liquid is accepted as equivalent to four *palas*, and if it is not doubled, then this recipe will go against the *Trāyamāṇā ghṛta* which is described in this text. In *Cikitsā* 5 : 118-120 it has been clearly mentioned, "Eight *palas* of ghee, milk and the juice of *dhātṛi* should be added in *Trāyamāṇā ghṛta*."

It has also been mentioned elsewhere, "In respect of wet (green) drugs and liquids, eight *palas* constituted one *kuḍava* and in respect of dry drugs, *kuḍava* comprises four *palas*." Therefore, it is correct to take double the quantity at the level of *kuḍava* itself,

Regarding the doubling of the quantity of wet (green) drugs, in case of such drugs which are generally used in dry form, if they are taken in wet (green) condition, then their quantity should be doubled. Drugs which are always used in wet form, their quantity should not be doubled. It is stated, "Drugs like *vāsā*, *kuṭaja*, *kuṣmāṇḍa*, *śatapatri* and *sahacara* should always be used in wet (green) form, and their quantity should not be doubled." The above description relates to the decoction which is meant for the drinking and which is to be administered to the patients as such.

The applicability of this rule in connection with *sneha pāka* (preparation of medicated ghee and medicated oil) should be examined. In *sneha pāka*, the *kalka* or paste should be one-fourth of the *sneha*. In this connection it is stated in *Kalpa* 12 : 101, "In the case of recipes where the quantity of water, *sneha* and drugs are not described, there the *sneha* should be four times of the drug and water should be four times of the *sneha*. If the *sneha* is taken in double the quantity, then it will become eight times of the *kalka*. [In Cakrapāṇi's commentary "*na dvaiguṇyāt*" is mentioned in the place of "*dvaiguṇyāt*"—this appears to be a printing mistake.] In other places it is stated, "Water should be taken four times of the drug and reduced to one-fourth after boiling. This decoction should be four times of the *sneha*. Milk should be taken in equal quantity of *sneha* and *kalka* should be one-fourth of the *sneha*". If in eight *palas* of *sneha*, one *pala*

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of *kalka* is added, this may be in conformation with the prescriptions in the texts, but this is not in use in tradition. It is stated in *Kṛṣṇātreya*, "For the preparation of *sneha* if the quantity is not mentioned, then one *kuḍava* of *sneha* should be boiled with one *pala* of *kalka*." Similar description is available also in *Suśruta*. If the *sneha* to be used in the preparation of the medicated ghee, medicated oil etc., which by nature is very heavy, and if *kalka* is to be prepared of flowers etc., then, of course, proportionately, less quantity of *kalka* can be used. Depending upon the *sāratva* (having more of essence) and *niḥsāratva* (having less of essence) of drugs proportionately the quantity of *kalka* can be reduced or increased. While quoting the statement of *Śaunaka*, *Vāgbhaṭa* has stated, "If the *sneha* is prepared with pure water, decoction or juice, then the quantity of *kalka* should be used one-fourth, one-sixth or one-eighth respectively. It is also mentioned, "The *kalka* of the flower of *śaṇa*, *kṛvidāra*, *karbudāra* and *śālmali*, should be used in the dose of four *palas* because they are full of *sāra* (essence)." Therefore, the general rule for the preparation of *sneha* is to take *kalka* one-fourth in quantity. In special circumstances, it can be taken in one-eighth of the quantity of *sneha*. These exceptions to general rules does not amount to a contradiction. It is not necessary to go into further details on the subject. The authority of the prescriptions in the texts should always be proved on the basis of tradition.

Decoctions for Viṣama-jvara

कलिङ्गकाः पटोलस्य पत्रं कटुकरोहिणी ॥ २०० ॥
 पटोलः सारिवा मुस्तं पाठा कटुकरोहिणी ।
 निम्बः पटोलाखफला मृद्वीका मुस्तवत्सकौ ॥ २०१ ॥
 किराततिक्तममृता चन्दनं विश्वभेषजम् ।
 गुडूच्यामलकं मुस्तमर्धश्लोकसमापनाः ॥ २०२ ॥
 कषायाः शमयन्त्याशु पञ्च पञ्चविधाश्वरान् ।
 संततं सततान्येद्युस्तृतीयकचतुर्थकान् ॥ २०३ ॥

The five types of *jvaras* namely, the *santata*, *satata*, *anyedyuṣka*, *tṛtiyaka* and *caturthaka*, are immediately cured by the five types of decoctions of drugs enumerated below :-

1. *Kalīṅgaka*, leaf of *paṭola* and *kaṭuka rohiṇī*;
2. *Paṭola*, *sārivā*, *musta*, *pāṭha*, and *kaṭuka rohiṇī*;
3. *Nimba*, *paṭola*, *triphala*, *mṛdvikā*, *musta* and *vatsaka*;
4. *Kirātatiakta*, *amṛtā*, *candana* and *viśva bheṣaja*; and
5. *Guḍūci*, *āmalaka* and *musta*. [200-203]

The above-mentioned five varieties of decoctions are useful in curing the five types of *viṣama jvara* namely the *santata*, *satata*, *anyedyuṣka*, *tṛtiyaka* and *caturthaka*, respectively. According to some physicians these five types of decoctions are useful in all the five types of *jvaras* enumerated above,

वत्सकारग्वधौ पाठां षडग्रन्थां कटुरोहिणीम् ।
 मूर्वा सातिविषां निम्बं पटोलं धन्वयासकम् ॥ २०४ ॥
 वचां मुस्तमुशीरं च मधुकं त्रिफलां बलाम् ।
 पाक्यं शीतकषायं वा पिबेज्ज्वरहरं नरः ॥ २०५ ॥
 मधुकमुस्तमृद्धीकाकाशमर्याणि परूषकम् ।
 त्रायमाणामुशीरं च त्रिफलां कटुरोहिणीम् ॥ २०६ ॥
 पोत्वा निशिस्थितं जन्तुर्ज्वराच्छोघं विमुच्यते ।

The decoctions or *śīta kaṣāya* of the following drugs should be taken by a person for the cure of *jvara* :

1. *Vatsaka*, *āragavadha*, *pāṭhā*, *ṣaḍ granthā* and *kaṭu rohiṇī*;
2. *Mūrvā* along with *ativiṣā*, *nimba*, *paṭola* and *dhanvayāsaka*; and
3. *Vacā*, *musta*, *uśīra*, *madhuka*, *triphalā* and *balā*.

The *śīta kaṣāya*, of *madhuka*, *musta*, *mṛdvikā*, *kāśmārya*, *parīśaka*, *trāyamāṇā*, *uśīra*, *triphalā* and *kaṭu rohiṇī*, prepared by keeping overnight, immediately cures the *jvara* of living beings. [204–207]

Drugs mentioned in the first three lines of the above verses constitute three recipes. According to some physicians however, all of them belong to only one recipe.

जात्यामलकमुस्तानि तद्वद्धन्वयवासकम् ॥ २०७ ॥
 विबद्धदोषो ज्वरितः कषायं सगुडं पिबेत् ।
 त्रिफलां त्रायमाणं च मृद्धीकां कटुरोहिणीम् ॥ २०८ ॥
 पित्तश्लेष्महरस्त्वेष कषायो ह्यानुलोमिकः ।
 त्रिवृताशकरायुक्तः पित्तश्लेष्मज्वरापहः ॥ २०९ ॥

When *doṣas* are in a state of *vibaddha* (adhered to *dhatus*) the patient suffering from *jvara* should take the decoction of either *jāti*, *āmalaka* and *musta*, or that of *dhanvayāsaka* along with *guḍa* (jaggery).

The decoction prepared of *triphalā*, *trāyamāṇā*, *mṛdvikā*, and *kaṭu rohiṇī* alleviates *pitta* and *śleṣmā*. It causes *anulomana* (elimination through downward tract) of *doṣas*. This decoction when taken along with *trivṛt* and *śarkarā*, cures *jvara* caused by the aggravation of *pitta* and *śleṣmā*. [207–209]

The decoction mentioned in the first two lines of the verse should be taken along with *guḍa*. *Guḍa* is to be used here as a *prakṣēpa* and its quantity should be one-fourth of the quantity of decoction. This rule should be followed regarding the quantity of *prakṣēpa* prescribed in other places also.

Decoction for Sannipāta jvara

बृहत्यौ वत्सकं मुस्तं देवदारु महौषधम् ।
 कोलवल्ली च योगोऽयं सन्निपातज्वरापहः ॥ २१० ॥
 शटी पुष्करमूलं च व्याघ्री शृङ्गी दुरालभा ।
 गुडूची नागरं पाठा किरातं कटुरोहिणी ॥ २११ ॥
 एष शल्यादिको वर्गः सन्निपातज्वरापहः ।
 कासहृद्ग्रहपार्श्वार्तिश्वासतन्द्रासु शस्यते ॥ २१२ ॥
 बृहत्यौ पौष्करं भार्गी शटी शृङ्गी दुरालभा ।
 वत्सकस्य च बीजानि पटोलं कटुरोहिणी ॥ २१३ ॥
 बृहत्यादिर्गणः प्रोक्तः सन्निपातज्वरापहः ।
 कासादिषु च सर्वेषु दद्यात् सोपद्रवेषु च ॥ २१४ ॥

A potion prepared of both the varieties of *bṛhatī*, *vatsaka*, *musta*, *devadāru*, *mahaūśadha* and *kolavallī* cures *sannipāta* type of *jvara*.

Śaṭī, *puṣkaramūla*, *vyāghrī*, *śṛṅgī*, *duralabha*, *guḍūcī*, *nāgara*, *paṭha*, *kirāta*, *kaṭu rohiṇī*—these drugs taken together, are called *Śaṭyādika varga* and the potion prepared of these drugs cures *sannipāta jvara* along with *kāsa* (bronchitis), *hṛd graha* (a type of heart disease), *pārśvārti* (pain in the sides of the chest), *śvāsa* (asthma) and *tandra* (drowsiness).

Both the varieties of *bṛhatī*, *puṣkara*, *bhārgī*, *śaṭī*, *śṛṅgī*, *duralabha*, seeds of *vatsaka*, *paṭola*, and *kaṭu rohiṇī*—these drugs taken together are called *Bṛhatyādī gaṇa*. It cures *sannipāta jvara*. It is also useful in *kāsa* (bronchitis) etc., and all types of complications. [210-214]

The treatment of *sannipāta jvara* will be described later and normally these recipes should have come there. They are being described at present because they are used in the form of decoctions and many other decoctions for different types of fevers are already described before the verses.

कषयाश्च यवाग्वश्च पिपासाज्वरनाशनाः ।

निर्दिष्टा भेषजाध्याये मिषक्तानपि योजयेत् ॥ २१५ ॥

Different types of decoctions and gruels for the cure of thirst and fever are described in the first four chapters of *Sūtra sthāna*. Those decoctions can also be used by the physicians for the treatment of *jvara*. [215]

The term '*bhaṣajādhyāya*' mentioned in the second line of the verse, is used in singular form. It is a collective term and refers to "the quadrate

on medicines" described in the first four chapters of *Sūtra sthāna*. In the fourth chapter of *Sūtra sthāna*, different types of decoctions for the treatment of diseases, including *jvara* and thirst, are described. Different types of gruels are also described in the second chapter of *Sūtra sthāna*.

Use of Medicated ghee

ज्वराः कषायैर्वमनैर्लङ्घनैर्लघुभोजनैः ।
 रुक्षस्य ये न शास्यन्ति सर्पिस्तेषां भिषग्जितम् ॥ २१६ ॥
 रुक्षं तेजो ज्वरकरं तेजसा रुक्षितस्य च ।
 यः स्यादनुबलो धातुः स्नेहवध्यः स चानिलः ॥ २१७ ॥

If, in a person having an ununctuous disposition, the fever does not get alleviated by the use of decoctions, emesis, fasting (including fomentation therapy) and by light diet, then such cases should be treated by medicated ghee.

Fever is manifested by *tejas* which is ununctuous, and a patient suffering from fever further develops ununctuousness because of the action of *tejas*. As a result of this ununctuousness, the *anila* gets aggravated subsequently. This *anila* can be corrected by the use of unctuous material like ghee. [216-217]

Emesis therapy is prescribed to be given on the sixth day. Medicated ghee should therefore, be given only after that sixth day. Medicated ghee should be administered only to such patients who have ununctuous disposition. If there is no ununctuousness inspite of the use of decoctions etc., the administration of medicated ghee is contra-indicated. The ununctuousness in the body can be caused by decoction etc., either individually or collectively. In both such cases, use of medicated ghee is beneficial. It is keeping this in view, that these terms are mentioned in the first line of the above verses in an uncompounded form.

The term "*tejas*" generally means *pitta*, *anala* (fire), *sneha* (cohesion), *śakti* (potency), *dyuti* (complexion) and *grīṣma* (summer season). In the present context, however, this term implies *ūṣmā* or heat. It is the ununctuous type of *ūṣmā* that is responsible for the causation of all types of *jvaras*. When this *ūṣmā* of the body is thrown out of *āmāśaya* (stomach including small intestine) because of the *prabhāva* (specific effect) of *jvara*, then this produces fever. This has been explained in verse No. 130 of this chapter.

When examined in depth, *ūṣmā* or heat is one of the manifestations of *pitta*. In *Aṣṭāṅga hṛdaya*, *Cikitsā* 1 : 16, it has been made clear, that there is no fever without *ūṣmā* and there is no *ūṣmā* without *pitta*. In *Sūtra* 1 : 60, it has been described that *pitta* is unctuous. These descriptions pertain to the normal state of *pitta*. In the present context, in this abnor-

mal condition, if *pitta* reaches the *nirāma* stage, then it loses its unctuousness and thus becomes ununctuous. Unctuousness is imparted to *pitta* by *dravatva* (liquidity) and it is neither unconditional nor a natural attribute of this *doṣa*. Therefore, in certain conditions, *pitta* loses its unctuousness and in this state of *pitta*, the *ūṣmā* becomes ununctuous. Depending upon the stage of the disease, the condition is manifested when the fever becomes chronic because of the *prabhāva* (specific effect) of the disease. Similar *prabhāva* (specific effect) of the disease is also described in *madātyaya* (alcoholism): During its last stage, or chronic stage, generally *vāyu* and *pitta* get aggravated—vide *Cikitsā* 24 : 108. *Kṣārāpāṇi* has also said, “The *dhātus* become ununctuous because of the heat of *jvara*. This ununctuousness aggravates *vāyu* which causes either the continuity of fever, or manifestation of *viṣama* (irregular) types of fever.”

The ununctuousness is caused by several factors. The *tejas* at the particular stage of the disease, produces ununctuousness and it is also because of the *prabhāva* (specific action) of the *jvara* that the ununctuousness is manifested in the body of the patient. This ununctuousness gets alleviated (lit. arrested) by the ununctuousness of the ghee. This ununctuousness apart, even the *ūṣmā* or heat itself gets corrected by the use of ghee. To emphasise this point, in the last line, “*ca*” has been used.

The *vāyu* is responsible for the sustenance of the body. When it gets aggravated, the disease takes a serious turn. The term “*anu bala*” used in the last line, indicates the strength (*bala*) of *vāyu*, which is reached at a later stage (*anu*).

In all types of fever, because of the use of decoctions etc., on the 12th day or in appropriate time, the *kapha* portion of the body gets reduced and the heat of the *jvara* gets aggravated. Because of the ununctuousness, *vāyu* gets aggravated and to correct this *vāyu*, ghee should be administered.

Ghee has cooling property because of which it also corrects the aggravated *pitta*, which is responsible for the production of heat in *jvara*. Thus, ghee is used to correct both *vāyu* and *pitta*. Since the effect of ghee to correct *pitta* is wellknown, it is not described here. The mode of action of ghee is explained in verse no 217.

According to some other scholars, the term “*tejas*” used in verse No. 217 means “*pitta*.” *Pitta* is of two types, namely (1) with *drava* (liquidity) and (2) without *drava* (free from liquidity). The first variety of *pitta* is unctuous, but it loses this liquidity because of fasting etc., to become ununctuous. This has been indicated by the use of the terms “*ruksam tejas*” in *śloka* No. 217.

Some scholars interpret the last line in a slightly different manner. According to them, the term *dhātu* used there means *kapha* which is of secondary nature. This *kapha* which is aggravated secondarily, the ununctuous *pitta* and the *vāyu*—all three of them can be corrected by *sneha*

(unctuous material). The term *sneha* generally means any type of unctuous substance. In the present context however, it implies ghee. This ghee when processed in a particular method also cures *kapha*, vide *Nidāna* 1: 39. Thus, according to these scholars, medicated ghee alleviates all the three *doṣas*. Cakrapāṇi, has the preference for the first explanation, even though he does not contradict the subsequent ones.

According to some other scholars, "*rukṣe tejo jvara-karam*" should be the reading of the text in the place of "*rukṣam tejo jvara-karam*." If this new reading is accepted then, explanation of the verse No. 217 will be slightly different. According to them, the body becomes ununctuous because of the administration of the decoctions etc., and in this ununctuous body, fever is manifested by the effect of *tejas*. The remaining portion of the verse should be explained as before. This variant reading has been accepted by the earlier commentators of *Caraka saṃhitā* namely, Bhāsa datta, Svāmi dāsa, Āśāḍha varman, Brahma deva etc. In view of this, this variant reading should not be rejected as an interpolation. *Kharanānda* has also got a similar type of reading,

कषायाः सर्व एवैते सर्पिषा सह योजिताः ।
प्रयोज्या ज्वरशान्त्यर्थमग्निसंघुक्षणाः शिवाः ॥ २१८ ॥

All these decoctions (mentioned above) ghee should be administered by adding ghee for the alleviation of *jvara*. They stimulate the power of digestion and endow auspiciousness. [218]

All the decoctions of drugs mentioned earlier should be used for the preparation of medicated ghee for administration to patients suffering from *jvara*. The drug that should be selected for this purpose will depend upon the nature of the *jvara* from which the patient is suffering.

Some scholars give a different interpretation to the above mentioned verse. According to them, ordinary ghee should be added to these decoctions before their use in the treatment of *jvara*.

Medicated ghee

पिप्पल्यश्चन्दनं मुस्तमुशीरं कटुरोहिणी ।
कलिङ्गकास्तामलकी सारिवाऽतिविषा स्थिरा ॥ २१९ ॥
द्राक्षामलकविल्वान् त्रायमाणा निदिग्धिका ।
सिद्धमेतैर्घृतं सद्यो जीर्णज्वरमपोहति ॥ २२० ॥
क्षयं कासं शिरःशूलं पार्श्वशूलं हलीमकम् ।
अंसाभितापमग्निं च विषमं संनियच्छति ॥ २२१ ॥

The medicated ghee prepared by boiling with *pippalī*, *candana*, *musta*, *uśīra*, *kaṭurohiṇī*, *kaliṅgaka*, *tāmalakī*, (*bhūmya-malakī*), *śāriṇā*, *atīviṣā*, *sthīrā*, *drakṣā*, *āmalaka*, *bilva*, *trāyamāṇā*

and *nidigdhihikā* instantaneously cures chronic fever. It also cures *kṣaya* (consumption), *kāsa* (bronchitis) *śiraḥśula*, (head-ache), *pārśvaśūla* (pain in the sides of the chest), *halimaka* (a type of jaundice), *aṃśabhītāpa* (burning sensation in the scapular region) and *viṣama agni* (irregularity in the power of degestion). [219-221]

In the above mentioned medicated ghee, the mode of use of the drugs, viz., *pippali* etc. is not mentioned. Since nothing has been specifically mentioned, according to some scholars, these drugs should be used for the preparation of both the decoction and the *kalka* (paste). According to some other scholars, these drugs should be used in the form of *kalka* (paste) only. According to them, water should be used as *drava* (liquid) in such preparations. In this connection they quote *Kalpa* 12 : 100 where it is mentioned, "If nothing is specifically mentioned about the liquid, then in all such cases only water should be added."

It may be argued; when drugs are described to be used only as *kalka* and no liquid is mentioned then in such cases water should be used. For example, according to *Cikitsā* 15 : 87, for the preparation of medicated ghee, one *bilva* (48 Gms) of the paste of *tryūṣaṇa* and *triphalā* along with one *pala* (48 Gms) of *guḍa* should be boiled in eight *palas* of ghee. In this case water should be used as *drava* (liquid) for the preparation of medicated ghee. Where neither decoction nor *kalka* (paste) is mentioned only then the drugs should be used for both these purposes. In this connection a reference may be made to the description in *Suśruta* : *Cikitsā* 31 : 10.

The above argument is not correct. The *paribhāṣā* (rule) quoted from *Suśruta* is related to different groups of medicines. In the present context, *pippali* etc., are not described as a part of any *gaṇa* or group. Even if drugs of a particular *gaṇa* or group are described, it is not necessary to follow the principle enunciated in *Suśruta* *Cikitsā* 31 : 10 unless it relates to *adhihikarāṇa* (with reference to context).

In *Cikitsā* 29 : 119 it has been specifically mentioned that for the preparation of *Balā* taila both the decoction and *kalka* of *balā* should be used. If according to the general rule, automatically the use of decoction and *kalka* of the drug implied, then the specific mention of it in the context of *Balā* taila will become irrelevant and unnecessary. Therefore, for the preparation of medicated ghee mentioned in the verse Nos. 219-220, the drugs are to be used only in the form of paste and fourtimes of water should be added which will serve the purpose of *drava* (liquid) This rule will be applicable to all other cases.

In the above verses, the quantity of ghee that should be taken for the preparation of this recipe is not mentioned. That is left to the decision and desire of the physician. In some recipes of medicated ghee, the

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quantity is specifically mentioned as *prastha* etc. This implies that the disease will be cured by the use of a limited quantity of ghee that is mentioned in the recipe. In the treatment of diseases caused by *vāyu*, a lot of *sneha* (ghee or oil) will be required to be administered. Therefore, in the concerned recipes, the quantity of ghee has been specifically increased. In *Prapaundrikādyā taila* which is required for inhalation therapy, only a small quantity of the recipe is needed. Therefore, in that recipe, oil is mentioned to be taken in the quantity of one *kuḍava* (192 Gms) only. In the treatment of *kuṣṭha*, *Tiktaka-ṣaṭpala ghyta* is described. In this recipe, only six *palas* of ghee is mentioned to be used. This recipe will be therapeutically effective only when it is prepared in a small quantity. This is the *prabhāva* (specific action of the drug). The great sage who described this recipe was able to visualise this specific action of the drug. Normally, it takes a long time to treat a disease like *kuṣṭha* and it will be necessary to repeatedly use *Tiktaka-ṣaṭpala ghyta* as an ointment over the skin. Thus, this medicine will be required in a large quantity. But it has to be prepared by taking six *palas* of ghee as the unit quantity. Therefore, this recipe will be required to be prepared very frequently. In this connection the guiding principle laid down in *Sūtra* 26 : 13, should be followed. Similarly, the limited quantity of drugs described in the recipes like *Agastya haritakī* should be explained. Therefore, the description of a limited quantity or the omission of this in some recipes is not done by Ācārya arbitrarily. But it has a specific purpose which is explained above.

वासं गुडूचीं त्रिफलां त्रायमाणं यवासकम् ।

पक्त्वा तेन कषायेण पयसा द्विगुणेन च ॥ २२२ ॥

पिप्पलीमुस्तमृद्धीकाचन्दनोत्पलनागरैः ।

कल्कीकृतंश्च विपचेद्भृतं जीर्णज्वरापहम् ॥ २२३ ॥

Decoction should be prepared by boiling *vāsā*, *guḍūcī*, *triphalā*, *trāyamāṇā* and *yavāsaka*. Milk should be added to it in double the quantity. To this the paste of *pippalī*, *musta*, *mṛdvika*, *candana*, *utpala* and *nāgara* should be added. Along with these drugs, ghee should be prepared by boiling. This medicated ghee cures chronic fever. [222-223]

In the above mentioned recipe, the quantity of decoction is not mentioned. It should be taken double the quantity of ghee. This decoction and the milk (which latter should also be taken double the quantity of ghee) should in total make four times in quantity of the ghee. This will conform to the description in *Kalpa* 12 : 101.

In the above mentioned reference of *Kalpa sthāna*, *toya* (lit. water) is mentioned to be taken in the quantity of four times of *sneha*. Here the term '*toya*' implies all types of liquids and not water alone.

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According to general *paribhāṣā* (rule), when two liquids are to be used, then both of them should be taken together in the quantity of four times of ghee. Obviously, in the above recipe decoction should be taken in double the quantity (of ghee) and milk should also be taken in double the quantity (of ghee). Therefore, the specific mention about this quantity of milk in verse No. 222 may appear to be unnecessary. It has been specified here with a view to cater to the requirements of all the three types of disciples viz., those who are more intelligent, those who are less intelligent and those who are mediocres. If this quantity of milk had not been specifically mentioned, then it would have created some confusion. According to general *paribhāṣā* (rule), "For the preparation of medicated ghee, etc., four times of water should be added to the drugs and boiled till one-fourth remains. This decoction should be four times in quantity of *sneha* (ghee or oil). To this, milk should be added in the quantity equal to *sneha* and the *kulka* should be one-fourth of the quantity of *sneha*." According to this *paribhāṣā*, milk should have been taken in equal quantity of the *sneha* even if other liquids are to be added. There are, however, exceptions to this general *paribhāṣā* according to which if there are two liquids then the quantity of both of them should be four times the quantity of *sneha*. If both these general and special *paribhāṣās* are taken into account together, then in the present recipe, milk should have been taken in equal quantity of ghee and decoction should have been three times of the ghee. To obviate this interpretation, it has been specifically made clear in the verse No. 222 that milk should be taken double the quantity of ghee.

Some scholars interpret this *paribhāṣā* in a slightly different way. According to them, if there are two liquids, then each of them individually should be four times of the ghee. According to this interpretation, in the present recipe, the decoction should be taken four times in addition to two times of milk which latter is specifically mentioned in the text. This interpretation is not correct. There is another *paribhāṣā* according to which, "If there is only one, two or three liquids, then they together should be taken in four times the quantity of ghee. When, however, there are more than four liquids, then each one of them should be taken in equal quantity of ghee." This *paribhāṣā* implies that when there are one, two, three or four liquids, then the total quantity of these liquids taken together, should always be four times of the ghee. If there is only one liquid, then obviously it should be four times of the ghee. If there are two liquids, then both these liquids taken together (and not individually) should be four times the quantity of the ghee.

If there are five or more liquids, then there are special *paribhāṣās* regarding their quantity. According to this *paribhāṣā*, "When there are five or more liquids prescribed for the preparation of *sneha*, then each one of them should be taken in equal quantity of the *sneha*. If however, there

are four or less than four liquids, then the total quantity of these liquids taken together should be four times of the *sneha*.

बलां श्वदंष्ट्रां बृहतीं कलसीं धावनीं स्थिराम् ।
निम्बं पर्पटकं मुस्तं त्रायमाणां दुरालभाम् ॥ २२४ ॥
कृत्वा कषायं पेयार्थं दद्यात्तामलकीं शटीम् ।
द्राक्षां पुष्करमूलं च मेदामामलकानि च ॥ २२५ ॥
घृतं पयश्च तत् सिद्धं सर्पिर्ज्वरहरं परम् ।
क्षयकासशिरःशूलपाश्वंशूलांसतापनुत् ॥ २२६ ॥

A decoction of *balā*, *śvadamṣṭrā*, *bṛhatī*, *kalasī*, *dhāvanī*, *sthirā*, *nimba*, *parpātaka*, *mustaka*, *trāyamāṇā* and *durālabhā* should be prepared. *Tāmalakī*, *śaṭī*, *drākṣā*, *puṣkaramūla*, *meda* and *amalakā*—these drugs should be made to a paste. To the above mentioned decoction and paste ghee and milk should be added and boiled. The medicated ghee, thus prepared, is an excellent medicine for the cure of *jvara*. It also cures *kṣaya* (consumption) *kāsa* (bronchitis), *śīraḥ śūla* (headache), *pārśva śūla* (pain in the sides of the chest) and *aṃsa tāpa* (burning sensation in the scapular region). [224-226]

Regarding the quantity of decoction and milk to be used in this preparation, the rule enunciated for the previous recipe should be followed. Thus, each of the milk and the decoction, should be taken in double the quantity of ghee.

Elimination therapy

ज्वरिभ्यो बहुदोषेभ्य उर्ध्वं चाधश्च बुद्धिमान् ।
दद्यात् संशोधनं काले कल्पे यदुपदेक्ष्यते ॥ २२७ ॥
मदनं पिप्पलीभिर्वा कलिङ्गैर्मधुकेन वा ।
युक्तमुष्णाऽम्बुना पेयं वमनं ज्वरशान्तये ॥ २२८ ॥
क्षौद्राम्बुना रसेनेक्षोरथवा लवणाम्बुना ।
ज्वरे प्रच्छर्दनं शस्तं मद्यैर्वा तर्पणेन वा ॥ २२९ ॥
मृद्वीकामलकानां वा रसं प्रस्कन्दनं पिबेत् ।
रसमामलकानां वा घृतभृष्टं ज्वरापहम् ॥ २३० ॥
लिह्याद्वा त्रैवृतं चूर्णं संयुक्तं मधुसर्पिषा ।
पिबेद्वा क्षौद्रमावाप्य सघृतं त्रिफलारसम् ॥ २३१ ॥
आरग्वधं वा पयसा मृद्वीकानां रसेन वा ।
त्रिवृतां त्रायमाणां वा पयसा ज्वरितः पिबेत् ॥ २३२ ॥
ज्वराद्विमुच्यते पीत्वा मृद्वीकाभिः सहोभयाम् ।
पयोऽनुपानमुष्णं वा पीत्वा द्राक्षारसं नरः ॥ २३३ ॥

To a patient suffering from *jvara* and having more of aggravated *doṣas*, the wise physician should administer elimination therapies in appropriate time for the elimination of *doṣas* both through the upward and downward tracts. Details of the recipes and methods for these elimination therapies will be described in the *Kalpa sthāna*.

Administration of *vamana* therapy (emesis) by hot water and *madana* mixed with either *pippalī*, *kaliṅga* or *madhuka*, alleviates *jvara*.

The emetic therapy administered by giving water mixed with honey, sugar-cane juice, water mixed with rock salt, alcoholic drinks and *tarpaṇa* (roasted flour of corn diluted with water) is useful in *jvara*.

A patient suffering from *jvara* can be given the juice of *mṛdvikā* and *āmalaka* for purgation.

Administration of the juice of *āmalaka* fried with ghee cures *jvara*.

The following recipes are also useful for a patient suffering from *jvara* :

1. A linctus prepared of the powder of *trivṛt* mixed with ghee and honey;
2. the juice of *triphalā* mixed with honey and ghee,
3. *aragvadha* along with milk or the juice of *mṛdvikā*;
4. *trivṛta* and *trāyamāṇā* along with milk;
5. *mṛdvikā* and *abhaya* alongwith warm milk or the juice of *drākṣā* as *anupāna* (post prandial drink). [227-233]

Elimination therapies like *vamana* (emesis) and *virecana* (purgation) are to be given to such patients in whom *doṣas* are aggravated in excess. For others, elimination therapy is not indicated. This has been clarified in verse No. 227. These therapies should, however, be administered in the appropriate time or stage (*kāla*) of the *jvara*.

[From the commentary, it appears Cakrapāṇi has followed a different reading of the first line of the verse No. 228. According to him, the text should read as *madanapippalibhirvā* in the place of *madanam pippalibhirvā*. Thus, the translation of the text should be : Administration of *vamana* therapy (emesis) by hot water mixed with either the seed (*pippalī*) of *madana*, *kaliṅga* or *madhuka*, alleviates *jvara*.] According to Cakrapāṇi's

commentary, seed of *madana* should be used when there is aggravation of *kapha*, *kalinga* when there is aggravation of *pitta* and *kapha* and *madhuka* when there is burning sensation.

Medicated Milk

कासाच्छ्वासाच्छिरःशूलात्पाश्वशूलाच्चिरञ्जरात् ।
मुच्यते ज्वरितः पीत्वा पञ्चमूलीशृतं पयः ॥ २३४ ॥
परण्डमूलोत्कथितं ज्वरात् सपरिकर्तिकात् ।
पयो विमुच्यते पीत्वा तद्वद्विष्वशलाटुभिः ॥ २३५ ॥
त्रिकण्टकबलाव्याघ्रीगुडनागरसाधितम् ।
वर्चोमूत्रविबन्धघ्नं शोफज्वरहरं पयः ॥ २३६ ॥
सनागरं समृद्धीकं सघृतक्षौद्रशर्करम् ।
शृतं पयः सखर्जरं पिपासाज्वरनाशनम् ॥ २३७ ॥
चतुर्गुणेनाम्भसा वा शृतं ज्वरहरं पयः ।
धारोष्णं वा पयः सद्यो वातपित्तज्वरं जयेत् ॥ २३८ ॥
जोर्णज्वराणां सर्वेषां पयः प्रशमनं परम् ।
पयं तदुष्णं शीतं वा यथास्वं भेषजैः शृतम् ॥ २३९ ॥

By taking milk boiled with *pañcamūla* (*bilva* and *śyonaka*, *gambharī*, *pāṭala* and *ganīkarikā*), the patient suffering from *jvara* gets cured of *kāsa* (bronchitis), *śvāsa* (asthma), *śīraḥ śūla* (headache), *pārśva śūla* (pain in the sides of the chest) and *cira jvara* (chronic pyrexia). The milk boiled either with the root of *eraṇḍa* or the *śalātu* (unripe fruit cut into pieces) of *bilva*, when taken, cures fever along with *parikartrikā* (sawing pain) in the abdomen.

The milk boiled with *trikaṇṭaka*, *bala*, *vyaghri*, *guḍa* and *nāgara* cures *jvara* along with *śopha* (oedema). It also cures the *vibanbha* (obstruction) of feces and urine.

The potion prepared by boiling milk with *nāgara*, *mṛdvikā* and *khajūra* and added with ghee, honey and sugar cures *jvara* associated with thirst.

Milk boiled by adding four times of water cures *jvara*,

The milk which is *dharoṣṇa* (freshly milked from the cow when it is warm) immediately cures *jvara* caused by the aggravation of *vāyu* and *pitta*.

Milk alleviates all types of chronic fever. It may be taken either hot or cold, and it can be taken after boiling with drugs appropriate to the type of fever. [234–239]

In the above mentioned recipes of medicated milk, the quantity of drugs and the milk are not mentioned. The quantity that should remain after boiling is also not mentioned. These are, therefore, to be taken according to *paribhāṣā* (rule) traditionally followed by the senior physicians. According to this *paribhāṣā*, "Milk should be taken eight times of the drugs. To this, water should be added in four times the quantity of milk. After boiling only the quantity of milk should remain. This is the procedure for preparing the medicated milk." Keeping this *paribhāṣā* in view, in the above mentioned recipe, half *pala* (1 *pala* = 48 Gms) of the drug should be boiled with four *palas* of milk. To this, sixteen *palas* of water should be added and after boiling only four *palas* of the liquid should remain.

In *Cikitsā* 2 : 3 : 8-10 it is stated, "One *karṣa* (12 Gms) of each of *medā*, *pāyasyā*, *jīvānti*, *vidārī*, *kaṇṭhakārī*, *śvadaṁṣṭrā*, *kṣirikā*, *māṣa*, *godhūma*, *śālī* and *śaṣṭika*, should be boiled in one *āḍhaka* (3.072 Ltr.) or milk by adding water which latter should be half the quantity of milk. After boiling the residual quantity should be the same as that of the milk." The measurement given in this recipe is obviously different from the one given in the *paribhāṣā* quoted above. In this recipe, the rule described in a different text has been accepted. Therefore, it should hold good only in respect of this recipe only and it should not be accepted as a general rule; because it does not conform to the general *paribhāṣā*.

Similar exceptions to this general *paribhāṣā* may be seen in *Cikitsā* 5 : 94-95, in which it is stated, "Four *palas* of clean and dried garlic should be boiled in milk by adding eight times of water. The quantity to which it should be reduced should be the same as that of the milk. This should be given to the patient."

In other texts, different types of rules have been prescribed for the preparation of recipes. Those rules which do not conform the general *paribhāṣā* should be treated as exceptions and they hold good only in respect of that particular recipe only.

The recipe prescribed in verse No. 235 is useful when fever is associated with sawing pain in anus etc.

In the recipe described in verse No. 237, honey among others, is mentioned to be added. Honey should be added to hot milk, or after adding honey, the milk should not be boiled. Therefore, honey which should be taken in a quantity equal to other drugs and should be added after the milk is boiled and cooled.

Milk can be given to the patient when it is hot or cold. It is left to the discretion of the physician. When *vāyu* is aggravated in excess, hot milk is useful, and when there is excessive aggravation of *pitta*, cold milk should be administered.

Medicated enema (niruha)

प्रयोजयेज्ज्वरहरान्निरुहान् सानुवासनान् ।
 पक्काशयगते दोषे वक्ष्यन्ते ये च सिद्धिषु ॥ २४० ॥
 पटोलारिष्टपत्राणि सोशोरश्चतुरङ्गुलः ।
 ह्रीवेरं रोहिणी तिक्ता श्वदंष्ट्रा मदनानि च ॥ २४१ ॥
 स्थिरा बला च तत् सर्वं पयस्यर्धोदके शनम् ।
 क्षीरावशेषं निर्यूहं संयुक्तं मधुसर्पिषा ॥ २४२ ॥
 कल्कैर्मदनमुस्तानां पिप्पल्या मधुकस्य च ।
 वत्सकस्य च संयुक्तं बस्ति दद्याज्ज्वरापहम् ॥ २४३ ॥
 शुद्धे मार्गे हृते दोषे विप्रसन्नेषु घातुषु ।
 गताङ्गशूलो लघ्वङ्गः सद्यो भवति विज्वरः ॥ २४४ ॥
 आरग्वधमुशीरं च मदनस्य फलं तथा ।
 चतस्रः पर्णिनीश्चैव निर्यूहमुपकल्पयेत् ॥ २४५ ॥
 प्रियङ्गुर्मदनं मुस्तं शताह्वा मधुयष्टिका ।
 कल्कः सर्पिर्गुडः क्षौद्रं ज्वरघ्नो बस्तिरुत्तमः ॥ २४६ ॥
 गुडूचीं त्रायमाणां च चन्दनं मधुकं वृषम् ।
 स्थिरां बलां पृश्निपर्णीं मदनं चेति साधयेत् ॥ २४७ ॥
 रसं जाङ्गलमांसस्य रसेन सहितं भिषक् ।
 पिप्पलीफलमुस्तानां कल्केन मधुकस्य च ॥ २४८ ॥
 ईषत्सलवणं युक्त्या निरूहं मधुसर्पिषा ।
 ज्वरप्रशमनं दद्याद्बलस्वेदरुचिप्रदम् ॥ २४९ ॥

For the cure of *jvara*, when the *doṣas* are lodged in *pakvaśaya* (colon), *niruha* and *anuvasana* types of medicated enema which will be described in *Siddhi sthāna*, should be administered.

Paṭola, leaves of *aṛiṣṭa*, *uśīra*, *caturāṅgula*, *hrībera*, *rohiṇi*, *tikṭā*, *śvadaṁṣṭrā*, *madana*, *sthīrā* and *bala*—all these drugs should be boiled in milk, by adding water which latter should be taken in half the quantity of milk. After boiling the residue should be equal to the quantity of milk. To this liquid, honey and ghee should be added along with the *kalka* (paste) of *madana*, *musta*, *pippalī*, *madhuka* and *vatsaka*. This potion should be administered in the form of enema for the cure of *jvara*. When the channels are cleaned, *doṣas* are eliminated and *dhatu*s (tissue elements) are refreshed, the pain in the body disappears and the body becomes light and instantaneously free from fever.

A decoction of *āragvadha*, *uśīra*, fruits of *madana*, *śālaparnī*, *pr̥śnīparṇī*, *māṣaparnī* and *mudgaparnī*, should be prepared. To this, the paste of *priyaṅgu*, *madana*, *musta*, *śatāhva* and *madhu-yasṭi* should be added, and it should be used. This is an excellent recipe of enema to cure *jvara*.

Gudūcī, *trāyamāṇā*, *candana*, *madhuka*, *vṛṣa*, *sthīra*, *balā*, *pr̥śnīparṇī* and *madana*—these drugs should be used for the preparation of a decoction. To this the soup of meat of *jāṅgala* type of animals (those inhabiting arid land) and the paste of *pippalī*, *phala*, *musta* and *madhuka* should be added. To this potion, a small quantity of rock salt should also be added along with honey and ghee. This potion should be administered as a *nirūha* type of medicated enema for the alleviation of *jvara*. It promotes strength, sweating and appetite. [240-249]

In the recipe of medicated enema described in verse Nos. 241 to 244, while describing the quantity of water, the term "*ardhodaka*" has been used. The term "*ardha*" generally means half. But the term "*ardha*" also means *sama* i. e. equal in quantity. This latter meaning is relevant in the present context. Therefore, milk and water in this recipe should be taken in equal quantity.

The quantity in which the decoction, paste, ghee etc., should be taken for the preparation of medicated enema is described in *Siddhi-sthāna* and the same should be followed here.

Medicated enema (Sneha basti)

जीवन्तीं मधुकं मेदां पिप्पलीं मदनं वचाम् ।
 ऋद्धिं रास्नां बलां विश्वं शतपुष्पां शतावरीम् ॥ २५० ॥
 पिष्ट्वा क्षीरं जलं सर्पिस्तैलं च विपचेद्भिषक् ।
 अनुवासनिकं स्नेहमेतं विद्याज्वरपहम् ॥ २५१ ॥
 पटोलपिचुमर्दाभ्यां गुडूच्या मधुकेन च ।
 मदनैश्च शृतः स्नेहो ज्वरघ्नमनुवासनम् ॥ २५२ ॥
 चन्दनागुरुकाश्मर्यपटोलमधुकोत्पलैः ।
 सिद्धः स्नेहो ज्वरहरः स्नेहवस्तिः प्रशस्यते ॥ २५३ ॥

A paste of *jīvantī*, *madhuka*, *medā*, *pippalī*, *madana*, *vacā*, *ṛddhi*, *rāsna*, *balā*, *biśva*, *śatapuṣpā* and *śatāvarī* should be prepared. To this, milk, water, ghee and oil should be added and boiled. This medicated ghee should be used for *anuvāsana* type of enema to cure *jvara*.

The *sneha* (ghee and oil) should be boiled with *paṭola*, *picumarda*, *guḍuci*, *madhuka* and *madana*. This potion should be used as *anuvāsana* type of enema for the cure of *jvara*.

The *sneha* (oil and ghee) should be boiled with *candana*, *aguru*, *kāśmārya*, *paṭola*, *madhuka* and *utpala*. This potion is exceedingly useful for being administered as *sneha basti* to cure *jvara*. (250-253)

In the recipe described in verse Nos. 250-251, milk should be taken in quantity equal to both the ghee and oil. Water should be three times of the quantity of ghee and oil taken together. Thus, the *drava* (liquid) would be four times of the *sneha* (ghee and oil)

Inhalation therapy etc.

यदुक्तं भेषजाध्याये विमाने रोगभेषजे ।
 शिरोविरेचनं कुर्याद्युक्तिस्तज्ज्वरापहम् ॥ २५४ ॥
 यच्च नावनिकं तैलं याश्च प्राग्धूमवर्तयः ।
 मात्राशितीये निर्दिष्टाः प्रयोज्यास्ता ज्वरेष्वपि ॥ २५५ ॥

Recipes for inhalation therapy are already described in the second chapter of *Sūtra sthāna* (*Bheṣājādhyāya*) and eighth chapter of *Vimāna sthāna* (*Roga-bhīṣagjitiya*). A physician who is well versed with rationality of the administration of these therapies should give them to the patient for the cure of *jvara*.

In the fifth chapter of *Sūtra sthāna* (*Mātrāśītiya*), the medicated oil (*Aṇu taila*) for use as nasal drop and *dhūma varti* (cigars for smoking) are described. These should also be administered for the cure of *jvara*. (254-255)

Drugs to be used for inhalation therapy are described in *Sūtra* 2 : 3-6 and *Vimāna* 8 : 151. *Aṇutaila* which is used as nasal drop is described in *Sūtra* 5 : 56-70. *Dhūma varti* is described in *Sūtra* 5 : 20-24.

Massage etc.

अभ्यङ्गांश्च प्रदेहांश्च परिषेकांश्च कारयेत् ।
 यथामिलापं शीतोष्णं विमज्ज्य द्विविधं ज्वरम् ॥ २५६ ॥

Abhyāṅga (massage), *pradeha* (unction) and *pariṣeka* (medicated bath) should be done, either hot or cold, as per the requirement of the two types of *jvara*. (256)

Now, the measures of external cleaning are being described. For the cure of *jvara* caused by cold, massage, unction and medicated bath which

are hot should be used. For *juara* caused by heat, cold massage etc., should be given.

सहस्रधौतं सर्षिर्वा तैलं वा चन्दनादिकम् ।
दाहज्वरप्रशमनं दद्यादभ्यञ्जनं भिषक् ॥ २५७ ॥

Medicated ghee called *Sahasra dhauta ghṛta* and medicated oil called *Candanādya taila* which alleviate fever associated with burning sensation may be given for massage by the Physician (257)

In the verse No. 256 treatment of fever caused by cold is described prior to the treatment of fever caused by heat. In the above verse, however, the latter type is described first which is called *pratiloma vyākhyā* (explanation in reverse order).

The term *sahasra* used in the verse literally means 'one thousand.' It also means 'many times' which is relevant in the present context. Therefore, depending upon the requirement of the patient, it can be prepared by wa hing several times or one thousand times.

Candanadya taila

अथ चन्दनाद्यं तैलमुपदेक्ष्यामः-चन्दनभद्रश्रीकालानुसार्यकालीयकपद्मापद्म-
कोशोरसारिवामधुकप्रपौण्डरीकनागपुष्पोदीच्यवन्यपद्मोत्पलनलिनकुमुदसौगन्-
धिकपुण्डरीकशतपत्रबिसमणालशालूकशैवालकशेरुकानन्ताकुशकाशेक्षुदर्भशर-
लशालिमूलजम्बुवेतसवानीरगुन्द्राककुभासनाश्वकर्णस्यन्दनवातपोथशालतालध-
वतिनिशखदिरकदरकदम्बकाश्मर्यफलसर्जसक्षवटकपीतनोदुम्बराश्वत्थन्यग्रोधधा-
तकीदूर्वेकटशृङ्गाटकमञ्जिष्ठाज्योतिष्मतीपुष्करवीजकौश्लादनवदरीकोविदारकद-
लीसंवर्तकारिष्ठशतपर्वाशीतकुम्भिकाशतावरीश्रीपर्णीश्रावणीमहाश्रावणीरोहि-
णीशीतपाकयोदनपाकीकालाबलापयस्याविदारीजीवकर्षभकमेदामहामेदामधुरस-
र्ष्यप्रोक्तालृणशून्यमोचरसाटरुषकबकुलकुटजपटोलनिम्बशाल्मलीनारिकेलखर्ज-
रमृद्धीकाप्रियालप्रियङ्गुधन्वनात्मगुप्तमधुकानामन्येषां च शीतवीर्याणां यथालो-
भमौषधानां कषायं कारयेत् । तेत कषायैण द्विगुणितपयसा तेषामेव च कल्केन
कषायार्धमात्रं मृद्वग्निना साधयेत्तैलम् । एतत्तैलमभ्यङ्गात् सद्यो दाहज्वरमप-
नयति । एतैरेव चौषधैरुलक्ष्णपिष्टैः सुशीतैः प्रदेहं कारयेत् । एतैरेव च शृतशीतं
सलिलमवगाहपरिषेकार्थं प्रयुञ्जीत ॥ २५८ ॥

(इति चन्दनाद्यं तैलम् ।)

मध्वारनालक्षीरदधिघृतसलिलसेकावगाहाश्च ।

सद्यो दाहज्वरमपनयन्ति शीतस्पर्शत्वात् ॥ २५९ ॥

Here after the preparation of *Candanādya taila* will be explained; A decoction should be prepared of *candana* (red variety), *bhadraśrī* (white variety of *candana*) *kalanusarya*, *kalyaka*, *padmā* (*prapaundarika*), *padmaka*, *uśīra*, *sāriva*,

III]

madhuka, *nāgapuṣpa*, *udicya*, *vanya*, *padma*, *utpala*, *nalina* (a variety of *padma*), *kumuḍa*; *saugandhika*, *pundarika*, *śata patra*, *bisa* (thread of lotus stalk), *mṛṇāla*, *śāluka*, *śaivāla*, *kaśeruka*, *anantā*, *kuśa*, *kāśa*, *ikṣu*, *darbha*, *śara*, *nala*.—root of *śālī*, *jambu*, *vetasa* (one having fragrant root), *vānīra* (a variety of *vetasa* having roots which are not fragrant), *gundrā*, *kakubha*, *asana*, *aśvakarṇa* (a variety of *śāla*) *syandana* (*nemi vṛkṣa*), *vātapotha* (*palāśa*), *śāla*, *tāla*, *dhava*, *tiniśa* (*vañjula*), *khadīra*, *kadara*, (*viṭkha-dīra*), *kadamba*, fruit of *kāśmārya*, *sarja*, *plakṣa*, *vaṭa* (the variety without any adventitious root), *kapitana* (which popularly known as *gandhamuṇḍa*), *udumbara*, *aśvattha*, *nyagrodha*, *dhātakī*, *dūrva*, *itkātā*, *śṛṅgātaka*, *mañjiṣṭhā*. *jyotiṣmatī* (*kāṅganikā*) seeds of *puṣkara*, *krauñcādāna*, *badarī*, *kovidāra*, *kadalī*, *saṃvartaka*, *ariṣṭa* (a variety of *nimba* growing in hills) *śataparoṣā* (*bibhītaka*) *śīta kumbhikā* (*kāṣṭha pāṭalā*), *śatavarī*, *śrīparṇī*, *śrāvāṇī*, *mahā śrāvāṇī* (*alaṃbuṣā* having big fruits), *rohiṇī*, *śīta pākī* (*gaṇḍadūrva*) *odanapākī* (*nīla bheṇḍī*), *kālā* (*kākolī*), *balā*, *payasyā*, *vidārī*, *jīvaka*, *ṛṣabhaka*, *medā*, *mahāmedā*, *madhūrasa*, (*ṛṣyaprokṭā* (*ṛddhi*) *tṛṇa śūnya* (*ketakī*), *mocarasa*, *āṭaruṣaka*, *bakula*, *kuṭāja*, *paṭola*, *nimba*, *śālmālī*, *nārikela*, *khajjūra*, *mṛdvikā*, *priyāla*, *priyaṅgu*, *dhanvana*, *ātma guptā*, *madhūka* and such other drugs which are cold in potency. All these drugs or as many of them as are readily available should be taken for the preparation of this decoction. This decoction should be prepared by adding double the quantity of water. All the above mentioned drugs should also be used as *Kalka* (paste). Oil mixed with the above mentioned decoction and paste should be boiled over mild fire till it is reduced to half the quantity of decoction. Massage of this medicated oil instantaneously cures *dāha jvara* (fever associated with burning sensation).

The above mentioned drugs should be made to a coarse paste and used for unction when it is very cold. The water boiled with these drugs and cooled should also be used for *avagāha* (bath) and *pariṣeka* (sprinkling over the body).

The *seka* (sprinkling over the body) and *avagāha* (bath) with *madhu* (honey), *āranāla* (sour gruel), milk, curd, ghee and water instantaneously cure *dāhajvara* (fever associated with burning sensation) because of their cold touch. (258-259).

This preparation is called *Candanādyā taila* because in the beginning (*ādi*) of this recipe, *candana* is enumerated.

Some of the drugs described in this recipe are at time not procurable. This medicated oil can be prepared even if such drugs are excluded from the recipe.

In this recipe the quantity of paste that should be taken is not specified. According to *paribhāṣā* (general rule) it should be taken 1-4th in quantity of the oil.

Ghee and oil, are the two types of fat which are commonly used in the preparation of medicines. Of them, ghee is cold in potency and oil is hot. Because of its cooling effect ghee would have been better to alleviate the burning sensation. Even then, in the present recipe, oil is used because of its special advantages which are as follows :—

- (1) Oil has the power to penetrate into the subtle channels of the body.
- (2) It is *vyavāyī* because of which it pervades all over the body before getting metabolised.
- (3) It alleviates *vāyu* much better than any other drug when used as massage.
- (4) In the present context, drug for massage is to be described and for this purpose oil is better than ghee.

According to some other scholars, oil is better than ghee because of its property to carry the attributes of drugs in which it is boiled. Therefore, it is prescribed here in preference to ghee.

In this connection, the question that may arise is about the title of this recipe. It is called *Candanādyā taila*. What for this title has been given to this recipe? If it is argued that this title will be useful in making a reference to this recipe in other places, then this is not correct, because even without a title, the recipe has been referred to in other places by quoting its *yaugika sañjñā* (the method of preparation). For example, in *Cikitsā* 5 : 67 there is a reference to *Ṣaṭapla ghr̥ta*, and in *Cikitsā* 17 : 146 there is a reference to *Vāyā ghr̥ta*. It has also been seen that even if a title is given it is not used subsequently. For example, in *Cikitsā* 29; 55-60 there is a description of *Parūṣaka ghr̥ta*. There are descriptions of recipes with titles called *Ṣaḍbhāga kaṣāyaka*. These titles are not used in other places.

The observation made in the above paragraph is not correct. Even if the title *Pārūṣaka ghr̥ta* referred to in the above paragraph is not used in medical texts, the concerned recipe is known by this title among the physicians well versed in the science of medicine. This is the purpose of giving a title. When a recipe is described and its title is not given, then this is referred to by coining a title according to the method of preparation, for example, *Ṣaṭpalādi ghr̥ta* etc. Therefore, these titles are used while referring to the recipe in other places of medical texts and sometimes they

are used by the physicians themselves. In some other places, the titles are coined while referring to a recipe, even though, originally such titles are not given in the text. There is nothing wrong in adopting such procedures. These explanations about titles of drugs will hold good to recipes described in other places also.

The ingredients of *Candanādi taila* are described to be used as a paste. It is specified that this paste should not be very fine, because, fine pastes produce burning sensation. It has been stated in *Cikitsā* 30 : 324-325 "A paste which is fine, it applied in a thick layer, produces burning sensation, even if the ingredient of the paste is *candana*. This is because such fine pastes arrest the dissemination of heat of the skin. On the other hand, a thin and coarse paste of *aguru* (which is hot in potency) acts otherwise.

Regimens for fever associated with burning sensation.

भवन्ति चान्न—

पौष्करेषु सुशीतेषु पद्मोत्पलदलेषु च ।
 कदलीनां च पत्रेषु क्षौमेषु विमलेषु च ॥ २६० ॥
 चन्दनोदकशीतेषु शीते धारागृहेऽपि वा ।
 हिमाश्वसिक्ते सद्ने दाहार्तः संविशेत् सुखम् ॥ २६१ ॥
 हेमशङ्खप्रवालानां मणीनां मौक्तिकस्य च ।
 चन्दनोदकशीतानां संस्पर्शानुरसान् स्पृशेत् ॥ २६२ ॥
 स्रग्भिर्नीलोत्पलैः पद्मैर्व्यजनैर्विविधैरपि ।
 शीतवातावाहैर्व्यज्येच्चन्दनोदकवर्षिभिः ॥ २६३ ॥
 नद्यस्तडागाः पद्मिन्यो हृदाश्च विमलोदकाः ।
 अवगाहे हिता दाहतृष्णाग्लानिज्वरापहाः ॥ २६४ ॥
 प्रियाः प्रदक्षिणाचाराः प्रमदाश्चन्दनोक्षिताः ।
 सान्त्वयेयुः परैः कामैर्मणिमौक्तिकभूषणाः ॥ २६५ ॥
 शीतानि चास्नपानानि शीतान्युपवनानि च ।
 वायवश्चन्द्रपादाश्च शीता दाहज्वरापहाः ॥ २६६ ॥

A patient suffering from *juara* and having burning sensation, should reside in a house cooled by the leaves of *puṣkara*, *padma*, *utpala*, *kadalī* or *kṣauma*. The house can also be cooled by the cold water of sandalwood. The patient can also stay in a *dhara gṛha* (a house which is cooled by a streams of water flowing over or from its roof). The house can also be cooled by sprinkling of snow water around it. This gives pleasure to the patient. His body should be touched with the pleasant touch of gold, conch shell, coral, jewels and pearls which are cooled by the water of sandalwood. He should be made to

wear garlands prepared of *nilotpala* or *padma*. He should be fanned with different types of fans blowing cold air and sprinkling water of sandalwood.

He should take bath in rivers, ponds, ponds having lotus plant and lakes having clean water. This bath alleviates burning sensation, morbid thirst, *glāni* (fatigue) and fever.

He should be consoled by ladies smeared with sandalwood paste and wearing the desirable jewels and pearls. These ladies should be affectionate and expert in polite manners.

Diet and drinks which are cold, cooling gardens, cold wind and cold rays of the moon-these alleviate *jvara* with burning sensation. (260-266)

In verse No. 262, it has been stated that the gold etc., which are cooled by water of sandalwood, should be touched till they give pleasure. By implication, these ornaments should not be kept over the body for long. If they are used for long, they also produce heat.

The moon ray is naturally cold. But during summer season, this does not produce the cooling effect. Therefore it has been specifically mentioned that cold rays of the moon should be resorted to.

Agurvādyā taila :

अथोष्णाभिप्रायिणां ज्वरितानामभ्यङ्गादीनुपक्रमानुपदेक्ष्यामः - अगुरुकुष्ठत-
गरपत्रनलदशैलेयध्यामकहरेणुकास्थौण्यक क्षेमकैलावराङ्गदलपुरतमालपत्रभृती-
करोहिषसरलशल्लकीदेवदार्वाश्मिन्थविल्वस्योनाककाशमर्यापाटलापुनर्नवानृश्चोर-
कण्टकारीबृहतीशालपर्णीपृश्निपर्णीमाषपर्णीमुद्गपर्णीगोशुरकैरण्डशोभाञ्जनकवरु-
णार्कचिरविल्वतिल्वकशटीपुष्करमूलगण्डोरोरुबूकपत्तुराक्षीघाशमान्तकशिग्रुमातु-
लुङ्गपोलुकमूलकर्ण्णतिलपर्णीपोलुपर्णीमेषशृङ्गीहिंसादन्तशठैरावतकभल्लातकास्-
फोतकाण्डोरात्मजैकेषीकाकरञ्जधान्यकाजमोदपृथ्वीकासुमुखसुरसकुठेरककाल-
मालकर्ण्णसक्षत्रकफणिज्जकभूस्तणशृङ्गवेरपिप्पलीसर्पाश्वगन्धारास्त्रारुहारा-
वचाबलातिबलागुडचीशतपुष्पाशीतवल्लीनाकुलीगन्धनाकुलीश्वेताज्योतिष्मती-
चित्रकाध्यण्डासलचाङ्गेरोतिलवदरकुलत्थमाषाणामेवंविधानामन्येषां चोष्णवी-
र्याणां यथालाभमौषधानां कषायं कारयेत्, तेन कषायेण तेषामेव च कल्केन
सुरासौवीरकतुषोदकमैरेयमेदकदधिमण्डारनालकटूरप्रतिविनीतेन तैलपात्रं विपा-
चयेत् । तेन सुखोष्णेन तैलेनोष्णाभिप्रायिणं ज्वरितमभ्यङ्यात्, तथा शीतज्वरः
प्रशम्यति; एतैरेव चोषधैः श्लक्ष्णपिष्टैः सुखोष्णैः प्रदेहं कारयेत्, एतैरेव च शतं
सुखोष्णं सलिलमवगाहनार्थं परिषेकार्थं च प्रयुञ्जीत शीतज्वरप्रशमार्थम् ॥२६॥
(इत्यगुर्वार्द्यं तैलम् ।)

Now we shall explain the therapies like massage etc.; for patients suffering from *jvara* and for whom hot treatment is desirable.

A decoction should be prepared of *aguru*, *kustha*, *tagara*, *patra*, *nalada*, *śaileya*, *dhyāmaka*, *hareṇukā*, *sthaṇṇeyaka*, *kṣemaka* (*coraka*), *elā*, *varāṅga*, *dala*, *pura*, *tamāla pa'rā*, *bhūtika*, *rohiṣa* (popularly known as *rāma karpūra*), *sarala*, *śallakī*, *devadāru*, *agnimantha*, *bilva*, *syonāka*, *kāśmārya*, *pāṭalā*, *punarnavā*, *vṛścira*, *kaṇṭakāri*, *bṛhatī*, *śālaparnī*, *pṛśniparnī*, *māṣaparnī*, *mudga parṇī*, *gokṣuraka*, *eraṇḍa*, *śobhāñjanaka*, *varuṇā*, *arka*, *cirabilva*, *tilvaka*, *śaṭī*, *puṣkara mūla*, *gaṇḍīrā* (a variety of *rāmāṭha*), *urubuka*, *pattūra*, *akṣīva*, *aśmantaka*, *śigru*, *mātuluṅga*, *piluka*, *mūlaka parṇī* (a variety of *śobhāñjana*) *tila parṇī*, *pīlu parṇī* (*morāṭa* or *mūrvā*) *meṣa śṛṅgī*, *himsrā*, *danta śaṭha*, *airāvata*, *bhallātaka*, *āsphotaka*, *aṇḍīra*, *ātmaja* (*putrañjīva*) *ekaiṣikā* (*ambāṣṭhā*), *karañja*, *dhānyaka*, *ajamoda*, *pṛthvikā*, *sumukha*, *surasa*, *kūṭheraka*, *kāla mālaka*, *parṇāsa*, *Kṣavaka*, *phañijjhaka*, *bhūstṛṇa*, *śṛṅgavera*, *pippalī*, *sarṣapa*, *aśvagandhā*, *rāsnā*, *ruhā* (*vṛkṣa ruhā*), *rohā* (*añjalikārikā*), *vacā*, *balā*, *atibalā*, *guḍūci*, *śatapuṣpā*, *śīta vallī* (*vṛkṣa kalambukā*), *nākulī* (*cavikā*), *gandha nākulī* (a variety of *rāsnā*), *śvetā*, *jyotiṣmatī*, *citraka*, *adhyāṇḍā* (*sūkāśimbī*), *amla cāṅgerī*, *tila*, *badara*, *kulattha*, *māṣa* and such other drugs which are hot in potency.

All these drugs or those amongst them which are available, should be taken for the preparation of this decoction. Paste of these drugs should also be prepared. This decoction and paste, added with *surā* (alcoholic drinks), *sauviraka* (vinegar), *tuṣodaka* (a type of vinegar), *maireya* (a type of alcoholic drink), *medaka* (a type of alcoholic drink also called *jagala*), *dadhi maṇḍa* (scum of the curd), *āranāla* (sour gruel) and *kaṭvara* (curd made watery along with the fat) should be boiled in one *pātra* (3.072 Ltr.) of oil. When this oil is luke warm, it should be given for massage to a patient suffering from *jvara* and for whom hot therapy is indicated. This will cure *śīta jvara* (fever caused by cold). These drugs can also be used for unction in the form of a paste which should be luke warm. For the cure of *śīta jvara*, the luke warm water boiled with these drugs can also be used for *avagāha* (bath) and *parīṣeka* (sprinkling). (267)

In the eighth chapter of *Vimāna sthāna*, several drugs for different types of therapies have been described. Such of those drugs having hot potency can also be used for the preparation of medicated oil etc., described in the above passage.

In the recipe several liquids like decoction etc., are described. Each one of them should be taken in a quantity equal to the oil. According to *paribhāṣā* (general rule), "when there are five or more liquids in the recipe of a medicated oil or ghee then each one of them should be taken in a quantity equal to that of the *sneha*."

भवन्ति चात्र—

त्रयोदशविधः स्वेदः स्वेदाध्याये निदर्शितः ।
 मात्राकालविदा युक्तः स च शीतज्वरापहः ॥ २६८ ॥
 सा कुटी तच्च शयनं तच्चावच्छादनं ज्वरम् ।
 शीतं प्रशमयन्त्याशु धूपाश्चागुरुजा घनाः ॥ २६९ ॥
 चारूपचितगात्र्यश्च तरुण्यो यौवनोष्मणा ।
 आश्लेषाच्छमयन्त्याशु प्रमदाः शिशिरज्वरम् ॥ २७० ॥
 स्वेदनान्यन्नपानानि वातश्लेष्महराणि च ।
 शीतज्वरं जयन्त्याशु संसर्गबलयोजनात् ॥ २७१ ॥

Thus it is said :

In the fourteenth chapter of *Sūtra sthāna*, thirteen varieties of *sveda* (fomentation therapy) have been described. A physician who is well-versed with their dose and time should administer them for the cure of *śīta jvara* (fever caused by cold). The *kuṭī sveda* (fomentation by keeping the patient in a cottage) and the bed as well as the apparel described there immediately alleviates *śīta* (cold). Similarly, the thick fumigation of *aguru* alleviates *śīta*.

Passionate ladies who are beautiful, having a plump body and young, should embrace the patient. Because of the heat of their youth, the *śīta jvara* is cured.

Different types of diet and drinks which cause fomentation and alleviate *vāyu* and *kapha*, instantaneously alleviate *śīta jvara*. These should, however, be administered keeping in view the *samsarga* (combination of two *doṣas*) and the *bala* (strength) of each of these *doṣas*. (268-271).

In the fourteenth chapter of *Sūtra sthāna*, thirteen types of *sveda* (fomentation therapy) are described. There was obviously no need to repeat the number here. This has been done to specify that all these thirteen

varieties of *sveda* are useful. This also excludes the other types of *anagni sveda* (fomentation therapy which is administered without the help of fire) described in that chapter.

Among all these varieties, *kuṭi sveda* (fomentation given to the patient by keeping him in a cottage) is exceedingly useful for which it is specifically mentioned in the verse No. 269. The bed and the apparel described in this type of *sveda* are useful for the patient even when used separately.

In the verse No. 271, the diet and drinks which produce fomentation effect are prescribed for the patient. These are the meat of cock, alcohol, *kulattha* etc. These are useful in fever caused by *vāta* and *kapha*. When, however, *vāyu* is predominant, the diet and drink should be mostly heavy, hot and unctuous, when *kapha* is predominant then the diet and drink should be mostly light, hot and ununctuous. *Vāyu* is *yogavāhin* (which carries the attributes of accompanying *doṣas*). Therefore, when there is a combination of both *vāyu* and *kapha* then hot treatment is indicated for such patients. If only *vāyu* or only *kapha* is involved in the manifestation of *juara* even then hot treatment is indicated.

Line of treatment

वातजे श्रमजे चैव पुराणे क्षतजे ज्वरे ।
 लङ्घनं न हितं विद्याच्छमनैस्तानुपाचरेत् ॥ २७२ ॥
 विक्षिप्यामाशयोष्माणं यस्माद्भूत्वा रसं नृणाम् ।
 ज्वरं कुर्वन्ति दोषास्तु हीयतेऽग्निबलं ततः ॥ २७३ ॥
 यथा प्रज्वलितो वह्निः स्थाल्यामिन्धनवानपि ।
 न पचत्योदनं सम्यगनिलप्रेरितो वह्निः ॥ २७४ ॥
 पक्तिस्थानात्तथा दोषैरूष्मा क्षिप्तो वह्निर्नृणाम् ।
 न पचत्यभ्यवहृतं कृच्छ्रात् पचति वा लघु ॥ २७५ ॥
 अतोऽग्निबलरक्षार्थं लङ्घनादिकमो हितः ।
 सप्ताहेन हि पच्यन्ते सप्तधातुगता मलाः ॥ २७६ ॥
 निरामश्चाप्यतः प्रोक्तो ज्वरः प्रायोऽष्टमेऽहनि ।
 उदीर्णदोषस्त्वल्पाग्निरश्नन् गुरु विशेषतः ॥ २७७ ॥
 मुच्यते सहसा प्राणैश्चिरं क्लिश्यति वा नरः ।
 एतस्मात्कारणाद्विद्वान्वातिकेऽप्यादितो ज्वरे ॥ २७८ ॥
 नाति गुर्वति वा स्निग्धं भोजयेत् सहसा नरम् ।
 ज्वरे मारुतजे त्वादावनपेक्ष्यापि हि क्रमम् ॥ २७९ ॥
 कुर्यान्निरनुबन्धानामभ्यङ्गादीनुपक्रमान् ।
 पाययित्वा कषायं च भोजयेद्रसभोजनम् ॥ २८० ॥
 जीर्णज्वरहरं कुर्यात् सर्वशश्चाप्युपक्रमम् ॥
 श्लेष्मलानामवातानां ज्वरोऽनुष्णः कफाधिक ॥ २८१ ॥

परिपाकं न सप्ताहेनापि याति मृदूष्मणाम् ।
 तं क्रमेण यथोक्तेन लङ्घनाल्पाशनादिना ॥ २८२ ॥
 आदशाहमुपक्रम्य कषायाद्यैरुपाचरेत् ।

Laṅghana (fasting) is not useful for patients suffering from *jvara* caused by aggravated *vāyu*, and by exhaustion, in chronic fever and also in fever caused by *kṣāta* (phthisis). Such patients should be treated by *śamana* or alleviation therapy.

For causing the fever, the aggravated *doṣas* afflict the *rasa dhātu* and dissipate the *agni* (heat) from the *āmāśaya* (stomach and small intestine). Therefore, such patients have less of *agni bala* (power of digestion). Even if a rice pot is kept over the burning fire with sufficient fuel, the rice will not get cooked if the flame of the fire is blown away by a strong wind. Similarly, in a person suffering from fever, the aggravated *doṣas* throw the *āśmā* (digestive fire) out of the *paktisthāna* (place of digestion), and in this condition the eaten food is not digested. If, however, the food is light, it gets digested with difficulty. Therefore, for the preservation of the power of digestion, the line of treatment in the order of *laṅghana* (fasting) etc., is useful.

The *malas* (waste products) of seven *dhātus* (tissue elements) get cooked or metabolised in seven days. Therefore, generally on the eighth day the *jvara* becomes *nirāma* (free from *āma* or accumulated metabolic waste product).

In the stage, when the *doṣas* are aggravated and the power of digestion is suppressed, if a person takes food which are specially heavy, he then succumbs to death immediately, or becomes miserable for a long time. Therefore, a wise physician should not immediately give either heavy or unctuous food in the beginning stage of *jvara* even if it is caused by the aggravation of *vāyu*.

If the *jvara* is caused by *vāyu*, and other *doṣas* are not associated, then in suppression of the prescribed general rule, the patient should be given massage and such other therapies. He should be given decoctions and meat or vegetable soup to drink. All the therapies prescribed for the treatment of chronic fever are useful in this condition.

In persons, having *śleṣmala* type of physical constitution, if fever is caused by excessive aggravation of *kapha*, if *vāyu* is not aggravated and if there is mild temperature, then because of the excessively mild digestive fire, the stage of *āma paripāka* (metabolic transformation of *āma*) is not reached even within a week. Such patients should be kept on fast or should be given light food or such other measures uptill the tenth day. Thereafter, they should be treated by the administration of decoction etc. (272-283)

In verse Nos. 139-140, it is stated, "A patient suffering from *jvara* caused by the aggravation of *vāyu* etc., should not be administered *lañghana* (fasting). The special measures to be taken for alleviating the *jvara* of such patients are being described. The *sāma* therapy indicated for such patients in the verse 272 includes administration of decoction, medicated ghee etc.

Lañghana therapy

सामा ये ये च कफजाः कफपित्तज्वराश्च ये ॥ २८३ ॥
लङ्घनं लङ्घनीयोक्तं तेषु कार्यं प्रति प्रति ।

Lañghana therapy (fasting) and similar other therapies described in the twenty second chapter of *Sūtra sthāna* should invariably be administered in the following conditions :

1. when the *jvara* is in its *sāma* stage;
 2. when *kapha* is aggravated to produce the *jvara*; and
 3. when both the *kapha* and *pitta* are aggravated together.
- (283-284)

In *vātika* type of *jvara*, *lañghana* is indicated only in the *sāma* stage. But in *kaphaja jvara* etc., *lañghana* should be administered in any stage of the disease. In the latter type *lañghana* can be administered in both the *sāma* and *nirāma* stages. Even when *kapha* is associated with *pitta*, *lañghana* can be administered both in the *sāma* and *nirāma* stages. When, however, only *pitta* is aggravated, *lañghana* should be administered in the *sāma* stage only. It is stated, "Both the *kapha* and *pitta* have liquidity because of which patients having aggravation of *kapha* and *pitta* can tolerate *lañghana* well." *Pitta* is liquid when it is associated with *āma*. In *nirāma* stage, however, this liquidity is reduced and in this stage *lañghana* is prohibited.

In *Sūtra* 22 : 18, ten type of *lañghana* are described. Of them, *vyāy-āma* (exercise) etc., are prohibited in all types of *jvara*. *Vamana* etc., are also prohibited in certain stages of *jvara*. Excluding these, the remaining

types of *laighana* therapy can be administered in the condition stated in the above verse.

Elimination therapies

वमनैश्च विरेकैश्च बस्तिभिश्च यथाक्रमम् ॥ २८४ ॥

ज्वरानुपचरेडीमान् कफपित्तानिलोद्भवान् ।

For the cure of *jvara* caused by the aggravation of *vāyu*, *pitta* and *kapha*, *vamana* (emesis), *viṛecana* (purgation) and *basti* (enema) therapies should be administered respectively. (284-285)

In verse Nos. 146-147, there is a reference to the administration of *vamana* therapy. But that was described for the treatment of *jvara* caused by the simultaneous vitiation of two *doṣas*. In the present context, the *vamana* therapy is described for the type of *jvara* caused by the vitiation of only one *doṣa*. Therefore, this statement should not be construed as a repetition of the earlier statement.

Line of treatment of saṁsṛṣṭa and sannipātika jvara

संसृष्टान् सन्निपतितान् बुद्ध्वा तरतमैः समैः ॥ २८५ ॥

ज्वरान् दोषक्रमापेक्षी यथोक्तैरौषधैर्जयेत् ।

वर्धनेनैकदोषस्य क्षपणेनोच्छिद्यतस्य वा ॥ २८६ ॥

कफस्थानानुपूर्व्या वा सन्निपातज्वरं जयेत् ।

Having ascertained the *saṁsṛṣṭa* (simultaneous vitiation of two *doṣas*) and *sannipātika* (simultaneous vitiation of all the three *doṣas*) nature of the disease, the *tara* and *tama* (relative aggravation) of the vitiation of *doṣas* or their equal vitiation, the disease fever should be treated with appropriate drugs keeping in view the line of treatment prescribed for each *doṣa*.

Sannipāta jvara should be treated by increasing one *doṣa*, by reducing the excessively aggravated one or by correcting the sites of *doṣas* in order, beginning with the site of *kapha*. (285-287)

In the above verse, the line of treatment of *jvaras* caused by the simultaneous vitiation of two of the *doṣas* or all the three *doṣas* is described. In *saṁsṛṣṭa* and *sannipāta*, no about, two or three *doṣas* are simultaneously vitiated respectively. But proportionately, one of them may be more vitiated than the other or the remaining two. This should be taken into account while determining the line of treatment. [Details of the permutations and combinations of normal and vitiated *doṣas* are described in *Sūtra* 17 : 41-44.]

For the treatment of *saṃsr̥ṣṭa* and *sannipāta* types of *jvara*, appropriate drugs should be selected while keeping the following points in view :

1. nature or the condition of the vitiated *doṣas*; and
2. the line of treatment (*cikitsā krama*) prescribed for different stages of *jvara*.

It may be argued : "It is not possible to treat various types of *jvara* caused by the simultaneous vitiation of all the three *doṣas* because drugs which can cure the vitiation of these three *doṣas* simultaneously are generally not available. The drug which is wholesome for *vāyu* is harmful for *kapha*. The drug which is wholesome for *pitta* is generally harmful for *kapha*. Bitter and astringent tastes alleviate *kapha* and *pitta* but they aggravate *vāyu*. Similarly, sweet taste which alleviates *vāyu* and *pitta* aggravates *kapha*. Of course, there are drugs like *āmalaka* etc., which alleviate all the three *doṣas*. But they are very few in number and are effective only in specific diseases. It is not necessary that all of these drugs will be useful in the cure of *jvara*. *Sannipāta* is a serious type of disease. Therefore, the line of treatment that should be followed for curing *sannipāta jvara* is being explained in detail here.

In *Sūtra* 17 : 41-44, twenty five types of *sannipāta* (vitiation of all the *doṣas* together) are described. Out of them, 12 types are such in which diminished *doṣas* are involved. When a *doṣa* is diminished in quantity, then they can only show the diminution of their normal functions and they cannot cause specific diseases like *jvara*. Therefore, only the remaining 13 types of permutations and combinations referred to above can produce *sannipāta jvara*. For these types, no doubt, there is a shortage of drugs. But there is no other way but to treat such patients at least by reducing the excessively aggravated *doṣas* even if it means aggravation of other *doṣas*.

For the treatment of *sannipāta jvara* the lines of treatment are given below :

- (1) to increase the *doṣas*;
- (2) to reduce the excessively aggravated *doṣas*; and
- (3) to correct the sites of *doṣas* in order, beginning with *kapha*,

The first line of treatment can be adopted not only for one *doṣa* but also for two or three *doṣas*. However, these *doṣas* should not be in the condition of excessive aggravation. If it is so then their further aggravation will be exceedingly harmful. Therefore, the therapy to be selected should aim at aggravation of the less aggravated *doṣa* (s) and simultaneously alleviation of the exceedingly aggravated ones. For example, when there is excessive aggravation of *vāyu* and *pitta*, then the patient should be administered drugs having sweet taste. This will no doubt aggravate the less aggravated *kapha* but it will simultaneously alleviate the exceedingly aggravated *vāyu* and *pitta*, and therefore, it will cure *jvara*.

Similarly, drugs having sweet taste can be administered when *kapha* is less aggravated but *pitta* along is more aggravated. Similar examples can be cited for the cure of other types of *sannipāta* and *samsṛṣṭa jvaras*. If this line of treatment is adopted then the following six types of *sannipāta jvara* can be managed :

1. three types of *sannipāta jvara* caused by the aggravation of two *doṣas*;
2. three types of *sannipāta jvara* in which one *doṣa* is less aggravated, the second one is moderately aggravated and the third one is exceedingly aggravated.

According to the second line of treatment the exceedingly aggravated *doṣa* (s) are to be alleviated by administering suitable drugs even if there is a risk of the remaining two *doṣas* which are less aggravated, may get more aggravated. One has to choose between the two devils—the exceedingly aggravated *doṣas* might cause the death of the patient instantaneously, and the less aggravated *doṣas* might give some trouble when they are more aggravated. If the less aggravated *doṣas* are further aggravated, these can be slowly and gradually corrected subsequently. Following this line of treatment, the three types of *sannipāta jvara* in which only one *doṣa* is exceedingly aggravated; can be treated. This line of treatment has also been recommended in other medical texts.

According to the first and second line of treatment described above, twelve types of *sannipāta jvara* can be treated. For the remaining thirteenth type, the third line of treatment is useful. In this type of *jvara*, all the three *doṣas* are simultaneously and similarly aggravated. In the last line of the above Sanskrit passage the use of the term *vā* is significant, inasmuch as it implies determinate alternative. (*vyavasthita vikalpa*). *Kapha* is located in the upper part of *āmāśaya* (stomach including small intestine). This site of *kapha* should be corrected in the first instance. Along with its site, the *kapha* will also get corrected and this meaning is implied. This has not been mentioned directly with a view to emphasise upon the role of *āmāśaya* in the manifestation of *jvara*. It is in this organ that the vitiated *doṣas* come to play their role to initiate the process of *jvara*. In *Vimāna* 3 : 40 it has been clearly stated that the site of origin of *jvara* is *āmāśaya*. In fact, the correction of the location of *doṣas* is more important than the correction of the *doṣas* themselves. For correcting *āmāśaya*, the *laighana* (fasting) and *pūcana* (which promotes metabolism) therapies as described before, should be administered even in *sannipāta jvara*.

In the thirteenth type of *sannipāta jvara*, all three *doṣas* are similarly and simultaneously vitiated. Among the three *doṣas*, *vāyu* is more powerful. Therefore, it is likely that the physician would immediately make an effort to correct this powerful *doṣa*, and he may forget to correct the

III]

site of origin in the beginning. For diseases other than *jvara*, the line of treatment is also to "first correct the *vāyu*, followed by the *pitta* and thereafter the *kapha*." In view of this, the physician may get misled not to start the treatment of *jvara* on the above line, and to prevent this mistake of the physician, it has been specifically mentioned here that this treatment should begin by correcting the site of *kapha* in the first instance. While adopting this third line of treatment, if subsequently any *doṣa* becomes predominant, then for its treatment, the lines of treatment stipulated earlier should be adopted.

It has been stated in *Bhela*, "In *sannipāta jvara*, treatment should be done in the first instance to correct *āma* and *kapha*. After the alleviation of *kapha*, steps should be taken to correct *pitta* and *vāyu*."

Some scholars interpret the term "*kapha-sthāna*" in a slightly different way. *Āmāśaya* is the site of both *pitta* and *kapha*. According to them, the term "*kapha-sthāna*" is a compound of *bahuvrīhi* type, like the term "*uṣṭramukha*". If the term "*kapha-sthāna*" is interpreted, according to this rule of the compound, then its meaning would be "*pitta*". Therefore, according to them, when all the three *doṣas* are similarly and simultaneously vitiated, the treatment should be to correct *pitta* and not the site of *kapha*. To support their view, they quote *Suśruta*, *Uttaratantra* 39 : 294-295 where it is stated, "In the beginning, *pitta* among the *doṣas* should be corrected. It is extremely difficult to correct this *doṣa* specially in *jvara*. This interpretation is not correct. Had it been the intention of the author, then he could have clearly mentioned *pittānupūrvyā*", in the place of *kapha-sthānānu-pūrvyā*". The statement of *Suśruta* quoted above is related to the chronic fever caused by the simultaneous vitiation of the three *doṣas*. What is being discussed in the Sanskrit text above relates to the acute stage of *sannipāta jvara* and not the chronic stage.

Some other scholars differently interpret the term "*kapha-sthāna*" on the basis of the rule of *Dvandva* type of compound. According to this, in the beginning, both *kapha* and its site i. e., *āmāśaya* should be corrected. This meaning is also implied if the term is interpreted according to the rules of *Ṣaṣṭhī-tat-puruṣa* compound. Therefore, there is no contradiction in these two types of interpretations.

It has been stated in *Nidāna* 8 : 23, "The therapy which alleviates one disease but aggravates the other is not pure (appropriate). The one which alleviates the disease without aggravating the another is the pure (appropriate) therapy." On the yardstick of this definition the line of treatment suggested in the above verse for the treatment of *sannipāta* is not pure (appropriate). Even then, such a line of treatment has to be adopted because for the treatment of *sannipāta* type of *jvara*, there is no alternative. This line of treatment has less of faults and more good qualities to its credit.

Some scholars interpret the last two lines of the above verse in a different manner. The term “*vardhana*” can also be interpreted to mean to “cut”. If this interpretation is accepted, then the verse will mean to root out by cutting one *dosa*. This will be possible by the administration of elimination therapies. The elimination therapies had to be administered one after the other for which the term ‘*eka*’ is mentioned. All of them should not be given to the patient simultaneously. When the condition is not likely to be corrected by the administration of elimination therapies, then alleviation therapy should be administered. The remaining lines of the above verses have been interpreted by them as before.

In the above mentioned verses, the treatment of 13 types of *sannipāta jvara* has been described. There are other permutations and combinations of these three *doṣas* also. If *jvara* occurs by such permutations and combinations then the aggravated *doṣas* should be alleviated and the subdued *doṣas* should be stimulated. In these cases, only the aggravated *doṣas* will be responsible for the manifestation of *jvara*. The *jvara* will be called “*sānnipātika*” only when all the three *doṣas* are aggravated—some of them may be less aggravated and some others more aggravated. But if a *doṣa* is diminished below its normal level, then the *jvara* caused by these *doṣas* will not be called *sannipāta jvara*. Therefore, the remaining twelve types described in *Sūtra* 17 : 41-44 are not to be considered as *sannipāta jvara*.

Parotitis

सन्निपातज्वरस्यान्ते कर्णमूले सुदारुणः ॥ २८७ ॥
 शोथः संजायते तेन कश्चिदेव प्रमुच्यते ।
 रक्तावसेचनैः शोथं सर्पिष्पानैश्च तं जयेत् ॥ २८८ ॥
 प्रदेहैः कफपित्तघ्नैर्वाचनैः कवलग्रहैः ।

Inflammation near the root of the ear as a sequele of *sannipāta jvara* is a serious condition and very few such patients survive. Therefore, efforts should be made immediately to cure it by therapeutic measures which alleviate *kapha* and *pitta* like blood letting, intake of ghee, *pradeha* (application of unction), *nāvana* (inhalation therapy) and *kavala graha* (therapy in which drugs are kept in the mouth). (287-289)

In *Sūtra* 18 : 27, the disease *karnamūla śoṭha* has been described. This normally occurs as a sequele to *sannipāta jvara*. Therefore, in the present context, its treatment has been described. It is a serious condition, and as described in *Sūtra* 18 : 37, such serious diseases lead to the death of the patient if they are left untreated, or if they are wrongly treated. Some physicians are, however, of the view that this condition is mostly curable but only a few patients succumb to death.

In *Sūtra* 18 : 27, this disease is described to be incurable. If this statement is accepted then no attempt should be made to treat such a condition. There is no contradiction between the statement here and the one made in *Sūtra* 18 : 27. The latter statement means, "This disease is either difficult of cure or it may lead to death." The same thing is also emphasised here.

śākhānusārī jvara

शीतोष्णस्निग्धरूक्षचैर्ज्वरो यस्य न शाम्यति ॥ २८९ ॥

शाखानुसारी रक्तस्य सोऽवसेकात् प्रशाम्यति ।

When the *jvara* does not get subsided by therapies which are cold, hot, unctuous, ununctuous etc., then it should be diagnosed as *śākhānusārī* (which is located in the peripheral region of the body). Such type of fever gets cured by the administration of blood letting therapy. (289-290)

The term '*śākhā*' literally means periphery. In ayurvedic parlance it is known as the peripheral tissue like *rasa*, *rakta* etc. Since blood letting therapy is prescribed for its treatment, it is obvious that this condition is caused by the vitiation of blood. In such conditions, blood letting should be performed by piercing the vein in the arm. This has been made clear in other medical texts.

Doṣas are normally the causative factors of fever and as soon as these are alleviated by the administration of appropriate therapies, the fever should subside. But at times, this does not happen, if the blood is vitiated, and fever continues till the vitiation of blood is corrected by blood letting therapy.

Jvara as a complication of visarpa etc.

विसर्पेणाभिघातेन यश्च विस्फोटकैर्ज्वरः ॥ २९० ॥

तत्रादौ सर्पिषः पानं कफपित्तोत्तरो न चेत् ।

If there is *jvara* as a complication of *visarpa* (erysipelas), *abhigata* (injury) and *visphotaka* (eruptions in the body), then in the beginning the patient should be given ghee to drink provided there is no aggravation of *kapha* and *pitta*. (290-291)

Ghee for the alleviation of *jvara* cannot be given to a patient if either *pitta* or *kapha* or both of them are aggravated. However, if the aggravated *pitta* has a downward movement, then ghee can be given to such a patient.

C. I. 30

Diet for chronic fever

दौर्बल्याद्देहधातूनां ज्वरो जीर्णोऽनुवर्तते ॥ २९१ ॥
बल्यैः संवृंहणैस्तस्मादाहारैस्तमुपाचरेत् ।

The chronic fever persists if there is weakness of the *dhatus* (tissue elements) inside the body. Therefore, such patients should be given such food as are strength promoting and nourishing. (291-292)

The term '*dhātu*' used in the texts means the 'soul' as well as the seven tissue elements. In the present context the latter meaning is relevant. To emphasise this, the term '*deha*' meaning 'body' has also been used in the text.

Treatment of Tṛtiyaka and Caturthaka jvara

कर्म साधारणं जह्यात्तृतीयकचतुर्थकौ ॥ २९२ ॥
आगन्तुरनुबन्धो हि प्रायशो विषमज्वरे ।
वातप्रधानं सर्पिर्भिर्बस्तिभिः सानुवासनैः ॥ २९३ ॥
स्निग्धोष्णैरन्नपानैश्च शमयेद्विषमज्वरम् ।
विरेचनेन पयसा सर्पिषा संस्कृतेन च ॥ २९४ ॥
विषमं तिक्तशीतैश्च ज्वरं पित्तोत्तरं जयेत् ।
वमनं पाचनं रुक्षमन्नपानं विलङ्घनम् ॥ २९५ ॥
कषायोष्णं च विषमे ज्वरे शस्तं कफोत्तरे ।

In the *tṛtiyaka* and *caturthaka* types of *viṣama jvara*, the line of treatment suggested for the *jvaras* in general should not be followed because these two types of fever are mostly associated with *āgantu* or extraneous factors viz , *bhūtas* or evil spirits including germs. When in these two types of *jvara*, *vāyu* is predominantly aggravated, then they should be cured by the administration of ghee, *nirūha* and *anuvāsana* types of enema and unctuous as well as hot diet and drinks. When *pitta* is predominant, then the patient should be given purgation therapy, medicated milk and ghee and articles which are bitter and cold. When, however, *kapha* is predominant, then for the patient, emetic therapy, *pācana* (the therapy which promotes metabolism), ununctuous diet and drinks, fasting and hot decoctions are useful. (292-296)

The *caturthaka* type of *jvara* includes the *viparyaya* (reverse) type of *caturthaka jvara* also.

Recipes for different types of viṣama jvara :

योगाः पराः प्रवक्ष्यन्ते विषमज्वरनाशनाः ॥ २९६ ॥
 प्रयोक्तव्या मतिमता दोषादीन् प्रविभज्य ते ।
 सुरा समण्डा पानार्थं भक्ष्यार्थं चरणायुधः ॥ २९७ ॥
 तित्तिरिश्च मयूरश्च प्रयोज्या विषमज्वरे ।
 पिवेद्वा षट्पलं सर्पिरभयां वा प्रयोजयेत् ॥ २९८ ॥
 त्रिफलायाः कषायं वा गुडूच्या रसमेव वा ।
 नीलिनीमज्जगन्धां च त्रिवृतां कटुरोहिणीम् ॥ २९९ ॥
 पिवेज्ज्वरागमे युक्त्या स्नेहस्वेदोपपादितः ।
 सर्पिषो महतीं मात्रां पीत्वा वा छर्दयेत् पुनः ॥ ३०० ॥
 उपयुज्यान्नपानं वा प्रभूतं पुनश्चक्षिष्वेत ।
 सान्नं मद्यं प्रभूतं वा पीत्वा स्वप्याज्ज्वरागमे ॥ ३०१ ॥
 आस्थापनं यापनं वा कारयेद्विषमज्वरे ।
 पयसा वृषदंशस्य शकृद्वा तदहः पिवेत् ॥ ३०२ ॥
 वृषस्य दधिमण्डेन सुरया वा ससैन्धवम् ।
 पिप्पल्यास्त्रिफलायाश्च दध्नस्तक्रस्य सर्पिषः ॥ ३०३ ॥
 पञ्चगव्यस्य पयसः प्रयोगो विषमज्वरे ।
 रसोनस्य सतैलस्य प्राग्भक्तमुपसेवनम् ॥ ३०४ ॥
 मेघानामुष्णवीर्याणामामिषाणां च भक्षणम् ।
 हिङ्गुतुल्या तु वैयाघ्री वसा नस्यं ससैन्धवा ॥ ३०५ ॥
 पुराणसर्पिः सिंहस्य वसा तद्वत् ससैन्धवा ।
 सैन्धवं पिप्पलीनां च तण्डुलाः समनः शिलाः ॥ ३०६ ॥
 नेत्राञ्जनं तैलपिष्टं शस्यते विषमज्वरे ।
 पलङ्कषा निम्बपत्रं वचा कुष्ठं हरीतकी ॥ ३०७ ॥
 सर्षपाः खयवाः सर्पिर्धूपनं ज्वरनाशनम् ।
 ये धूमा धूपनं यच्च नावनं चाञ्जनं च यत् ॥ ३०८ ॥
 मनोविकारे निर्दिष्टं कार्यं तद्विषमज्वरे ।
 मणीनामोषधीनां च मङ्गल्यानां विषस्य च ॥ ३०९ ॥
 धारणादगदानां च सेवनान्न भवेज्ज्वरः ।

Recipes which are very effective in curing *viṣama jvara* are being described. A wise physician should administer them keeping in view their suitability for the type of *doṣas* involved. These recipes are as follows :

- (1) *Sura* (alcoholic preparation) along with its *maṇḍa* (upper layer) for use as a drink;
- (2) the meat of cock, *tittiri* and peacock for use as food;

- (3) intake of (1) the medicated ghee called *ṣaṭpala*, (2) *abhaya*, (3) decoction of *triphalā*, (4) juice of *guḍūcī*, and the preparation of *nīlinī* (*nīlikā* or *nīlabuhṇā*), *ajagandhā*, *trivṛtā* and *kaṭurohiṇī* during the onset of fever. These preparations should be administered appropriately after the patient is given *snehana* (oleation) and *svedana* (fomentation) therapies;
- (4) emesis after the administration of ghee in large quantity;
- (5) emesis after taking large quantity of food and drinks;
- (6) sleeping after taking large quantity of alcohol along with food when the attack of fever is due;
- (7) administration of *āsthāpana* and *yāpana* types of medicated enema;
- (8) intake of the stool of the cat mixed with milk on the same day;
- (9) intake of the stool of cat mixed with either *dadhi maṇḍa* (scum of the curd), alcohol, rock salt, *pippalī*, *triphalā*, curd, butter, milk, ghee, *pañcagavya* (mixture of five products of cow or milk);
- (10) intake of *rasona* alongwith oil immediately before food;
- (11) intake of the meat of animals which are fatty and which are hot in potency;
- (12) inhalation of *hiṅgu* and the *vasā* (muscle fat) of *vyāghra* (tiger) taken in equal quantity and mixed with rock salt;
- (13) inhalation of old ghee and the *vasā* of *simha* (lion) along with rock salt;
- (14) application of *añjana* (collyrium) prepared of rock salt, seeds of *pippalī* and *manahṣilā* mixed with oil;
- (15) fumigation by *paṇkaṣā*, leaves of *nimba*, *vacā*, *kuṣṭha*, *haritakī*, *sarṣapa*, *yava* and ghee;
- (16) administration of recipes of *dhūma* (smoking), *dhūpana* (fumigation), *nāvana* (nasal inhalation) and *añjana* (collyrium), which are prescribed in the treatment of *manovikāra* or psychic ailments like *unmāda* (insanity) and *aśmāra* (epilepsy);

- (17) wearing of *maṇi* (jewels), *auṣadha* (drugs), *maṅgalya* (auspicious talisman) and *viṣa* (poisonous substances) :
 (18) intake of *agada* (drugs). (296-310)

These recipes should be administered after ascertaining their suitability keeping in view in the *doṣas*, *kāla* (time), *doṣa* (locality), *prakṛti* (physical constitution) etc.

In verse No. 298, administration of *ṣaṭpala gṛīta* has been suggested. Details of this recipe are furnished in *Cikitsā* 5 : 147-148. Recipes for purgation therapy should be administered on the day on which the fever is due to attack the patient. This acts in curing fever because of its *prabhāva* (specific action).

In the verse No. 300, ghee is prescribed to be given in a large dose. This dose will vary from patient to patient. The dose should be adjusted in such a way that it gets digested by one day and night (24 hours). Else where, the *mahatī mātrā* (large dose) is defined to be six *palas*.

In *Śārīra* 1 : 113-114 different types of *viṣama jvara* are stated to be treated before the onset of fever. Those are the exceptions and will not be applicable to the line of treatment suggested in the above verses to be administered on the day of the attack. *Vamana* (emetic), *virecana* (purgation) therapies instantaneously eliminate the *doṣas* which come into the *koṣṭha* (gastro-intestinal tract), and thus, the patient is immediately relieved of fever. These therapies are, therefore, administered on the day fever is scheduled to attack the patient.

In the verse No. 305, the term '*medya*' meaning 'fatty' is mentioned. In its place, '*medhya*' (which promotes intellect or which is holy) is mentioned in other works. According to some physicians *siṅgha* and *vyāghra*—these two terms are synonymous.

Religious rites

सोमं सानुचरं देवं समातृणमीश्वरम् ॥ ३१० ॥
 पूजयन् प्रयतः शीघ्रं मुच्यते विषमज्वरात् ।
 विष्णुं सहस्रमूर्धानं चराचरपतिं विभुम् ॥ ३११ ॥
 स्तुवन्नामसहस्रेण ज्वरान् सर्वानपोहति ।
 ब्रह्माणमश्विनाविन्द्रं हुतभक्षं हिमाचलम् ॥ ३१२ ॥
 गङ्गां मरुद्गणांश्चेष्टया पूजयन्नयति ज्वरान् ।
 भक्त्या मातुः पितुश्चैव गुरुणां पूजनेन च ॥ ३१३ ॥
 ब्रह्मचर्येण तपसा सत्येन नियमेन च ।
 जपहोमप्रदानेन वेदानां श्रवणेन च ॥ ३१४ ॥
 ज्वराद्विमुच्यते शीघ्रं साधूनां दर्शनेन च ।
 ज्वरे रसस्थे वमनमुपवासं च कारयेत् ॥ ३१५ ॥

Prayer should be offered to Lord Īśvara along with Umā, their retinues and *mātr̥s* which immediately cures *viṣama jvara*.

Recitation of the *sahasra nāma* (one thousand names) of Lord Viṣṇu who has 1000 heads, who is the chief of the *carā-cara* (moving and non-moving things of the universe) and who is omnipresent, cures all types of *jvara*.

Offering prayer (*pūjā*) through *iṣṭi* or *yajña* (fire ritual) to Brahmā, the Aśvins, Indra, Agni, the Himalayas, the Ganges and the retinue of *maruts* cures *jvara*.

Devotion to father and mother, prayer to *gurus*, observance of celibacy, practice of penance (*tapa*), truthfulness, and *niyama* (religious rites), *japa* (recitation of *mantras* or incantations), *homa* (offering oblation to fire), hearing the recitation of the Vedas and *darśana* (seeing or visiting) of saints, immediately cures *jvara*. (310-315)

Viṣṇu *sahasra nāma* (one thousand names of Lord Viṣṇu) is described in the Mahābhārata and these names should be recited for the cure of *jvara*.

Treatm. nt of dhātugata jvara

सेकप्रदेहौ रक्तस्थे तथा संशमनानि च ।
विरेचनं सोपवासं मांसमेदः स्थिते हितम् ॥ ३१६ ॥
अस्थिमज्जगते देया निरूहाः सानुवासनाः ।

When the *doṣas* causing *jvara* are located in the *rasadhātu*, then *vamana* (emesis) and *upavāsa* (fasting) should be done. If they are located in the *rakta dhātu* then *seka* (fomentation) and *pradeha* (application of ointments) should be done. *Virecana* (purgation) and *upavāsa* (fasting) should be done when the *doṣas* causing *jvara* are located in *māṃsa* and *medas*. If *asthi* and *majjā dhātus* are pervaded by these *doṣas*, then *nirūha* and *anuvāsana* types of medicated enema should be administered. (315-317)

In the above verses, the lines of treatment of *jvara* when the *doṣas* pervade different *dhātus* are described.

Line of treatment of jvara caused by Extraneous factors

शापामिचाराद्भूतानामभिषङ्गाच्च यो ज्वरः ॥ ३१७ ॥
दैवव्यपाश्रयं तत्र सर्वमौषधमिष्यते ।
अभिघातज्वरो नश्येत् पानाभ्यङ्गेन सर्पिषः ॥ ३१८ ॥

रक्तावसेकैर्मद्यैश्च सात्स्यैर्मांसरसौदनैः ।
 सानाहो मद्यसात्स्यानां मदिरारसभोजनैः ॥ ३१९ ॥
 क्षतानां व्रणितानां च क्षतव्रणचिकित्सया ।
 आश्वत्सेनेष्टलाभेन वायोः प्रशमनेन च ॥ ३२० ॥
 हर्षणैश्च शमं यान्ति कामशोकभयज्वराः ।
 काम्यैरर्थैर्मनोज्ञैश्च पित्तघ्नैश्चाप्युपक्रमैः ॥ ३२१ ॥
 सद्वाक्यैश्च शमं याति ज्वरः क्रोधसमुत्थितः ।
 कामात् क्रोधज्वरो नाशं क्रोधात् कामसमुद्भवः ॥ ३२२ ॥
 याति ताभ्यामुभाभ्यां च भयशोकसमुत्थितः ।

For the *jvara* caused by *śāpa* (curse), *abhiçāra* (black magic), *bhūta* micro organism, and *abhiṣaṅga* (affliction by evil spirits), *daiva vyāpāsraya cikitsā* (performance of religious rites) is the most desired therapy.

Jvara caused by *abhiçhāta* (external injury) gets cured by the intake and massage of ghee, blood letting and intake of alcohol as well as rice with wholesome meat soup. If such patients are suffering from *ānaha* (constipation) and are accustomed to alcohol, then they should be given food with alcohol and meat soup.

For the treatment of *jvara* caused by *kṣata* (injury like cuts) and *vraṇa* (ulcers), the line of treatment suggested for the treatment of *kṣata* (injury) and *vraṇa* (ulcer) should be adopted.

The *jvara* caused by *kāma* (passion), *śoka* (grief) and *bhaya* (fear) gets cured by *āśvāsa* (consolation), *iṣṭalābha* (providing the desired object), alleviation of *vāyu* and *harṣaṇa* (excitement).

The *jvara* caused by *krodha* (anger) gets subsided by providing *kāmya artha* (desired object), *manojña artha* (pleasant object), therapies for the alleviation of *pitta* and *sadvākya* (correct advice).

The *jvara* caused by *krodha* (anger) subsides by *kama* (passion) and *jvara* caused by *kāma* (passion) gets subsided by *krodha* (anger). By the both the *kāma* and *krodha*, *jvaras* caused by *bhaya* (fear) and *śoka* (grief) get subsided. (317-323)

In a patient suffering from *kṣata* (injury) and *vraṇa* (ulcer), fever occurs as a complication. Such complications normally get subsided when the original diseases are cured.

Psychological fever

ज्वरस्य वेगं कालं च चिन्तयञ्ज्वर्यते तु यः ॥ ३२३ ॥
तस्येष्टैस्तु विचित्रैश्च विषयैर्नाशयेत् स्मृतिम् ।

If the patient gets *jvara* just by the thought of the time of onset of the disease, then his mind should be diverted by the desirable, variegated and surprising incidents (*viśaya*).

[323-324]

When the patient gets *jvara* by psychological factors like the thought of the time of onset of the disease, then he should be treated by psychic measures.

ज्वरप्रमोक्षे पुरुषः कूजन् वमति चेष्टते ।
श्वसन्निवर्णः स्विन्नाङ्गो वेपते लीयते मुहुः ॥ ३२४ ॥
प्रलपत्युष्णसर्वाङ्गः शीताङ्गश्च भवत्यपि ।
विसंज्ञो ज्वरवेगार्तः सक्रोध इव वीक्ष्यते ॥ ३२५ ॥
सदोषशब्दं च शक्नुवन् स्रवति वेगवत् ।
लिङ्गान्येतानि जानीयाज्ज्वरमोक्षे विचक्षणः ॥ ३२६ ॥
बहुदोषस्य बलवान् प्रायेणाभिनवो ज्वरः ।
सत्क्रियादोषपक्त्या चेद्विमुञ्चति सुदारुणम् ॥ ३२७ ॥
कृत्वा दोषवशाद्वेगं क्रमादुपरमन्ति ये ।
तेषामदारुणो मोक्षो ज्वराणां चिरकारिणाम् ॥ ३२८ ॥

Production of *kūjana* (rumbling) sound, vomiting, *ceṣṭā* (purposeless movement of limbs), heavy breathing, discolouration, *svinnāṅga* (prostration), trembling, frequent fainting, delirium, at times the whole body becoming hot and at times cold, unconsciousness, more rise of temperature, angry appearance and passage of liquid motion with *doṣas* and sound alongwith force—these signs and symptoms are manifested at the time of remission of (*sannipāta*) *jvara*. The wise physician should know them.

If a serious type of fever in which *doṣas* are aggravated in excess is treated with appropriate therapy, then because of *doṣa pāka* (metabolic change) there will be sudden (*dāruṇa*) remission. This mostly happens in *abhinava* (freshly attacked) fever.

In chronic types of fever, because of the *doṣas*, the temperature rises and then there is gradual remission (*adārūṇa mokṣa*)
[324-328]

Signs and symptoms mentioned in the verse Nos. 324-326 are manifested during the remission of *sānnipātika* type of fever. Such signs and symptoms are not observed in other types of fever.

The modes of remission described in verse Nos. 327-328 occur only when the aggravation of *doṣas* is reduced. Like the last flicker of the lamp before it is extinguished, the temperature of the patient goes up before there is gradual remission of fever.

Signs and symptoms when the patient becomes free from jvara.

विगतक्लमसंतापमव्यथं विमलेन्द्रियम् ।
युक्तं प्रकृतिसत्त्वेन विद्यात् पुरुषमज्वरम् ॥ ३२९ ॥

Disappearance of *klama* (mental fatigue) and *santāpa* (temperature), absence of pain, clarity of senses, and gaining of natural mental faculty, these are the signs and symptoms of a person who has become free from *jvara*. [329]

In the above verse, the signs and symptoms which are manifested when the patient becomes free from the attack of *jvara* are described.

Prohibitions

सज्वरो ज्वरमुक्तश्च विदाहीनि गुरुणि च ।
असात्स्यान्यन्नपानानि विरुद्धानि च वर्जयेत् ॥ ३३० ॥
व्यवायमतिचेष्टाश्च स्नानमत्यशनानि च ।
तथा ज्वरः शमं याति प्रशान्तो जायते न च ॥ ३३१ ॥
व्यायामं च व्यवायं च स्नानं चङ्क्रमणानि च ।
ज्वरमुक्तो न सेवेत यावन्न बलवान् भवेत् ॥ ३३२ ॥

Food and drinks which are *vidahī* (causing burning sensation) *guru* (heavy), *asātmya* (unwholesome) and *viruddha* (mutually contradictory), sexual intercourse, excessive exhaustion, bath and intake of food in excess—these should be avoided by a patient suffering from fever and also when he has become free from fever. By observing these rules, fever gets alleviated and it does not attack again.

Exercise, sexual intercourse, bath, *caṅkramaṇa* (brisk walk)—these should be avoided by the person who has become free from fever till he regains strength. [330-332]

These verses provide replies to the query raised in the first line of the verse No. 8.

The term 'vyavāya' meaning sexual intercourse has occurred twice in verse Nos. 331 and 332. This indicates that sexual intercourse is strictly prohibited both during fever and after the fever has subsided. Some physicians consider this as a repetition by mistake.

Bath normally promotes energy. But in a patient, it helps in aggravating or reappearing of *jvara* because of its *prabhāva* (specific action). It is stated in another medical text, "In a person who has become free from *jvara*, bath causes the reappearance of the disease. Therefore, a person who has become free from fever should avoid bath like a poison."

Reappearance of Jvara and its Management

असंजातबलो यस्तु ज्वरमुक्तो निषेवते ।
 वर्ज्यमेतन्नरस्तस्य पुनरावर्तते ज्वरः ॥ ३३३ ॥
 दुर्हतेषु च दोषेषु यस्य वा विनिवर्तते ।
 स्वल्पेनाप्यपचारेण तस्य व्यावर्तते पुनः ॥ ३३४ ॥
 चिरकालपरिक्षिप्तं दुर्बलं हीनतेजसम् ।
 अचिरेणैव कालेन स हन्ति पुनरागतः ॥ ३३५ ॥
 अथवाऽपि परोपाकं धातुष्वेव क्रमान्मलाः ।
 यान्ति ज्वरमकुर्वन्तस्ते तथाऽप्यपकुर्वते ॥ ३३६ ॥
 दीनतां श्वयथुं ग्लानिं पाण्डुतां नान्नकामताम् ।
 कण्डूस्तकोठपिडकाः कुर्वन्त्यग्निं च ते मृदुम् ॥ ३३७ ॥
 एवमन्येऽपि च गदा व्यावर्तन्ते पुनर्गताः ।
 अनिर्घातेन दोषाणामल्पैरप्यद्वितैर्नृणाम् ॥ ३३८ ॥
 निर्वृत्तेऽपि ज्वरे तस्माद्यथावस्थं यथावलम् ।
 यथाप्राणं हरेद्दोषं प्रयोगैर्वा शमं नयेत् ॥ ३३९ ॥
 मृदुभिः शोधनैः शुद्धिर्यापना वस्तयो हिताः ।
 हिताश्च लघवो यूषा जाङ्गलामिषजा रसाः ॥ ३४० ॥
 अभ्यङ्गोद्धर्तनस्नानधूपनान्यञ्जनानि च ।
 हितानि पुनरावृत्ते ज्वरे तिकृष्टतानि च ॥ ३४१ ॥
 गुर्व्यभिष्यन्धसात्स्यानां भोजनात् पुनरागते ।
 लङ्घनोष्णोपचारादिः क्रमः कार्यश्च पूर्ववत् ॥ ३४२ ॥
 किराततिककं तिका मुस्तं पर्पटकोऽमृता ।
 घ्नन्ति पीतानि चाभ्यासात् पुनरावर्तकं ज्वरम् ॥ ३४३ ॥

If a person, who has become free from fever, resorts to prohibited factors described in verse Nos. 330-332 before gaining strength, then the *jvara* reappears. If a person becomes free from fever when the *doṣas* have not been eliminated

properly, then, even with mild irregularity in regimens (*apacāra*), it reappears. Such patients have already suffered for a long time. There is weakness and loss of vitality in them. If the fever reappears in them then this certainly leads to their death.

Sometimes, *doṣas* (*malas*) undergo *paripāka* (metabolic transformation) in the *dhātus* (tissue elements) gradually and the fever subsides. But their harmful effects continues as a result of which the patient suffers from *dīnatā* (uneasiness), *śvayathu* (odema), *glāni* (a feeling as if covered with a wet cloth), *pāṇḍutā* (anemia), loss of appetite, itching, urticaria, pimples and suppression of the power of digestion. Similarly, other diseases which are already cured reappear in the individual by not eliminating the *doṣas* completely, or by resorting to even a little unwholesome regimen after the cure of the disease. Therefore, even after the fever subsides, the *doṣas* should be removed either by elimination or alleviation therapies depending upon the stage and strength of *doṣas*. For this purpose, mild elimination therapies and *yāpanā* type of *basti* should be administered. *Yūṣa* (vegetable soups) and *rasa* (meat soups) of the meat of *Jāṅgala* type of animals, which are light are useful in this condition. *Abhyāṅga* (massage), *udvartana* (unction), *snāna* (bath), *dhūpana* (fumigation), *añjana* (collyrium) and ghee prepared by boiling with bitter drugs are useful in the treatment of *jvara* which has reappeared.

If the fever reappears because of the intake of food which is *guru* (heavy), *abhiṣyandi* (which obstructs the channels of circulation) and unwholesome, then for its treatment *laṅghana* (fasting) and hot therapies should be administered as described before. Habitual intake of the decoction of *kirāta tiktaka*, *tiktā*, *mustā*; *parpatāka* and *amṛtā* cures reappeared fever.

[333-343]

The above mentioned texts are available in the Kashmir recension of *Caraka saṃhitā*. They also incorporate a query appropriate to this text in the verse Nos. 5-10.

तस्यां तस्यामवस्थायां ज्वरितानां विचक्षणः ।
ज्वरक्रियाक्रमापेक्षी कुर्यात्तत्तच्चिकित्सितम् ॥ ३४४ ॥

In different stages of *jvara*, the wise physician should treat the patient by the therapies suggested in the line of treatment. [344]

In the above verse, the treatments of *jvara* which are described and which are not described but to be understood by implication are summarised.

रोगराट् सर्वभूतानामन्तकृद्धारुणो ज्वरः ।
तस्माद्विशेषतस्तस्य यतेत प्रशमे भिषक् ॥ ३४५ ॥

Jvara is the king of diseases. It causes the death of all creatures and is of serious nature. Therefore, the physician should make special efforts for its cure. [345]

In the above verse the need for the treatment of *jvara* with utmost care has been emphasised.

To sum up

तत्र श्लोकः—

यथाक्रमं यथाप्रश्नमुक्तं ज्वरचिकित्सितम् ।
आत्रेयेणाश्विदेशाय भूतानां हितकाम्यया ॥ ३४६ ॥

With a desire for the welfare of the living creatures, Ātreya has furnished the replies to the queries of Agniveśa regarding the treatment of *jvara* seriatum. [346]

Treatment of different types of fever has been described here for the welfare of all living creatures.

इत्यश्विदेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकि-
त्सितस्थाने ज्वरचिकित्सितं नाम
तृतीयोऽध्यायः ॥ ३ ॥

Thus, ends the third chapter on the treatment of *jvara* (fever) of the *Cikitsā* section of Agniveśa's work as redacted by Caraka.

CHAPTER-4

चतुर्थोऽध्यायः ।

अथातो रक्तपित्तचिकित्सितं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

Now, we shall expound the chapter on the treatment of *rakta pitta* (a condition characterised by bleeding from different parts of the body) .

Thus, said lord Ātreya. [1-2]

According to the mythological description of the origin of diseases, *rakta pitta* appeared after *jvara* because of the heating effect of the latter. Therefore, the treatment of *rakta pitta* is being described here after the description of *jvara*.

विहरन्तं जितात्मानं पञ्चगङ्गे पुनर्वसुम् ।
प्रणम्योवाच निर्माहमग्निवेशोऽग्निवर्चसम् ॥ ३ ॥
भगवन् रक्तपित्तस्य हेतुरुक्तः सलक्षणः ।
वक्तव्यं यत् परं तस्य वक्तुमर्हसि तद्गुरो ॥ ४ ॥

Lord Punarvasu, who is self-controlled, was on a stroll in a place called Pañca gaṅgā. Agniveśa, who was free from attachment, and whose speech was like fire, paid obeisance to him and enquired, "Oh Lord; You have already described the etiology, signs and symptoms of *rakta pitta*. Oh Preceptor ! Please tell us further details on this subject" [3-4]

Pañca gaṅga, which literally means the confluence of five gaṅgās or rivers, is the name of a country. In the *Nidāna sthāna*, the etiology, signs and symptoms of *rakta pitta* are already described. Further description of this disease, specially with reference to its treatment was the object of the request.

The Preceptor's reply.

गुरुवाच—
महागदं महावेगमग्निवच्छीघ्रकारि च ।
हेतुलक्षणविच्छीघ्रं रक्तपित्तमुपाचरेत् ॥ ५ ॥
तस्योष्णं तीक्ष्णमम्लं च कटूनि लवणानि च ।
घर्मश्चान्नविदाहश्च हेतुः पूर्वं निदर्शितः ॥ ६ ॥

Rakta pitta is a serious disease and it afflicts the patient with a great speed. Like fire, it manifests itself and affects

instantaneously. Therefore, the physician who is well versed in the etiology, signs and symptoms of this disease, should immediately take steps for its treatment.

Articles which are hot, sharp, sour, pungent and saline, heat of the sun and *vidāha* (improper digestion leading to burning sensation) of food—these are described earlier to be the causative factors, of this disease. [5-6]

In the *Nidāna* section, the etiology, signs and symptoms of *rakta pitta* are already described. Knowledge of these factors are essential for the treatment of the disease. Therefore, keeping in view the contextual propriety, these etiological factors and the signs, as well as the symptoms which are likely to arise, are again being described in brief.

Vidāha (improper digestion leading to burning sensation) of the food takes place if the food ingredients themselves are *vidāhi* in nature. If, however, the alimentary tract (*annavāha srotas*) is vitiated, then food which is not *vidāhi* by nature, produces *vidāha* (burning sensation) in a patient—vide *Suśruta* : *Sūtra* 46 : 497-498.

Pathogenesis

तैर्हेतुभिः समुत्प्लुष्टं पित्तं रक्तं प्रपद्यते ।
तद्योनित्वात् प्रपन्नं च वर्धते तत् प्रदूषयत् ॥ ७ ॥
तस्योष्मणा द्रवो धातुर्धातोर्धातोः प्रसिच्यते ।
स्विद्यतस्तेन संवृद्धिं भूयस्तदधिगच्छति ॥ ८ ॥

Because of these causative factors, *pitta* gets excited and reaches *rakta* (blood). *Pitta* takes origin from *rakta*. Therefore, when it reaches *rakta* and vitiates the latter, *pitta* gets further aggravated. Because of the heat of *pitta*, the liquid fraction of *rakta* pervades one *dhātu* (tissue element) after the other. Because of the heating property of *pitta*, these tissue elements get heated, as a result of which, there is an exudation of more of liquids from these tissue elements. These liquids get mixed up with *pitta*, as result of which it gets further aggravated or in quantity. [7-8]

It has been stated in *Sūtra* 20 : 8 that the sites of *pitta* are bile, sweat, plasma, lymph, blood and *āmāśaya*. Amongst them, *āmāśaya* (stomach and small intestine) is the most important site of *pitta*. The above statement indicates that *rakta* is a natural site of *pitta*. But in the pathogenesis of *rakta pitta*, *pitta* from its main site i.e. *āmāśaya* reaches the *rakta* (blood). This happens because of the specific nature of the *samprāpti* (pathogenesis) of this disease.

It will be stated in *Cikitsā* 15 : 18 that *pitta* originates from *rakta*. Therefore, when *pitta* reaches its source of origin i.e. *rakta*, it gets further aggravated or increased in quantity. Because of this aggravation it vitiates *rakta*.

Pitta has many attributes. One of them is the liquidity. This liquid fraction of *pitta* pervades one *dhātu* after the other. As a result of its heat, more of liquids exudate from these *dhātus*. These liquids get mixed up with *pitta* as a result of which *pitta* gets exceedingly aggravated or increased in quantity.

Definition of Rakta pitta

संयोगाद्वर्णान्तरं सामान्याद्बन्धवर्णयोः ।

रक्तस्य पित्तमाख्यातं रक्तपित्तं मनीषिभिः ॥ ९ ॥

Pitta is called *Rakta pitta* by the Wise because of the following :—

- (1) Its combination with *rakta*;
- (2) its vitiation of *rakta*; and
- (3) its similarity in respect of smell and colour with *rakta*. [9]

In the above passage, the term "*rakta pitta*" has been defined.

Location of Rakta pitta

प्लीहानं च यकृच्चैव तदधिष्ठाय वर्तते ।

स्रोतांसि रक्तवाहीनि तन्मूलानि हि देहिनाम् ॥ १० ॥

Being located in *plīhan* (spleen) and *yakṛt* (liver), it spreads (to different other parts of the body). In living beings, the channels of circulation of blood are controlled (*mūla*=root) by these two visceras. [10]

Rakta pitta is located in spleen and liver, and from there it goes upwards and downwards. In some texts the word "*vardhate*" is written in place of "*vartate*". Both these terms have, however, the same meaning. The main sites of *rakta* are liver and spleen. *Rakta pitta* is caused by the vitiation of *rakta* by *pitta*. Therefore, sites of *rakta pitta* are also the liver and the spleen.

Specific signs and symptoms

सान्द्रं सपाण्डु सस्नेहं पिच्छिलं च कफान्वितम् ।

श्यावारुणं सफेनं च तनु रुक्षं च वातिकम् ॥ ११ ॥

रक्तपित्तं कषायभं कृष्णं गोमूत्रसंनिभम् ।

सेचकागारधूमाभमञ्जनाभं च पैत्तिकम् ॥ १२ ॥

संसृष्टलिङ्गं संसर्गात्रिलिङ्गं सान्निपातिकम् ।

When associated with *kapha*, it (*rakta pitta* or vitiated blood) becomes dense, *pāṇḍu* (pale-yellow), unctuous and slime. When vitiated by *vāta*, it becomes *śyāva* (greyish), *aruṇa* (reddish), foamy, thin and ununctuous.

When further vitiated by *pitta*, it becomes *kaṣāya* (or pink red), like the colour of the *pāṭalā* flower), black, like the cow's urine, *mecaka* (greasy-black), *āgāra dhūma* (house-shoot) and *añjana* (black collyrium). When vitiated by two *doṣas*, the signs and symptoms of these two *doṣas* are manifested in the blood. When vitiated by all the three *doṣas*, then the signs and symptoms of all the three *doṣas* are manifested in the blood. [11-13]

In the above verses, the signs and symptoms which are manifested because of the association of different *doṣas* in this disease are described. The term '*kaṣāyābha*' means the colour of *kaṣāya* or decoction. This is the same as the colour of the flower of *pāṭalā*, i.e. pink-red. When a black cloth is impregnated with preparations of sulphur etc., by which it becomes smooth and grey, the colour that is manifested is called *mecaka*.

It has been stated in verse No. 9 that *pitta* becomes *rakta pitta*. Now the question arises as to how it becomes *ślaiṣmika* etc., i.e., how it gets associated with *kapha* and other *doṣas*. The answer is, in the *sāmānya samprāpti*, or general pathogenesis of the diseases, *pitta* is responsible for the manifestation of *rakta pitta*. Similarly, *vāyu* is responsible for the manifestation of all types of *gulma*, and *pitta* is responsible for the manifestation of all types of *jvara*. After the *sāmānya samprāpti* is manifested, it gets associated with *kapha* etc., in the *viśiṣṭa samprāpti* or special pathogenesis. At that time, it gives up the signs and symptoms of *pitta* and gets involved with the signs and symptoms of *kapha*. Thus, the blood gains density etc., as has been described in the above verses.

Similarly, in *ślaiṣmika* type of *gulma*, the signs and symptoms of *vāyu* which latter is invariably associated in the *sāmānya samprāpti* (general pathogenesis) of the disease are subdued and the signs and symptoms of *kapha* which is associated in *viśiṣṭa samprāpti* or special pathogenesis are manifested. In *kapha jvara*, the signs and symptoms of *pitta* which is invariably present in the *sāmānya samprāpti* or general pathogenesis of all types of *jvara*, are subdued and the signs and symptoms of *kapha* which gets associated with in the *viśiṣṭa samprāpti*, are manifested.

Similar explanations can be given for *vātika rakta pitta* etc. If association of *kapha* and *vāta* is not available in the *viśiṣṭa samprāpti*, then, the strongly aggravated *pitta* manifests its signs and symptoms to cause *paittika rakta pitta*.

It is from the signs and symptoms of the disease that the predominance of a *doṣa* in a particular disease is determined. On the same principle, *rakta pitta* becomes *vātika rakta pitta*, *paittika rakta pitta* and *ślaiṣmika rakta pitta* depending upon the *doṣas* involved in the *viśiṣṭa samprāpti*, or special pathogenesis of the disease and this specific nature of the disease is determined from the manifested signs and symptoms.

In comparison to *ślaiṣmika* and *vātika rakta pitta*, in *paittika rakta pitta*, *pitta* is exceedingly aggravated and therefore, the signs and symptoms of *pitta* are manifested there. This does not happen in other types of *rakta pitta*.

While accepting the above explanation, some physicians advance a suggestion about the *mārga* or channel of *rakta pitta*. According to them, in *vātika rakta pitta*, bleeding occurs through upward tracks. Similar channels of *paittika rakta pitta* caused by excessive vitiation of *pitta* is not described. This is not correct. *Paittika* type of *rakta pitta* can move either through upward tracks or through downward tracks. When it moves through upward tracks, because of the nature of the track, it further gets associated with *kapha*. When it moves through the downward tracks, similarly because of the specific nature of the track, it gets further associated with *vāyu*.

The *doṣas* that become associated in the track (*mārga*) do manifest their own signs and symptoms, but these are of secondary nature. These are not taken into consideration in determining the prognosis of the disease which will be described in the second foot of verse No. 13.

A *doṣa* which is capable of manifesting its signs and symptoms independently (*svatantra*) is called “*anubandhya*” (primary). *Doṣas* that do not stand to this criteria are called “*anubandha*” (secondary). Because of the association with the primary *doṣas*, *rakta pitta* is called *vātika rakta pitta*, etc. *Doṣas* that become associated in the *mārga* (track or channel), do not manifest their signs and symptoms, and therefore, they are called “*anubandha*” (secondary). By the association of the secondary *doṣas*, *rakta pitta* is not called *vātika rakta pitta* etc.

Some other physicians advance a different type of explanation in this connection. According to them, if *rakta pitta* gets secondarily associated with the accumulated *pitta* located in other places, then only it should be called *paittika rakta pitta*.

Prognosis

एकदोषानुगं साध्यं द्विदोषं याप्यमुच्यते ॥ १३ ॥

यन्निदोषमसाध्यं तन्मन्दाग्नेरतिवेगवत् ।

व्याधिभिः क्षीणदेहस्य वृद्धस्यानश्नतश्च यत् ॥ १४ ॥

The *rakta pitta*, associated with one *doṣa*, is curable. When it gets associated with two *doṣas*, it is palliable, or *yāpya*.
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When it is associated with all the three *doṣas*, it is incurable. It also becomes incurable in the following conditions :

1. If the patient is having *mandāgni* (less power of digestion and metabolism) :
2. If the disease has an acute attack;
3. If the patient is emaciated by diseases;
4. If the patient is old; and
5. If the patient is not able to eat.

[13-14]

In the above verses, the prognosis of the disease have been described. When signs and symptoms of only one *doṣa* are manifested in the disease, then it is curable. If the signs and symptoms of two *doṣas* are manifested then it is palliable; and if the signs and symptoms of all the three *doṣas* are manifested, then it becomes incurable.

While determining the prognosis of the disease, it is not necessary to take into account the *doṣas* which are associated with the disease because of the *mārga* (channel). This has already been explained in the commentary of verse Nos. 11-13 above. If such *doṣas* are taken into account for the determination of prognosis of the disease, then there will be no possibility of *rakta pitta* being manifested by one *doṣa* alone, because while moving through upward and downward tracks, it invariably gets associated with *kapha* and *vāyu* respectively, and thus it will become *dvi doṣaja* (or get associated with two *doṣas*), invariably. Therefore, the explanation provided above is correct.

Apart from the involvement of the *doṣas* in the manifestation of the disease, there are certain other conditions in which the disease becomes incurable. These are also enumerated above.

Determination of prognosis on the basis of movement through different tracks

गतिरूर्ध्वमधश्चैव रक्तपित्तस्य दर्शिता ।
ऊर्ध्वा सप्तविधद्वारा द्विद्वारा त्वधरा गतिः ॥ १५ ॥
सप्तच्छिद्राणि शिरसि द्वे बाधः, साध्यमूर्ध्वगम् ।
याप्यं त्वधोगं, मार्गौ तु द्वावसाध्यं प्रपद्यते ॥ १६ ॥
यदा तु सर्वच्छिद्रेभ्यो रोमकूपेभ्य एव च ।
वर्तते तामसङ्ख्येयां गतिं तस्याहुरान्तिकीम् ॥ १७ ॥
यच्चोभयाभ्यां मार्गाभ्यामतिमात्रं प्रवर्तते ।
तुल्यं कुणपगन्धेन रक्तं कृष्णमतीव च ॥ १८ ॥
संसृष्टं कफवाताभ्यां कण्ठे सज्जति चापि यत् ।
यच्चाप्युपद्रवैः सर्वैर्यथोक्तैः समभिद्रुतम् ॥ १९ ॥

हारिद्रनीलहरिताम्रैर्वर्णैरुपद्रुतम् ।
 क्षीणस्य कासमानस्य यच्च तच्च न सिध्यति ॥ २० ॥
 यदिद्वदोषानुगं यद्वा शान्तं शान्तं प्रकुप्यति ।
 मार्गान्मार्गं चरेद्यद्वा याप्यं पित्तमसृक् च तत् ॥ २१ ॥

In *Nidāna* 2:18, the movement of *rakta pitta* through upward and downward tracks has already been described. There are seven openings (*dvara*) in upward track. There are two openings in the downward track. In the head there are seven holes namely, two eyes, two ears, two nostrils and one oral cavity. Similarly, there are two openings downwards namely the anus and the genito-urinary track.

Rakta pitta having upward movement is curable. If it moves downward then it is palliable. If it moves through both the upward and downward tracks, then it becomes incurable.

Sometimes, *rakta pitta* moves through all the holes in the roots of hair which are innumerable. Such a movement of the disease certainly leads to death.

The *rakta pitta* also becomes incurable in the following conditions :—

1. When bleeding takes place in excess through either of the upward and downward tracks;
2. When the blood has a smell like that of the dead body (*kunāpa*);
3. When it is exceedingly black;
4. When it gets associated with both *kapha* and *vāta*;
5. When it gets obstructed in the throat;
6. When it is associated with all the complications described in *Nidāna* 2:7; and
7. When an emaciated patient has continuous coughing and the phlegm that comes out is yellow, blue, green or coppery in colour.

Rakta pitta becomes palliable in the following conditions :—

1. When it is associated with two *doṣas* while moving through the tracks;

2. When it gets repeatedly alleviated and aggravated; and
3. When it leaves one channel and gets manifested in another.

[15-21]

Association with two *doṣas* has been described here as one of the conditions which makes the disease palliable. This relates to the *anubandha* (secondary) *doṣas*. The disease gets associated with these secondary *doṣas* while passing through the tracks. Association with two of the *anubandhya* (primary) *doṣas* has already been described in verse No. 13, which makes the disease palliable. Therefore, there is no repetition.

Shifting from one channel to the other is also described as one of the conditions which makes the disease palliable. It should not be interpreted as a shifting from upward track to downward track. When *rakta pitta* comes through downward track, it is already described to be palliable (vide verse No. 16). The shifting of channel should, therefore, be interpreted here in respect of upward tracks. As has been described above, there are seven channels in the head through which blood is likely to come out. If it leaves one of these channels and gets manifested in another, then the disease becomes palliable.

Curability

एकमार्गं बलवतो नातिवेगं नवोत्थितम् ।
रक्तपित्तं सुखे काले साध्यं स्यान्निरुपद्रवम् ॥ २२ ॥

Rakta pitta is curable in the following conditions :—

1. When it is manifested only through one track (here it is to be interpreted as only upward track);
2. When the patient is physically strong;
3. When the attack of the disease is not very acute;
4. When the treatment is initiated immediately after the attack;
5. When the time is conducive to the treatment; and
6. When the disease is free from complications. [22]

Movement through only one track is described as one of the conditions indicating the curability of the disease. The movement of the disease through downward track has already been described to make the disease palliable. Therefore, in the present context, it should be interpreted as the movement only through the upward track which is curable.

Hemanta (early winter) and *śiśira* (late winter)—these are two seasons in which treatment of the disease is very easy, and therefore, the disease becomes curable.

IV]

In the above verses, the curability, palliability and incurability of the disease have been described separately keeping in view the following points :—

1. The *mārga* or the track through which the disease moves;
2. *Doṣas* involved in the *sāmānya* and *viśiṣṭa samprāpti* of the disease; and
3. Signs and symptoms manifested during the course of the disease.

When, however, there is combination of the attributes of curability and palliability then the disease becomes palliable. When there is combination of the attributes of palliability and incurability, then the disease becomes incurable. For example, when only one *doṣa* is involved in the *viśiṣṭa samprāpti* or special pathogenesis of the disease, it is curable. But if the disease moves through downward track which latter is the indicator of palliability, then the disease becomes palliable, even though only one *doṣa* is involved in the pathogenesis. Similarly, if three *doṣas* are involved in the pathogenesis of the disease, the disease becomes incurable even if the movement of the disease is only through the downward track.

It has already been stated in *Nidāna* 8 : 35 that incurable does not become curable, but curable can become incurable. The curable disease becomes palliable and the palliable disease becomes incurable.

Specific etiological factors

स्निग्धोष्णमुष्णरूक्षं च रक्तपित्तस्य कारणम् ।
 अधोगस्योत्तरं प्रायः, पूर्वं स्यादूर्ध्वगस्य तु ॥ २३ ॥
 ऊर्ध्वगं कफसंस्पृष्टमधोगं मास्तानुगम् ।
 द्विमार्गं कफवाताभ्यामुभाभ्यामनुबध्यते ॥ २४ ॥

Factors which are unctuous and hot, and those which are hot and ununctuous cause *rakta pitta*. The latter ones are generally responsible for the downward movement of the disease whereas formers are generally responsible for its upward movement.

Upward movement of the disease mostly leads to the association of *kapha* and downward movement of the disease mostly leads to the association *vāyu*. When the disease moves through both the tracks then both *kapha* and *vāyu* become associated. [23-24]

In *Nidāna* 2 : 4 etiological factors are described in detail. This, however, is a general description. To indicate the specific nature of some of these factors they are being described here again. It has been described above that factors that are unctuous and hot are responsible for upward

movement of the disease and factors which are hot and ununctuous cause downward movement of the disease. This is a general statement and there are exceptions to this rule inasmuch as, at times, ununctuous and hot things lead to upward movement of the disease and ununctuous and hot things also lead to downward movement of the disease.

Line of treatment

अक्षोणवलमांसस्य रक्तपित्तं यदश्नतः ।
 तद्दोषदुष्टमुत्क्लिष्टं नादौ स्तम्भनमर्हति ॥ २५ ॥
 गलग्रहं पूतिनस्य मूर्च्छायमरुचि ज्वरम् ।
 गुल्मं स्त्रीहानमानाहं किलासं कृच्छ्रमूत्रताम् ॥ २६ ॥
 कुष्ठान्यशीसि वीसर्पं वर्णनाशं भगन्दरम् ।
 बुद्धीन्द्रियोपरोधं च कुर्यात् सम्भितमादितः ॥ २७ ॥
 तस्मादुपेक्ष्य बलिनो बलदोषविचारिणा ।
 रक्तपित्तं प्रथमतः प्रवृद्धं सिद्धिमिच्छता ॥ २८ ॥

If *rakta pitta* occurs as a result of over nourishment (*santarpana*) and if the strength and the muscle of the patient are not reduced, then stoppage of bleeding by the administration of hemostatic measures is not desirable because the vitiated *doṣas* in the patient have a tendency at that time to come out (get eliminated). If the bleeding is stopped in the beginning then it may cause *galagraha* (obstruction in throat), *putinasya* (putrid smell in the nose), *mūrchā* (fainting), *aruci* (anorexia), *jvara* (fever), *gulma* (phantum tumour) *plīhan* (enlargement of spleen), *ānāha* (constipation), *kilāsa* (a type of skin disease), *mūtra kṛccha* (dysuria), *kuṣṭha* (obstinate skin diseases including leprosy), *arśas* (piles), *visarpa* (erysipelas), *varṇa nāśa* (loss of complexion), *bhagandara* (fistula in ano) and inhibition of the functions of the senses. Therefore, a physician who is acquainted with the condition of the strength and the *doṣas*, should, in the beginning, refrain from stopping the bleeding if the patient suffering from *rakta pitta* is physically strong. A physician who desires success in treatment should do so even if the attack of the disease is acute. [25-28]

In the beginning of the disease, *doṣas* are mixed up with *āma* and therefore, there is a natural tendency for these *doṣas* to come out. In this stage, stoppage of the bleeding is not desirable. If, however, there is diminution of the strength of the patient, and if *doṣas* are diminished, only then a physician should take measures for the stoppage of the bleeding.

IV]

Fasting

प्रायेण हि समुत्क्लिष्टमामदोषाच्छरीरिणाम् ।
 वृद्धिं प्रयाति पित्तासृक्तस्मात्तल्लह्यमादितः ॥ २९ ॥
 मार्गो दोषानुबन्धं च निदानं प्रसमीक्ष्य च ।
 लह्वनं रक्तपित्तादौ तर्पणं वा प्रयोजयेत् ॥ ३० ॥

In general, *pitta* and *rakta* get aggravated in a living being because of the excitation of these ailments by *āma doṣa*. Therefore, in the beginning, the patient should be kept on fasting.

Keeping in view, the tracks through which the disease is manifested, the association of *doṣas* and the causative factors, a physician should administer either *langhana* (fasting) or *tarpaṇa* (nourishing therapy) in the beginning of *rakta pitta*.
 [29-30]

If the disease is moving through upward track, if the *pitta* is *sama* stage, if *kapha* is aggravated and if the disease is caused by unctuous and hot factors, then the patient should be kept on fasting. Otherwise, nourishing food should be given to the patient. This nourishment should be provided by *yavāgu* or gruel.

Some physicians interpret the term "*tarpaṇa*" as nourishment by *sattu* (roasted corn flour). If this interpretation is accepted, then the recipes of *yavāgu* (gruel) prescribed in the following verses would not be covered.

Diet and Drinks

ह्रीवेरचन्दनोशीरमुस्तपर्पटकैः शृतम् ।
 केवलं शृतशीतं वा दद्यात्तोयं पिपासवे ॥ ३१ ॥
 ऊर्ध्वगे तर्पणं पूर्वं पेयां पूर्वमधोगते ।
 कालसात्म्यानुबन्धज्ञो दद्यात् प्रकृतिकल्पवित् ॥ ३२ ॥
 जलं खर्जूरमृद्धीकामधूकैः सपरूषकैः ।
 शृतशीतं प्रयोक्तव्यं तर्पणार्थं सशर्करम् ॥ ३३ ॥
 तर्पणं सघृतक्षौद्रं लाजचूर्णैः प्रदापयेत् ।
 ऊर्ध्वगं रक्तपित्तं तत् पीतं काले व्यपोहति ॥ ३४ ॥
 मन्दाग्रेरम्लसात्म्याय तत् साम्लमपि कल्पयेत् ।
 दाडिमामलकैर्विद्वानम्लार्थं चानुदापयेत् ॥ ३५ ॥

If the patient is thirsty, he should be given water boiled with *hrībera*, *candana*, *uśīra*, *musta* and *parpaṭaka*. Simple water boiled and cooled (*śṛta śīla*) can also be given in this condition.

In upward movement of *rakta pitta*, *tarpaṇa* should be given in the beginning. In downward movement of *rakta pitta*, *peya* should be given in the beginning. The drugs that should be used for the preparation of *tarpaṇa* or *peya* should be determined by a physician who is acquainted with time *sātmya*, association of *doṣas*, nature of the drugs and the *kalpa* (method of preparation).

For the purpose of *tarpaṇa*, water should be boiled with *kharjūra*, *mṛdvika*, *madhūka* and *parūṣaka*. This water should be cooled and added with sugar before administration.

Tarpaṇa prepared with the powder of *lāja* (fried paddy) along with ghee and honey, should be given to the patient to drink, in appropriate time. This potion cures *ūrdhvaḡa rakta pitta*.

This *tarpaṇa* should be made sour in taste for a person whose power of digestion is suppressed and who has a liking for the sour taste. For making it sour, *dāḍima* and *amalaka* should be used by a wise physician. [31-35]

If the patient is thirsty and he does not like the taste of drugs, then water alone can be given to him to drink. This water should, however, be boiled and cooled, before administration.

Tarpaṇa should be given to the patient only in the beginning of the disease. It should not be given afterwards because it will reduce the strength of the patient.

The decoction of *kharjūra* etc., should be prepared according to the rules prescribed for the preparation of *ṣaḍaṅga kaṣāya*—vide commentary on *Cikitsā* 3 : 145-146. This potion prepared by adding *kharjūra* etc., will be sweet in taste. Even then, it is useful *ūrdhvaḡa rakta pitta* which is associated with *kapha*. This is because it is specifically contradictory to the disease *rakta pitta* itself.

Cereals

शालिषष्टिकनीवारकोरदूषप्रशान्तिकाः ।

श्यामाकश्च प्रियङ्गुश्च भोजनं रक्तपित्तिनाम् ॥ ३६ ॥

मुद्गा मसूराश्चणकाः समकुष्ठादकीफलाः ।

प्रशस्ताः सूपयूषार्थं कल्पिता रक्तपित्तिनाम् ॥ ३७ ॥

पटोलनिम्बवेत्राग्रस्रक्ष्वेतसपल्लवाः ।

किराततिक्तकं शाकं गण्डीरः सकटिल्लकः ॥ ३८ ॥

IV]

कोविदारस्य पुष्पाणि काश्मर्यस्य।थ शात्मलेः ।
 अन्नपानविधौ शाकं यच्चान्यद्रक्तपित्तनुत् ॥ ३९ ॥
 शाकार्थं शाकसात्स्यानां तच्छस्तं रक्तपित्तिनाम् ।
 स्विन्नं वा सर्पिषा भृष्टं यूषवद्वा विपाचितम् ॥ ४० ॥
 पारावतान् कपोतांश्च लावान् रक्ताक्षवर्तकान् ।
 शशान् कपिञ्जलानेणान् हरिणान्कालपुच्छकान् ॥ ४१ ॥
 रक्तपित्ते हितान् विद्याद्रसांस्तेषां प्रयोजयेत् ।
 ईषदम्लाननम्लान् वा घृतभृष्टान् सशर्करान् ॥ ४२ ॥
 कफानुगे यूषशाकं दद्याद्वातानुगे रसम् ।
 रक्तपित्ते यवागूनामतः कल्पः प्रवक्ष्यते ॥ ४३ ॥
 पद्मोत्पलानां किञ्जल्कः पृश्निपर्णी प्रियङ्गुकाः ।
 जले साध्या रसे तस्मिन् पेया स्याद्रक्तपित्तिनाम् ॥ ४४ ॥
 चन्दनोशीरलोघ्राणां रसे तद्वत् सनागरे ।
 किराततिक्तकोशोरमुस्तानां तद्वदेव च ॥ ४५ ॥
 धातकीधन्वयासाम्बुविल्वानां वा रसे शृता ।
 मसूरपृश्निपर्ण्योर्वा स्थिरामुद्ररसेऽथ वा ॥ ४६ ॥
 रसे हरेणुकानां वा सघृते सबलारसे ।
 सिद्धाः पारावतादीनां रसे वा स्युः पृथक्पृथक् ॥ ४७ ॥
 इत्युक्ता रक्तपित्तह्यः शीताः समधुशर्कराः ।
 यवाग्वः कल्पना चैषा कार्या मांसरसेष्वपि ॥ ४८ ॥

Śali, śaṣṭika, nīvāra, koradūṣa, praśāntikā, śyāmāka and *priyaṅgu (kaṅgu)*—these should be used as food by a patient suffering from *rakta pitta*.

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Sūpa and yūṣa

Mudgā, masūrā, caṇaka, makuṣṭha and fruits of *adhakī*—these are useful for the preparation of *sūpa* and *yūṣa* for a patient suffering from *rakta pitta*.

Vegetables

Paṭola, nimba, vetrāgra, plakṣa, leaves of *vetasa, kirāta tikta, gaṇḍīra, kaṭhillaka*, flowers of *kovidāra, kāśmārya* and *śālmali*—these and such others which alleviate *rakta pitta* should be used as vegetables. While giving the food and drink, these vegetables should be given to a patient suffering from *rakta pitta* who are habituated to the intake of vegetables. These vegetables can be prepared by steam boiling, or by frying with ghee. These can also be given in the form of vegetable soup.

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Meat Soup

Pārāvata, *kapota*, *lāva*, *raktākṣa* (*caṅkoraka*), *varṭaka*, *śaśa*, *kaṭiṅjala*, *eṇa*, *hariṇa*, *kālapuccaka*—the meat of these animals are useful in *rakta pitta*. The meat soup may be slightly sour or it may not be sour. It should be fried with ghee and added with sugar.

If *rakta pitta* is associated with *kapha*, then use of (vegetable soup) and *śaka* (vegetables) should be given to the patient. If it is associated with *vāyu*, then meat soup should be given.

Medicated Gruels

Now, we shall describe the recipe of various types of gruels which are useful in *rakta pitta*. These are as follows :

1. The *kiṅjalka* (androecium) of *padma* and *utpala*, *parṇī* and *priyaṅgu*—these should be boiled in water. With the extract thus prepared, gruel should be cooked. This is useful for patients suffering from *rakta pitta*.
2. Similarly, gruel should be prepared from the extract of *candana*, *uśīra*, *lodhra* and *nāgara*.
3. Gruel for *rakta pitta* can also be prepared by adding the extract of *kirāta tikta*, *uśīra* and *mustā*.
4. Gruel prepared by boiling the extract of *dhātakī*, *dhanva yāsa*, *ambu* and *bilva*.
5. Gruel prepared by the extract of *masūra* and *pr̥ṣṇi parṇī*.
6. Gruel prepared by adding the extract of *sthīrā* and *mudga*.
7. Gruel prepared of the extract of *hareṇuka*.
8. Gruel prepared by adding ghee and the extract of *balā*.
9. Gruel prepared by adding the meat soup of *pārāvata* etc., (vide verse no. 41 above) separately.

Thus, the preparation of gruels for curing *rakta pitta* are described. These gruels should be administered after cooling and after adding honey and sugar.

Similarly, gruels can be prepared by boiling with meat soups. [36-48]

Praśāntika type of cereal generally grow inside water. *Koradūṣa* is described in verse No. 35 to be given to a patient suffering from *rakta pitta*. In *Nidāna* 2 : 4, it is also described to be one of the causative factors of *rakta pitta*. It produces *rakta pitta* only when it is taken in combination with *niṣpava*, *māṣa* etc. By virtue of these combinations, *rakta pitta* is caused. *Koradūṣa* is astringent and sweet in taste and light. When used alone, it alleviates *rakta pitta*, because of which it is described in verse no. 36, in the context of treatment of this disease. Similarly, *gandīra* mixed with *surā*, *sauviraka* etc., cause *rakta pitta* (vide *Nidāna* 2 : 4). When, however, it is used alone, *Koradūṣa* is useful in the treatment of *rakta pitta*.

Some physicians give a different type of explanation in this connection. *Gandīra* is of two types--one which grows over land and the other which grows in water. The former is described in *Sūtra* 27 : 171 and the latter in *Sūtra* 27 : 106. According to these physicians, the former type of *gandīra* works as a causative factor for the production of *rakta pitta*, which is dominated by *kapha*.

Diet in different states of rakta pitta

शशः सवास्तुकः शस्तो विबन्धे रक्तपित्तिनाम् ।
 वातोल्बणे तित्तिरिः स्यादुदुम्बररसे शृतः ॥ ४९ ॥
 मयूरः स्रक्षनिर्यूहे न्यग्रोधस्य च कुकुटः ।
 रसे बिल्वोत्पलादीनां वर्तकक्रकरो हितौ ॥ ५० ॥
 तृण्यते तिक्तकैः सिद्धं तृष्णाघ्नं वा फलोदकम् ।
 सिद्धं विदारिगन्धाद्यैरथवा शृतशीतलम् ॥ ५१ ॥

If a patient suffering from *rakta pitta* develops constipation, then the meat of *śaśa* along with *vāstuka* is useful.

If there is predominance of *vāyu*, then, *tittiri* boiled with the extract of *udumbara* is useful. In this condition, the following recipes are also useful :

1. *Mayūra* boiled with the decoction of *plakṣa*;
2. *Kukkūṭa* boiled with the decoction of *nyagrodha*;
3. *Vartaka* and *krakra*, boiled with the decoction of *bilva*, *utpala* etc :

If the patient is suffering from thirst, then, the following recipes are useful :

1. Water boiled with bitter drugs;
2. Fruit juice;
3. Water boiled with *vidārigandha* etc. (*laghu pañca mūla*);

[49-51]

The meat of *śaśa* is astringent in taste, and therefore, it cures *rakta pitta*. *Vāstuka* relieves constipation. Therefore, the combination of *vāstuka* with the meat of *śaśa*, cures constipation and the disease *rakta pitta*, both simultaneously.

Meat of *tittiri*, *mayūra* etc., is not pungent. It alleviates *vāta*, but it is not useful in *rakta pitta* because of its heating effect. Therefore, in the preparation of *udumbara* etc., which alleviates *rakta pitta* is added. By this combination, both *vāyu* and *rakta pitta* are alleviated.

In the above recipe some limited items of drugs have been described for use in different conditions of *rakta pitta*. It is by virtue of these combinations that they become useful in these conditions. The meat of *śaśa* which is astringent in taste should produce constipation, but does not do so because it is boiled with *vāstuka* which relieves constipation. Similarly, because of the addition of *udumbara* decoction etc., the meat of *tittiri* etc., do not aggravate *rakta pitta*. No adverse effect is produced by these drugs, because the power that emerges by combination is very strong. This specific power of combination is *acintya* (not amenable to ordinary explanation).

Vāstuka and *śaśa* produce mutually supplementary and complimentary effects when used in combination.

Drinks

ज्ञात्वा दोषावनुबलौ बलमाहारमेव च ।

जलं पिपासवे दद्याद्विसर्गादल्पशोऽपि वा ॥ ५२ ॥

After ascertaining the nature of the subsidiary *doṣas*, the strength and diet of the patient, water should be given to him when he is thirsty till the limit of satisfaction is reached or in small quantities. [52]

In *rakta pitta*, *pitta* is the main active element. The remaining two *doṣas* are subsidiaries. Therefore, before determining the extent to which water should be given, the nature of these two *doṣas*, namely, *vāyu* and *kapha* should be ascertained. Water can be given to the patient till the limit of his satisfaction is reached. The alternative is to give him water only in small quantities. If the power of digestion is strong, and if the patient has a strong physique, then water should be given to him till he is satisfied. Water is not wholesome for other types of patients. Therefore, to such other patients it should be given only in small quantities.

To avoid causative factors

निदानं रक्तपित्तस्य यत्किञ्चित् संप्रकाशितम् ।

जीवितारोग्यकामैस्तत्र सेव्यं रक्तपित्तिभिः ॥ ५३ ॥

इत्यन्नपानं निर्दिष्टं क्रमशो रक्तपित्तनुत् ।

In *Nidana* 2:4, the causative factors of *rakta pitta* are described. A patient of *rakta pitta* who desires life and health should not resort to these factors.

Thus the diet and drinks for a person suffering from *rakta pitta* are described seriatim. [53-54]

Elimination therapy

वक्ष्यते बहुदोषाणां कार्यं बलवतां च यत् ॥ ५४ ॥
 अक्षीणबलमांसस्य यस्य संतर्पणोत्थितम् ।
 बहुदोषं बलवतो रक्तपित्तं शरीरिणः ॥ ५५ ॥
 काले संशोधनार्हस्य तद्धरेन्निरुपद्रवम् ।
 विरेचनेनोर्ध्वभागमधोगं वमनेन च ॥ ५६ ॥
 त्रिवृतामभयां प्राज्ञः फलान्यारग्वधस्य वा ।
 त्रायमाणां गवाक्ष्या वा मूलमामलकानि वा ॥ ५७ ॥
 विरेचनं प्रयुज्जीत प्रभूतमधुशर्करम् ।
 रसः प्रशस्यते तेषां रक्तपित्ते विशेषतः ॥ ५८ ॥
 वमनं मदनोन्मिश्रो मन्थः सक्षौद्रशर्करः ।
 सशर्करं वा सलिलमिक्षूणां रस एव वा ॥ ५९ ॥
 वत्सकस्य फलं मुस्तं मदनं मधुकं मधु ।
 अधोवहे रक्तपित्ते वमनं परमुच्यते ॥ ६० ॥
 ऊर्ध्वगे शुद्धकोष्ठस्य तर्पणादिः क्रमो हितः ।
 अधोगते यवाग्वादिर्न चेत्स्यान्माखतो बली ॥ ६१ ॥

We shall now describe the therapies that should be administered to persons having exceedingly aggravated *doṣas* and physical strength.

Virecana (purgation) should be given to a patient suffering from *urdhvaga rakta pitta*, and *vamana* (emesis) should be given to a patient suffering from *adhoga rakta pitta*, in the following circumstances :

1. If the strength and muscle tissue of the patient are not reduced by nature;
2. If the disease is caused because of *santarpana* (over nourishment);
3. If there is excess of aggravated *doṣas*;
4. If the patient is physically strong because of the seasonal effects;

5. If the time is conducive to the administration of elimination therapy i.e. if the reason is neither very hot nor very cold;
6. If the patient is suitable for the administration of these therapies;
7. If the patient is free from complications, or if the recipe, to be administered, is not associated with any complications.

For the purpose of *virecana* (purgation), a wise physician should administer along with liberal quantity of honey and sugar, the following recipes :

1. *Trivṛta* and *abhayā*;
2. Fruits of *āragvadha*;
3. *Trāyamāṇa*;
4. *Gavakṣi*;
5. *Mulaka* and *āmalaki*.

In *rakta pitta*, the juice of these drugs is specially useful.

In *adhoga rakta pitta*, *vamana* is an excellent therapy and it should be administered by the following recipes :

1. *Mantha* prepared of *madana* and added with honey and sugar along with additional sugar and water.
2. *Mantha* prepared of *madana* and added with honey and sugar and added with sugarcane juice.
3. The fruits of *vatsaka*, *musta*, *madan*, *madhuka* and *madhu*.

In *urdhvaga* type of *rakta pitta*, when the bowels are cleaned by the administration of purgation, *tarpaṇa* etc., should be gradually given to the patient. In *adhoga* type of *rakta pitta*, when the alimentary tract is cleaned by emesis, *yavagu* etc., should be given to the patient, if *vāyu* is not aggravated in excess. [54-56]

Elimination is best among the therapies for the treatment of diseases. Therefore, these therapies are described in the beginning for the treatment of the patients.

In *rakta pitta*, elimination therapies are not given to remove *doṣas* through the same tract through which the disease is manifested. *Doṣas* should be eliminated through the opposite tract—vide *Nidāna* 2 : 19.

For purgation therapy, the juice of purgative drugs are specially useful in *rakta pitta*. In other diseases, paste etc., of these drugs are also indicated.

In *adhoga rakta pitta*, after the administration of elimination therapy, *jvāgu* etc., should be given to the patient if *vāyu* is not aggravated in excess. If however, *vāyu* is aggravated in excess, then following the principle laid down for the treatment of *jvara*, meat mixed with rice should be given to the patient.

Alleviation Therapy

बलमांसपरिक्षोणं शोकभाराध्वकश्चितम् ।
 ज्वलनादित्यसंतप्तमन्यैर्वा क्षोणमामयैः ॥ ६२ ॥
 गर्भिणीं स्थविरं बालं रूक्षाल्पप्रमिताशिनम् ।
 अवस्यमविरेच्यं वा यं पश्येद्रक्तपित्तिनम् ॥ ६३ ॥
 शोषेण सानुबन्धं वा तस्य संशमनी क्रिया ।
 शस्यते रक्तपित्तस्य परं साऽथ प्रवक्ष्यते ॥ ६४ ॥
 अटरूषकमृद्वीकापथ्याकाथः सशर्करः ।
 मधुमिश्रः श्वासकासरक्तपित्तनिवर्हणः ॥ ६५ ॥
 अटरूषकनिर्यूहे प्रियङ्गुं मृत्तिकाञ्जने ।
 विनीय लोघ्रं क्षोद्रं च रक्तपित्तहरं पिबेत् ॥ ६६ ॥
 पद्मकं पद्मकिञ्जल्कं दूर्वां वास्तूकमुत्पलम् ।
 नागपुष्पं च लोघ्रं च तेनैव विधिना पिबेत् ॥ ६७ ॥
 प्रपौण्डरीकं मधुकं मधु चाश्वशकृद्रसे ।
 यवासभृङ्गरजसोर्मूलं वा गोशकृद्रसे ॥ ६८ ॥
 विनीय रक्तपित्तघ्नं पेयं स्यात्तण्डुलाम्बुना ।
 युक्तं वा मधुसर्पिर्भ्यां लिह्याद्गोश्वशकृद्रसम् ॥ ६९ ॥
 खदिरस्य प्रियङ्गूणां कोविदारस्य शालमलेः ।
 पुष्पचूर्णानि मधुना लिह्यान्ना रक्तपित्तिकः ॥ ७० ॥
 शृङ्गाटकानां लाजानां मुस्तखर्जूरयोरपि ।
 लिह्याच्चूर्णानि मधुना पद्मानां केशरस्य च ॥ ७१ ॥
 धन्वजानामसृग्लिह्यान्मधुना मृगपक्षिणाम् ।
 सक्षौद्रं ग्रथिते रक्ते लिह्यात् पारावतं शकृत् ॥ ७२ ॥

Alleviation therapy is useful for a patient suffering from *rakta pitta* in the following conditions :

1. If there is loss of strength and muscle tissue in the patient;
2. If the patient is emaciated because of grief, carrying heavy load and walking long distance;
3. If the patient is afflicted with the heat of the fire or sun ray;

4. If the patient is emaciated because of other diseases;
5. If the patient is a pregnant lady, person of old age or very young;
6. If the patient is habituated with taking ununctuous food or if he takes small quantity of food for less number of times;
7. If the patient is not suitable for emesis or purgation therapies; and
8. If the patient is suffering from consumption.

Recipes for alleviation therapy are being described below :

1. The decoction of *aṭarūṣaka*, *mṛdvikā* and *pathyā* alongwith sugar and honey cures *śvās* (asthma), *kāsa* (bronchitis) and *rakta pitta*.
2. In the decoction of *aṭarūṣaka*, the paste of *priyaṅgu*, *mṛttikā*, *añjana*, and *lodhira* and honey should be added. This potion cures *rakta pitta*.
3. A potion prepared of *padmaka*, *kiñjalka* (androecium) of *padma*, *dūrvā*, *vāstūka*, *utpala*, *nāgapuṣpa* and *lodhira* should be taken alongwith the decoction of *aṭarūṣaka* and honey.
4. A potion prepared of *prapaunḍarika*, *madhuka* and *madhu* in the juice of the stool of horse or the one prepared of the root of *yavāsa* and *bhṛṅgarāja* in the juice of the stool of cow should be taken alongwith *tanḍulāmbu* (rice-wash).
5. A linctus should be prepared of the juice of the stool of horse and taken alongwith honey and ghee.
6. A linctus prepared of the powder of *khadira*, *priyaṅgu*, *kovidāra* and the flower of *śālmali* by adding honey should be given to the patient suffering from *rakta pitta*.
7. A linctus prepared of the powders of *śṛṅgāṭaka*, *lājā*, *musta*, *kharjūra* and the *keśara* (androecium) of *padma* by adding honey should be given to the patient.
8. The blood of animals and birds inhabiting arid land should be taken as a linctus by adding honey.
9. If the blood is clotted, then the stool of *pārāvata* mixed with honey should be given to the patient in the form of a linctus. [62-72]

According to some physicians, the recipe described at item no. 1 in the para above, cures *kāmalā* (Jaundice). In the second recipe described above, *priyaṅgu* etc., should be added in the form of a paste and one *karṣa* of this paste should be added. To this second recipe, one *karṣa* of honey should also be added. This quantity is described in the *paribhāṣā* (general rules). According to Agniveśa, "Powders, pastes, pills, honey and ghee should be added in the quantity of one *karṣa* in the preparation of decoction and medicated ghee as well as oil." According to some other scholars, the rule described in Agniveśa does not hold good in the present context. One *karṣa* of powder etc., described there is applicable to special preparations. In the present context the decoction and paste should be manufactured following the general rules (*pari bhāṣā*) prescribed for these preparations.

If *priyaṅgu* etc., described in the verse no. 66 are taken in the quantity of one *karṣa* each, then the total quantity of the paste will be much more. Therefore, all of them should be taken together in the quantity of one *karṣa* in this and such other preparations.

उशीरकालीयकलोध्रपद्मकप्रियङ्गुकाकटफलशङ्खगैरिकाः ।

पृथक् पृथक् चन्दनतुल्यभागकाः, सशर्करास्तण्डुलधावनाप्लुताः ॥ ७३ ॥

रक्तं सपित्तं तमकं पिपासां दाहं च पीताः शमयन्ति सद्यः ।

किराततिकं कमुकं समुस्तं प्रपौण्डरीकं कमलोत्पले च ॥ ७४ ॥

हीवेरमूलानि पटोलपत्रं दुरालभा पर्पटको मृणालम् ।

धनञ्जयोदुम्बरवेतसत्वङ्म्यग्रोधशालेयवासकत्वक् ॥ ७५ ॥

तुगालतावेतसतण्डुलीयं ससारिवं मोचरसः समङ्गाः ।

पृथक् पृथक् चन्दनयोजितानि तेनैव कल्पेन हितानि तत्र ॥ ७६ ॥

निशि स्थिता वा स्वरसीकृता वा कल्कीकृता वा मृदिताः शृता वा ।

एते समस्ता गणशः पृथग्वा रक्तं सपित्तं शमयन्ति योगाः ॥ ७७ ॥

Uśira, kāliyaka, lodhra, padmaka, priyaṅgukā, kaṭṭhphala, śaṅkha and *gairika*—these drugs taken separately, should be added with equal quantity of *candana* and given to the patient along with sugar (in equal quantity) and *tanḍula dhāvana* (rice-wash). These preparations instantaneously cure *rakta pitta*, *tamaka* (asthma), *pipāsā* (morbid thirst) and *dāha* (burning sensation).

Kirātatikta, kramulā (*paṭṭikā lodhra*), *musta, prapaundarikā, kamala, utpala*, the roots of *hribera*, leaves of *paṭola*, *duralabhā, parpatāka, mṛṇāla, dhanañjaya* (*arjuna*), *udumbara*, bark of *vetasa, nyagrodha, śāleya*, bark of *yavāsaka, tugā, latā*, (*priyaṅgu*), *vetasa, tanḍulīya, sārivā, mocarasa* and *samaṅgi* (*varāha krantā* or *lajjalu*)—these drugs taken separately, along

with equal quantity of *candana*, should be given to the patient with sugar (in equal quantity) and *taṇḍula dhāvana* (rice wash). These drugs can be administered in the form of *śīta kaṣāya* (keeping the powder in water overnight in water and then filtering), *svarasa* (juice), *kalka* (paste or powder) *mṛdita* (infusion) or *śīta* (decoction).

Recipes prepared by taking all these drugs together or drugs of each of these groups separately, cure *raktapitta*. [73-77]

In verse no. 73, drugs are mentioned to be taken along with sugar. In the present context, sugar should be taken in equal quantity. It has been stated in Agniveśa, "In recipes *hingu* should be added in the quantity of one *māṣa*, rock salt etc., in the quantity of one *śāṇa*: sugar and jaggery and alkalies should be added in equal quantity." When sugar is described to be used as a *prakṣepa dravya*, then the rule as applicable to *prakṣepa* should be followed.

In *Suśruta*, six different processes (*kalpas* for preparing drugs) have been described. These include the process described in variant readings. The six processes of *Suśruta* are : "*Kṣīra* (milk preparation), *rasa* (Juice), *kalka* (paste or powder), *kaṣāya* (decoction), *śīta śīta* (drugs kept in water overnight and then filtered) and *phāṇṭa* (infusion). These six preparations from above downwards, are gradually lighter."—vide *Suśruta* : Sūtra 44 : 91.

In the above description from *Suśruta*, *cūrṇa* (powder) is included in *kalka* or paste. According to some other scholars, the term "*phāṇṭa*" includes both the infusion as well as the powder. This is not correct. The description of *phāṇṭa* by Kṛṣṇātreya etc., is relevant in the present context. According to these texts : "The coarse powder of the drugs should be added to hot water and squeezed. The juice that comes out of it is called *phāṇṭa*." Powder is not covered under this definition. Therefore, it is to be included under *kalka*. *Kalka* is generally prepared by saturating the drug along with water. If no water is added to it then the drug takes the form of powder. Therefore, the powder should be included in *kalka*.

The drugs described in verse nos. 73-76 can be used separately or they can be used in the form of groups. These groups are *uśīrādi gaṇa*, *kirāta*, *kirāta tiktādi gaṇa* and *tugādi gaṇa*. If these drugs are used separately, then *candana* should be added in equal quantity of each of these drugs. If, however, groups of these drugs are to be used in the recipe, then *candana* should be used in quantity equal to all the drugs in the group taken together. This is how the senior physicians explain.

मुद्राः सलाजाः सयवाः सकृष्णाः सोशीरमुस्ताः सह चन्दनेन ।

बलाजले पर्युषिताः कषाया रक्तं सपित्तं शमयन्त्युदीर्णम् ॥ ७८ ॥

Mudga, lajā, yava, kṛṣṇā, uśīra, mustā and candana—These drugs should be soaked in the decoction of *balā* and kept overnight. This recipe, if administered, cures acute form of *rakta pitta*, [78]

The decoction of *balā* should be cooled and then the drugs described above should be added to it. This should be kept overnight and next morning filtered for administration.

वैदूर्यमुक्तामणिगैरिकाणां मृच्छहृहेमामलकोदकानाम् ।
मधूदकस्येशुरसस्य चैव पानाच्छमं गच्छति रक्तपित्तम् ॥ ७९ ॥
उशीरपद्मोत्पलचन्दनानां पक्वस्य लोष्टस्य च यः प्रसादः ।
सशर्करः क्षोद्रयुतः सुशीतो रक्तातियोगप्रशमाय देयः ॥ ८० ॥
प्रियङ्गुकाचन्दनलोध्रसारिवामधूकमुस्ताभयधातकीजलम् ।
समृत्प्रसादं सह यष्टिकाश्विना सशर्करं रक्तनिवर्हणं परम् ॥ ८१ ॥

By taking the water soaked with *vaidūrya, mukta, maṇi, gairika, mṛt, śaṅkha, hema* and *āmalaka*, the water mixed with honey and sugarcane juice—*rakta pitta* gets cured.

In the decoctions of *uśīra, padma, utpala* and *candana*, red hot clod of earth should be immersed. Then the decoction should be filtered and cooled. To this decoction, sugar and honey should be added and administered to the patient for the cure of bleeding in excess in *rakta pitta*.

The water soaked with *priyaṅgukā, candana, lodhra, sāriva, madhuka, mustā, abhaya (uśīra)* and *dhātakī* should be taken along with *mṛt prasāda* (water soaked with red hot clod of earth and cooled), decoction of *yaṣṭikā* and sugar. These are the excellent recipes for the stoppage of bleeding. [79-81]

कषाययोगैर्विवर्धैर्यथोक्तैर्दीप्तेऽनले श्लेष्मणि निर्जिते च ।
यद्रक्तपित्तं प्रशमं न याति तत्रानिलः स्यादनु तत्र कार्यम् ॥ ८२ ॥
छागं पयः स्यात् परमं प्रयोगे गव्यं शृतं पञ्चगुणे जले वा ।
सशर्करं माक्षिकसंप्रयुक्तं विदारिगन्धादिगणैः शृतं वा ॥ ८३ ॥
द्राक्षाशृतं नागरकैः शृतं वा बलाशृतं गोक्षुरकैः शृतं वा ।
सजीवकं सर्षभकं ससर्पिः पयः प्रयोज्यं सितया शृतं वा ॥ ८४ ॥

If *rakta pitta* does not get alleviated even after the administration of the various types of decoctions described before and by stimulation of the power of digestion as well as alleviation of *kapha*, then, the physician should understand that *vāyu* is

aggravated. For cure of this condition, the following are the excellent recipes :

1. Goat milk;
2. Cow's milk boiled with five times of water to be taken along with sugar and honey;
3. Cow's milk boiled with drugs belonging to *vidāri gandhādī*;
4. Cow's milk boiled with *drākṣā* and *nāgaraka*;
5. Cow's milk boiled with *balā* and *gokṣuraka*;
6. Cow's milk boiled with *jīvaka* and *ṛṣabhaka* added with ghee and sugar. [82-84]

शतावरीगोधुरकैः शृतं वा शृतं पयो वाऽप्यथ पर्णिनीभिः ।

रक्तं निहन्त्याशु विशेषतस्तु यन्मूत्रमार्गात् सरुजं प्रयाति ॥ ८५ ॥

Milk boiled with *śatāvarī* and *gokṣuraka* or with *śālaparnī*, *prīniparnī*, *māṣaparnī* and *mudgaparnī* immediately stops bleeding, specially when blood comes out through the urinary tract along with pain. [85]

विशेषतो विट्पथसंवृत्ते पयो मतं मोचरसेन सिद्धम् ।

वटावरोहैर्वटशुक्लैर्वा ह्रीवेरनीलोत्पलनागरैर्वा ॥ ८६ ॥

कषाययोगान् पयसा पुरा वा पीत्वाऽनु चाद्यात् पयसैव शालीन् ।

कषाययोगैरथवा विपक्रमैः पिबेत् सर्पिरतिस्रवे च ॥ ८७ ॥

When there is bleeding, specially through the anus, then the following recipes are useful :

1. Milk boiled with *moca rasa*;
2. Milk boiled with either *vaṭāvaroha* (adventitious root of *vaṭa*) or *vaṭa-śūṅga* (leafy buds of *vaṭa*);
3. Milk boiled with *hrībera*, *nīlotpala* and *nāgara*;
4. Recipes of drugs described before (vide verse nos. 65-71) along with milk.

After taking these recipes the patient should take *śālī* rice along with milk.

If there is excessive bleeding, then ghee boiled with the decoctions described above should be administered. [86-87]

Vāsā ghṛta.

वासां सशाखां सपलाशमूलां कृत्वा कषायं कुसुमानि चास्याः ।

प्रदाय क्लृप्तं विपचेद्भूतं तत् सक्षौद्रयाश्वेव निहन्ति रक्तम् ॥ ८८ ॥

इति वासाघृतम् ।

Decoctions should be prepared of *vāsā* along with its twigs, leaves, roots and flowers. Along with this decoction and the paste of *vāsā* ghee should be boiled and honey should be added to it. Administration of this recipe immediately stops bleeding. [88]

According to general rules (*paribhāṣā*), if a drug is taken when it is not dried, the quantity should be doubled. In the present context, however, this rule is not applicable because in this recipe *vāsā* along with its various parts are specifically mentioned to be taken when they are not dry.

If the flower of *vāsā* is to be used in the form of paste, then it should be taken in the quantity of four *palas* with one *prastha* of ghee. Otherwise, the paste will be in excess of the requirement.

Honey should be used one-fourth in quantity of the ghee. The rule in this connection is prescribed in other texts. It is mentioned in these texts : "The paste of drugs, honey and sugar should be taken one-fourth in quantity of ghee." The similar rule is also prescribed by Agniveśa.

पलाशवृन्तस्वरसेन सिद्धं तस्यैव कल्केन मधुद्रवेण ।

लिह्याद्धृतं वत्सककल्कसिद्धं तद्वत् समङ्गोत्पललोध्रसिद्धम् ॥ ८९ ॥

स्यान्नायमाणाविधिरेष पच सोदुम्बरे चैव पटोलपत्रे ।

सर्पाणि पित्तज्वरनाशनानि सर्वाणि शस्तानि च रक्तपित्ते ॥ ९० ॥

For the alleviation of *rakta pitta*, all the following recipes are useful :

1. The ghee prepared by boiling with the juice and paste of the stalk of *palāśa*. This should be used as a linctus by liquifying with honey.
2. Similarly, ghee prepared with the paste of *vatsaka*;
3. Ghee prepared with the paste of *samaṅgā*, *utpala* and *lodhra* in a similar manner;
4. Ghee prepared in a similar manner, with *trāyamāṇā*;
5. Ghee prepared in a similar manner by *udumbara* and leaves of *paṭola*;
6. Medicated ghees described earlier (in *Cikitsā* 3) for the alleviation of *pitta jvara*. [89-90)

It has been stated in verse no. 90 above to us : medicated ghees prescribed for the alleviation of *pitta jvara* (in *Cikitsā* 3) for the treatment of *rakta pitta*. The term "*pitta jvara*" used here should be interpreted to include all the recipes prescribed in the entire *Cikitsā* section and these

recipes should be used in *rakta pitta*, because in the third section of *Cikitsā sthāna*, which deals with the treatment of different types of *jvaras*, medicated ghees are prescribed for the treatment of *jirṇa jvara* (chronic fever) and not for *pitta jvara* (fever caused by *pitta*).

Some physicians interpret it in a different way. According to them, recipes of medicated ghee prescribed for the treatment of chronic fever in the third section of *Cikitsā sthāna* are also useful in the treatment of fever caused by *pitta*. It has been described in *Cikitsā* 3 : 212 that in the chronic stage of fever *tejas* (*pitta*) becomes ununctuous which is responsible for the continuity of fever. Therefore, for the treatment of chronic fever as well as fever caused by *pitta*, similar recipes are used.

In other places of *Cikitsā sthāna*, the recipes for curing *paittika* type of *jvara*, among others, are described (vide *Cikitsā* 5 : 118-121 and *Cikitsā* 29 : 58-60). These and similar all other recipes prescribed for the treatment of *paittika jvara* should also be used for the treatment of *rakta pitta*.

अभ्यङ्गयोगः परिषेचनानि सेकावगाहाः शयनानि वेश्म ।

शीतो विधिर्वस्तिविधानमथ्यं पित्तञ्चरे यत् प्रशमाय दिष्टम् ॥ ९१ ॥

तद्रक्तपित्ते निखिलेन कार्यं कालं च मात्रां च पुरा समीक्ष्य ।

सर्पिर्गुडा ये च हिताः क्षतेभ्यस्ते रक्तपित्तं शमयन्ति सद्यः ॥ ९२ ॥

Excellent recipes of *abhyāṅga* (massage), *pariṣecana* (sprinkling), *seka* (spray), *avagāha* (bath), *śayana* (bed), *veśma* (residence), *śīta vidhi* (method of cooling), *basti* (medicated enema) described for the alleviation of *pitta* should be used in their entirety for the treatment of *rakta pitta*. Before administration, the physician should keep in view the time and the dose of these recipes.

Sarpis (medicated ghee) and *gūḍa* (recipes prepared out of jaggery), which are useful for patients suffering from *kṣata* (phthisis) are also useful in alleviating *rakta pitta* instantaneously. [91-92]

In the third chapter of *Cikitsā sthāna*, recipes for *abhyāṅga* (massage) etc., have been described for the treatment of *dāha jvara* (fever with burning sensation). These recipes also alleviate *paittika* type of *jvara*. This has been kept in view during the description in verse no. 91 above.

कफानुबन्धे रुधिरं सपित्ते कण्ठागते स्याद्ब्रूयिते प्रयोगः ।

युक्तस्य युक्त्या मधुसर्पिषोश्च क्षारस्य चैवोत्पलनालजस्य ॥ ९३ ॥

मृणालपद्मोत्पलकेशराणां तथा पलाशस्य तथा प्रियङ्गोः ।

तथा मधूकस्य तथाऽसनस्य क्षाराः प्रयोज्या विधिनैव तेन ॥ ९४ ॥

If in *rakta pitta* there is *kaphanubandha* (vitiation of *kapha* secondarily), and if it gets clotted while passing through the throat, then appropriately (in appropriate quantity) honey and ghee should be used.

In the same manner, the *kṣāras* (alkali preparations) should be prepared of the stalk of *utpala*, *mṛnāla*, *keśara* (and-roecium) of *padma* and *utpala*, *palāśa*, *priyaṅgu*, *madhūka* and *āsana* should be administered in the above mentioned conditions. [93-94]

The term '*uktya*' used in the above verse generally means "appropriately". In the present context, however, it means in appropriate dose.

Alkalies are sharp in quality. Normally such sharp drugs are contraindicated in the treatment of *rakta pitta*. But to dislodge phlegm which remains adhered to the throat, it is necessary to administer such drugs even in *rakta pitta*. These alkalies are, however, prepared of cooling drugs like stalk of *utpala* etc. The alkalies prepared of these drugs, by their *prabhāva* (specific action) cure *rakta pitta*. In view of this, alkalies of other drugs which are also sharp in quality have been excluded and only the stalk of *utpala* etc., are described here.

In the *Vārtika* of Khīra Svāmi Dutta, it is described, "The cooling drugs get rid of their cooling effect when they are burnt". In view of this description, the stalk of *utpala* etc., lose their cooling property when *kṣāras* are prepared out of them by burning on fire. The question that may arise here is, how they can be used in the treatment of *rakta pitta*. This question is not tenable, because even in *bhasmas* (calcined powders of metals which are prepared by burning on fire) new properties (including cooling property) reappear.

Śatāvaryādi ghṛta

शतावरीदाडिमतिन्तिडीकं काकोलिमेदे मधुकं विदारीम् ।
 पिष्ट्वा च मूलं फलपूरकस्य घृतं पचेत् क्षीरचतुर्गुणं ज्ञः ॥ ९५ ॥
 कासज्वरानाहविवन्धशूलं तद्रक्तपित्तं च घृतं निहन्यात् ।
 यत् पञ्चमूलैरथ पञ्चभिर्वा सिद्धं घृतं तच्च तदर्थकारि ॥ ९६ ॥
 इति शतावर्यादिघृतम् ।

The recipe prepared by boiling ghee with the paste of *śa āvari*, *dāḍima*, *tintidika*, *kākoli*, both the varieties of *meda*, *madhuka*, *vidāri*, root of *phala pūraka* (*bija pūraka*) and four times of milk, should be used by a physician for curing *kāsa* (bronchitis), *jvara* (fever), *anāha* (flatulance), *vibandha* (constipation), *śūla* (colic pain) and *rakta pitta*.

Medicated ghee prepared by the five varieties of *pañca mūla* (described in *Cikitsā* 1 : 1 : 41-45) has also got the above mentioned properties. [95-96)

कपाययोगा य इहोपदिष्टास्ते चावपीडे भिषजा प्रयोज्याः ।
 घ्राणात् प्रवृत्तं रुधिरं सपित्तं यदा भवेन्निःसृतदुष्टदोषम् ॥ ९७ ॥
 रक्तं प्रदुष्टे ह्यवपीडबन्धे दुष्टप्रतिश्यायशिरोविकाराः ।
 रक्तं सपूयं कुणपश्च गन्धः स्याद् घ्राणनाशः कृमयश्च दुष्टाः ॥ ९८ ॥
 नीलोत्पलं गैरिकशङ्खयुक्तं सचन्दनं स्यात्तु सिताजलेन ।
 नस्यं तथाऽऽम्रास्थिरसः समङ्गा सधातकीमोचरसः सलोध्रः ॥ ९९ ॥
 द्राक्षारसस्येश्वरसस्य नस्यं क्षीरस्य दूर्वास्वरसस्य चैव ।
 यवासमूलानि पलाण्डुमूलं नस्यं तथा दाडिमपुष्पतोयम् ॥ १०० ॥
 प्रियालतैलं मधुकं पयश्च सिद्धं घृतं माहिषमाजिकं वा ।
 आम्रास्थिपूवैः पयसा च नस्यं ससारिवैः स्यात् कमलोत्पलैश्च ॥ १०१ ॥

In *rakta pitta*, when there is bleeding from the nose, the physician should administer the recipes of decoctions described here (verse nos. 73-74 of this chapter) in the form of *avapīḍa* (vide commentary for the meaning of this term) types of inhalation therapy. This therapy should be administered only when all the vitiated *doṣas* are excreted. If the bleeding is arrested, when the blood is still vitiated by the *doṣas*, then this leads to *duṣṭa pratiśyāya* (serious type of rhinitis) and *śiro vikāra* (diseases of the head). From the nose of the patient bad smell of blood, pus and *kuṇapa gandha* (smell of dead body) appears. He loses the sense of smell and dangerous types of *kṛmi* (megots) appear in his nose.

The following recipes for inhalation are also recommended in this condition :

1. The paste of *nīlotpala*, *gairika*, *saṅkha* and *candana*, mixed with sugar solution :
2. The juice of *āmraṣṭhi* (the pulp inside the mango seed) and *samaṅga* along with *dhataki*, *moca rasa*, *lodhra*, juice of *drakṣa* and sugar cane juice;
3. The juice of *dūrva* along with milk;
4. The paste of root of *yavāsaka*, and *palāṇḍu* alongwith the juice of the flower of *dāḍima*;

IV]

5. Ghee of either buffalo or goat, or the oil of *priyāla* prepared by boiling with the paste of *madhuka* and milk.
6. Drugs like *āmraṣṭhi* described before alongwith milk;
7. *Sārivā*, *kamala* and *utpala* alongwith milk. [97-101]

The inhalation therapy that is administered with the juice etc., of drugs by the application of force or pressure is called "*avapīda*".

The last two recipes described above are to be used in the form of medicated ghee in which *śarivā* etc., will be added as paste and milk will be added as a liquid for its preparation.

भद्रश्रियं लोहितचन्दनं च प्रपौण्डरीकं कमलोत्पले च ।
 उशीरवानोरजलं मृणालं सहस्रवीर्या मधुकं पयस्या ॥ १०२ ॥
 शालीशुमूलानि यवासगुन्द्रामूलं नलानां कुशकाशयोश्च ।
 कुचन्दनं शैवलामप्यनन्ता कालानुसार्या तृणमूलमृद्धिः ॥ १०३ ॥
 मूलानि पुष्पाणि च वारिजानां प्रलेपनं पुष्करिणीमृदश्च ।
 उदुम्बराश्वत्थमधूकलोध्राः कषायवृक्षाः शिशिराश्च सर्वे ॥ १०४ ॥
 प्रदेहकल्पे परिषेचने च तथाऽवगाहे घृततैलसिद्धौ ।
 रक्तस्य पित्तस्य च शान्तिमिच्छन् भद्रश्रियादीनि भिषक् प्रयुज्यात् ॥ १०५ ॥
 धारागृहं भूमिगृहं सुशीतं वनं च रम्यं जलवातशोतम् ।
 वैडूर्यमुक्तामणिभाजनानां स्पर्शाश्च दाहे शिशिराम्बुशीताः ॥ १०६ ॥
 पत्राणि पुष्पाणि च वारिजानां क्षौमं च शीतं कदलीदलानि ।
 प्रच्छादनार्थं शयनासनानां पद्मोत्पलानां च दलाः प्रशस्ताः ॥ १०७ ॥
 प्रियङ्गुकाचन्दनरूपितानां स्पर्शाः प्रियाणां च वराङ्गनानाम् ।
 दाहे प्रशस्ताः सजलाः सुशीताः पद्मोत्पलानां च कलापवाताः ॥ १०८ ॥
 सरिद्धदानां हिमवद्दरीणां चन्द्रोदयानां कमलाकराणाम् ।
 मनोऽनुकूलाः शिशिराश्च सर्वाः कथाः सरक्तं शमयन्ति पित्तम् ॥ १०९ ॥

Bhadra śriya, lohita candana, prapaundarika, kamala, utpala, uśira, vānīra (a variety of *uśira*), *jala, mṛṇāla, sahasra vīryā, madhuka, payasyā*, roots of *śālī* and *ikṣu, yavāsa*, roots of *gundrā, nala, kuśa* and *kāśa, kucandana, śaivala, anantā, kālānusāryā* (*sitala*), roots of *tṛṇa, ṛadhi*, roots and flowers of aquatic plants and of the pond, astringent trees like *udumbara, aśvattha, madhūka* and *lodhra* and all the cooling drugs should be used as *pralepana* (ointment) for the treatment of *rakta pitta*.

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The above mentioned drugs should be used by the physician in recipes of *pradeha* (thick ointment) for *secana* (sprinkling), *avogaha* (bath), *ghṛta* (medicated ghee) and *taila* (medicated oil) if he desires to cure *rakta pitta*.

If there is *dāha* (burning sensation), the patient should resort to *dhārā gr̥ha* (the house which is cooled by the flow of water), *bhūmi gr̥ha* (underground cellar) which is exceedingly cold, forests which are beautiful and cooled by water as well as wind and the touch of utensils prepared of *vaidūrya*, *muktā* and *maṇi*, which are cooled by cold water. For covering the beds, and seats, the leaves and flowers of aquatic plants, cooling silken clothes and leaves of *kadalī*, *padma* as well as *utpala* are very useful.

If there is burning sensation, then the following are useful :—

1. The touch of the paste of *priyāṅgukā* and *candana*;
2. The touch of the beautiful and pleasing women;
3. The wind caused by fan prepared of *padma* and *utpala* which is cooled by water;

Rakta pitta is also alleviated by the following :

1. Sea shore and the bank of lakes;
2. Caves in the Himālayas covered by snow;
3. Rising of the moon;
4. Lotus pond;
5. All things which are pleasing to the mind; and
6. Pleasant stories. [102-109]

तत्र श्लोकौ—

हेतुं वृद्धिं संज्ञां स्थानं लिङ्गं पृथक् प्रदुष्टस्य ।
 मार्गो साध्यमसाध्यं याप्यं कार्यक्रमं चैव ॥ ११० ॥
 पानान्नमिश्रमेव च वर्ज्यं संशोधनं च शमनं च ।
 गुरुरुक्तवान्यथावच्चिकित्सिते रक्तपित्तस्य ॥ १११ ॥

To sum up

In this chapter on the “treatment of *rakta pitta*” the following topics, as instructed by the Preceptor, have been described :

1. *Hetu* or causative factors;
2. *Vṛddhi* or mode of aggravation;
3. *Sañja* or definition;
4. *Sthāna* or location;
5. *Linga* or signs and symptoms of each variety;
6. *Mārga* or the channels of manifestation;
7. Curability, incurability and palliability;
8. *Kārya krama* or the line of treatment;
9. Useful diet and drinks;
10. Harmful diet and drinks;
11. *Samśodhāna* or elimination therapy; and
12. *Śamana* or alleviation therapy. [110-111]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकि-
त्सितस्थाने रक्तपित्तचिकित्सतं
नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the Fourth Chapter dealing with the treatment of *rakta pitta* in *Cikitsā sthāna* of the text by Agniveśa, as redacted by Caraka.

CHAPTER-V TREATMENT OF PHANTOM TUMOUR

पञ्चमोऽध्यायः ।

अथातो गुल्मचिकित्सितं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the treatment of *gulma* (phantom tumour).

Thus, said Lord Ātreya. [1-2]

The chapter on the treatment of *gulma* (phantom tumour) follows the description of the treatment of *rakta pitta*, following the same order as in the Nidāna Section chapters 2 and 3:

सर्वप्रजानां पितृवच्छरण्यः पुनर्वसुर्भूतमविष्यदीशः ।

चिकित्सितं गुल्मनिबर्हणार्थं प्रोवाच सिद्धं वदतां वरिष्ठः ॥ ३ ॥

Punarvasu, the foremost among teachers, representing the paternal asylum for all living beings, the paramountseer of the past and the future, expounded the effective treatment for the cure of *gulma* (phantom tumour). [3]

The above benedictory verse in honour of the Guru (Lord Punarvasu) serves two purposes. Firstly it aims at bringing about good and auspicious results (dharma). Secondly it inspires faith in what follows in the text.

Lord Punarvasu having an uninterrupted knowledge of the past as well as the future, is described as the supreme master of the past as well as the future.

The term 'siddha' used as an epithet of 'cikitsita' in the above text generally implies the therapies which are efficacious in curing the curable varieties of *gulma*. However, in the above text, this term is used in order to highlight the effectiveness of these therapies.

Causative Factors

विट्श्लेष्मपित्तातिपरिस्त्रवाद्वा तैरेव वृद्धैः परिपोडनाद्वा ।

वेगैरुदीर्णैर्विहृतैरथो वा बाह्याभिघातैरतिपोडनैर्वा ॥ ४ ॥

रूक्षात्रपानैरतिसेवितैर्वा शोकेन मिथ्याप्रतिकर्मणा वा ।

विचेष्टितैर्वा विषमातिमात्रैः कोष्ठे प्रकोपं समुपैति वायुः ॥ ५ ॥

V]

Vāyu gets aggravated in the *Koṣṭha* (gastro-intestinal tract) because of the following factors :

- (1) Excessive elimination of feces, *kapha* and *pitta*;
- (2) *Paripīḍana* i. e. pressure on or obstruction of *Vāyu* by the increase in the quality of feces, *kapha* and *pitta*;
- (3) Suppression of *vegās* (manifested natural urges) moving downwards like those of urine, flatus and feces;
- (4) Affliction by external injuries;
- (5) Excessive suppression (*piḍana*) or occlusion (*āvaraṇa*) of *vāyu*;
- (6) Excessive intake of ununctuous diet and drinks;
- (7) Affliction by grief;
- (8) Improper administration of elimination therapies; and
- (9) Excessive or abnormal physical behavior. [4-5]

In the *Nidāna* : section (chapter 3 : 6), causative factors as well as signs and symptoms of *gulma* are already described. These are being repeated here in view of contextual propriety. In addition, some other causative factors are mentioned here which are not given in the *Nidāna* section. In *Nidāna* 3 : 6 *āvaraṇa* or occlusion is described as one of the causative factors. The same is indicated in the above text by the term *atipīḍana*. The term '*pratīkarma*', used in the text, means *pañcakarma* or five elimination therapies, viz. *vamana* (emesis), *virecana* (purgation), *nirūha* (medicated enema with decoctions etc.), *anuvāsana* (unctuous medicated enema) and *nasāya* (inhalation).

Pathogenesis

कफं च पित्तं च स दुष्टवायुरुद्धय मार्गान् विनिवद्धय ताभ्याम् ।
 हृन्नाभिपार्श्वोर्दरवस्तिशूलं करोत्यथो याति न वद्धमार्गः ॥ ६ ॥
 पक्काशये पित्तकफाशये वा स्थितः स्वतन्त्रः परसंश्रयो वा ।
 स्पर्शोपलभ्यः परिपिण्डितत्वाद्गुल्मो यथादोषमुपैति नाम ॥ ७ ॥

The vitiated *vāyu* provokes either *kapha* or *pitta* or both of them, and alongwith them, obstructs the channels of circulation to cause pain in the regions of heart, umbilicus, sides of the chest, abdomen and urinary bladder. If does not get eliminated through the down-ward path because of abstractions. It remains confined to *pakvāsāya* (colon), *pittāsāya* (small intestine) or *kaphāsāya* (stomach) either independently

(*svatantra*) or in association with other *doṣas* (*paratantra*). It becomes palpable because of its round shape for which it is called *gulma*. Depending upon the *doṣas* involved in the manifestation of this ailment, it is classified into several categories. [6-7]

This disease is of five types, viz. *vātika*, *paittika*, *kaphaja*, *sāṃnipātika* and *raktaja*. The *samprāpti* or pathogenesis described above pertains to the first four categories of *gulma*. In *kaphaja* type *gulma*, *kapha* gets aggravated independently. In *paittika* type of *gulma*, *pitta* gets aggravated independently by its own causative factors. In the *sāṃnipātika* type of *gulma*, both the *kapha* and *pitta* are independently aggravated, and they get provoked by *vāyu* to cause *gulma*. *Vatika* *gulma* is, however, caused by independently aggravated *vāyu* which provokes *kapha* and *pitta* which are in their normal states.

Vāyu has three different paths for movement, viz; upward path, downward path and side-ward path. As regards the pathogenesis of this disease according to the text, the down-ward path of *vāyu* gets obstructed. Obstruction of the remaining two paths is also indicated in the text by virtue of the implied use of the term 'ca' "*luptanirdiṣṭa*" (indicated in absentia).

This can also be explained differently. Generally, *vāyu* moves downwards in the gastro-intestinal tract. That is why the obstruction of its down-ward movement is directly described in the above text. The obstruction of its movement through the remaining two paths is implied here by general rule (*sāmānya nyāya*).

Pakvāśaya (colon) is located below the *pittāśaya* (small intestine) and *āmāśaya*.

In *vātika* *gulma*, aggravated *vāyu* plays its role in *pakvāśaya* or colon independent of other *doṣas*. This case of *paittika*, *ślaiṣmika* and *sāṃnipātika* types of *gulma* which are located either in *pittāśaya* (small intestine) or in *kaphāśaya* (stomach), is, however, different. In the pathogenesis of all types of *gulma*, *vāyu* invariably plays the primary role. It is primarily located in the *pakvāśaya* (colon). Hence, in the manifestation in this organ, *vāyu* remains independent (*svatantra*). *Pittāśaya* and *kaphāśaya* are the primary abodes of *pitta* and *kapha* respectively. Hence, in the manifestation of *gulma* in these organs, *vāyu* becomes dependant upon other *doṣas* (*para-saṃśraya*).

At times, many creepers located in the same place in a compact form are taken to be a *gulma* (bush) even by the ignorant people. Similarly, *vāyu*, which is formless, remains located in the present ailment in a compact form and appears like a solid object for which it is called *gulma*.

Locations

वस्तो च नाभ्यां हृदि पार्श्वयोर्वा स्थानानि गुल्मस्य भवन्ति पञ्च ।
पञ्चात्मकस्य प्रभवं तु तस्य वक्ष्यामि लिङ्गानि चिकित्सितं च ॥८॥

Urinary bladder, umbilicus, heart and two sides of the abdomen (*pārśva*) these are the five sites of manifestation of *gulma*.

Now signs, symptoms and treatment of the five categories of *gulma*, viz. *vātika*, *pāittika*, *ślaismika*, *sāṃnipātika* and *raktaja*, will be explained. [8]

The use of the term '*pañca*' (meaning five) after enumerating the five sites of *gulma* in the above text implies that the manifestation of this disease is confined to these five places only and it does not get manifested else where. *Raktaja gulma* is located in the sides of *garbhāśaya* or uterus. This site is also included under the term '*pārśva*' (sides of the abdomen) in the description given above.

Others explain this in a different way. According to them, the description provided in the above text pertains to the four types of *gulma* only, and *raktaja gulma* is excluded here, its site of manifestation being *garbhāśaya* or uterus.

Etiology, Signs and Symptoms of Vātika gulma

रूक्षान्नपानं विषमातिमात्रं विचेष्टितं वेगविनिग्रहश्च ।
शोकोऽभिघातोऽतिमलक्षयश्च निरन्नता चानिलगुल्महेतुः ॥ ९ ॥
यः स्थानसंस्थानरुजां विकल्पं विडूतसङ्गं गलवक्त्रशोषम् ।
श्यावारुणत्वं शिशिरज्वरं च हृत्कुक्षिपार्श्वसंशिरोरुजं च ॥ १० ॥
करोति जीर्णेऽभ्यधिकं प्रकोपं भुक्ते मृदुत्वं समुपैति यश्च ।
वातात् स गुल्मो न च तत्र रूक्षं कषायतिकं कटु चोपशेते ॥ ११ ॥

The causative factors of *Vātika gulma* are as follows :

- (1) Intake of unctuous diet and drinks;
- (2) Excessive as well as abnormal physical behaviour;
- (3) Suppression of the manifested natural urges;
- (4) Affliction by grief;
- (5) Affliction by external injury;
- (6) Excessive elimination of excreta; and
- (7) Fasting for a long time.

Signs, symptoms as well as characteristic features of *vatika gulma* are as follows :

- (1) Momentary changes in the location, shape and intensity of pain;
- (2) Obstruction to the passage of the feces and flatus;
- (3) Dryness in the throat and mouth,
- (4) Gray and reddish coloration of the body;
- (5) Fever with cold,
- (6) Pain in the region of heart, lower abdomen, sides of the abdomen (*pārśva*), scapula and head,
- (7) Aggravation of the disease after the food is digested and alleviation of the ailment by the intake of food:

In this type of *gulma*, ununctuous, astringent, bitter and pungent types of food are not wholesome. [10-11]

Here after; the etiology, signs and symptoms of each variety of *gulma* will be explained.

Etiology, Signs and Symptoms of Paittika gulma

कटुम्लतीक्ष्णोष्णविदाहिरूक्षक्रोधातिमद्यार्कहुताशसेवा ।
 आमभिघातो रुधिरं च दुष्टं पैत्तस्य गुल्मस्य निमित्तमुक्तम् ॥ १२ ॥
 ज्वरः पिपासा वदनाङ्गरागः शूलं महज्जीर्यति भोजने च ।
 स्वेदो विदाहो व्रणवच्च गुल्मः स्पर्शासहः पैत्तिकगुल्मरूपम् ॥ १३ ॥

The causative factors of *paittika gulma* are as follows :

- (1) Intake of pungent, sour, sharp, hot, *vidahi* (which cause acidity or burning sensation in the stomach) and ununctuous articles of diet;
- (2) Wrathful disposition;
- (3) Excessive intake of alcohol and exposure to sun as well as fire;
- (4) Affliction by *āma* (product of improper digestion and metabolism); and
- (5) Vitiation of blood.

Signs and symptoms including characteristic features of *paittika gulma* are as follows :

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- (1) Fever and excessive thirst;
- (2) Coloration of the face and limbs;
- (3) Excruciating pain during the digestion of food;
- (4) Sweating and burning sensation; and
- (5) Tenderness of the affected part as if it is ulcerated. [12-13]

Amābhihāta or affliction by *āma* is described as one of the causative factors of *gulma*. By implication, it is responsible for the vitiation of *pitta*. Similarly, vitiation of blood is described as one of the causative factors. By implication *pitta* is considered to be a waste-product of vitiated blood.

Causative factors Kaphaja and Sāṃnipātika gulma

शीतं गुरु स्निग्धमचेष्टनं च संपूरणं प्रस्वपनं दिवा च ।
गुल्मस्य हेतुः कफसंभवस्य सर्वस्तु दिष्टो निचयात्मकस्य ॥ १४ ॥

The causative factors of *kaphaja gulma* are as follows :

- (1) Indulgence in cold, heavy and unctuous things;
- (2) Lack of exercise;
- (3) Over-nourishment; and
- (4) Sleep during day time.

The *Sāṃnipātika* type of *gulma* is produced by all the causative factors of *vātika*, *paittika* and *kaphaja gulma*. [14]

The *sāṃnipātika gulma* is caused by the simultaneous vitiation of *vāyu*, *pitta* and *kapha* due to their respective causative factors. Its specific mention here indicates that as a result of their unique combination (*saṃyoga-mahimnā*), a separate ailment is manifested which is distinct and different from or dissimilar to their combined effects (*vikṛti-viṣama-samavāya*).

Signs and Symptoms of Kaphaja Gulma

स्तैमित्यशीतज्वरगात्रसादृहत्तासकासारचिगौरवाणि ।
शैत्यं रुगल्पा कठिनोन्नतत्वं गुल्मस्य रूपाणि कफात्मकस्य ॥ १५ ॥

Signs and symptoms of *kaphaja gulma* are as follows :

- (1) *Staimitya* (numbness or a feeling as if covered with a wet-cloth).
- (2) Fever associated with feelings of cold;
- (3) Prostration, nausea, cough, anorexia and heaviness; and
- (4) The affected part of the body is hard to touch and is also elevated. It is cold in touch and there is less of pain. [15]

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Dvidošaja gulma

निमित्तलिङ्गान्युपलभ्य गुल्मे द्विदोषजे दोषबलावलं च ।

व्यामिश्रलिङ्गानपरांस्तु गुल्मांस्त्रीनादिशेदौषधकल्पनार्थम् ॥ १६ ॥

Because of the combination of the etiological factors of the two *doṣas*, three other varieties of *gulma*, having the signs and symptoms of the two *doṣas* each, are manifested. These are called *dvidošaja* (in which the two *doṣas* are simultaneously vitiated). In these varieties one of the two *doṣas* may be more or less predominantly vitiated in relation to the other. These varieties are explained here for the convenience of selecting recipes for their treatment. [16]

Eventhough, the two *doṣas* are simultaneously vitiated, one of them is more vitiated than the other (*ekolvaṇa dvandva*). These three varieties are *vāta-pittaja gulma*, *pitta-kaphaja gulma* and *vāta-kaphaja gulma*. It is mentioned in the text that these three varieties are explained here in order to facilitate selection of recipes for their treatment. By implication, these varieties are caused by *prakṛti-sama-samavāya*, i. e. in these conditions only the signs and symptoms of individual *doṣas* are manifested.

On the other hand, in conditions caused by *vikṛti-viśama-samavāya*, new signs and symptoms which are distinct and different from or dissimilar to the signs and symptoms of respective *doṣas* are manifested.] For the treatment of these three varieties of *gulma*, therapies suggested for the *gulmas* caused by individual *doṣas* are just to be combined and no other specific therapy is necessary for their treatment. Thus, the statement made in *Sūtra* 19 : 3 regarding the five varieties of *gulma* is not contradicted here in this chapter. The three types of *gulma* explained here are not the real varieties.

[In the *sāṃnipātika* variety where all the three *doṣas* are simultaneously vitiated, certain distinct signs and symptoms are manifested which are different from or dissimilar to those of signs and symptoms manifested in respect of each *doṣa*. Further, this variety of *gulma* is incurable. Thus, this is appropriately described as a separate variety. This principle was also followed while explaining the three varieties of *dvandvaja* fever (vide *Cikitsā* 3 : 84 : 89), because distinct signs and symptoms are manifested in those conditions.

Signs and Symptoms of Sāṃnipātika Gulma

महारुजं दाहपरीतमश्मवद्धनोन्नतं शीघ्रविदाहि दारुणम् ।

मनःशरीराग्निबलापहारिणं त्रिदोषजं गुल्ममसाध्यमादिशेत् ॥ १७ ॥

Characteristic features of *sāṃnipātika gulma* are as follows :

- (1) Excruciating pain;
- (2) Excessive burning sensation;
- (3) Stone-like compactness and elevation of the affected part;
- (4) Quick sloughing (*vidāhi*);
- (5) Seriousness of the condition; and
- (6) Disappearance of the strength of the mind, body and digestion as well as metabolism. This variety of *gulma* is incurable. [17]

Characteristic features described above belong to *sāṃnipātika gulma* caused by *vikṛti-viṣama samavāya*. According to some scholars, there is another variety of *sāṃnipātika gulma* where signs and symptoms of individual *doṣas* are only manifested. This latter variety is caused by *prakṛti-sama samavāya* and unlike the former it is curable. [For the explanation of these technical terms, refer to the commentary on verse 16.

Etiology, Pathogenesis, Signs and Symptoms of Raktaja Gulma

क्रतावनाहारतया भयेन विरुक्षणैर्वेगविनिग्रहैश्च ।
 संस्तम्भनोल्लेखनयोनिदोषैर्गुल्मः स्त्रियं रक्तभवोऽभ्युपैति ॥ १८ ॥
 यः स्पन्दते पिण्डित एव नाङ्गैश्चिरात् सशूलः समगर्भलिङ्गः ।
 स रौधिरः स्त्रीभव एव गुल्मो मासे व्यतीते दशमे चिकित्स्यः ॥ १९ ॥

Raktaja gulma occurs in ladies because of the following :

- (1) Remaining without food during the period of fertility (or menstruation);
- (2) Fear, intake of excessively ununctuous food and suppression of the manifested natural urges;
- (3) Improper administration of astringent and emetic therapies, and
- (4) Morbidity of genital organ.

This *raktaja gulma*, after some time takes the shape of a round mass. It palpitates as a whole but there is no movements in its parts. It is associated with colic-pain and signs as well as symptoms suggestive of pregnancy. This *raktaja gulma* occurs only in women and should be treated only after the passage of ten months. [18-19]

The term '*ṛta*' mentioned in the above text means "during the period of menstruation". This disease occurs in women (*striyam*). By implication, young girls (*kumārī*) and old women (*atīvṛddhā*) do not suffer from this

disease. The patient suffering from *raktaja gulma* shares many signs and symptoms of pregnancy like plumpness of breasts, etc. But in pregnancy, there is movement of the limbs of the foetus, and in *raktaja gulma*, the mass of growth moves as a whole. This is the distinguishing feature. *Rakta gulma* occurs only in women and not in men. This has been specified by the use of the term "*stribhava eva*" in the above text. It is the specific nature (*prabhāva*) of this disease that it becomes easily amenable to treatment after the tenth month of its occurrence. If any attempt is made to treat this ailment earlier, the patient is likely to succumb to excessive bleeding and also the uterus may be injured.

According to some scholars : since the patient suffering from *rakta gulma* shares some signs and symptoms of pregnancy, it might be difficult to arrive at the correct diagnosis before the tenth month, and therefore the treatment of this condition should be undertaken thereafter. This presumption is not correct, because at times, pregnancy continues even beyond the tenth month—vide *Śārīra* 2 : 15. Further, the differential diagnosis between *rakta gulma* and pregnancy has been clearly indicated in the text. That is, there are movements of limbs of the foetus in the case of pregnancy and in the case of *rakta gulma*, the movement of the entire mass of growth takes place. With the help of this distinct feature, it is not difficult to diagnose *rakta gulma* even before the tenth. Thus the former explanation is appropriate and correct.

Line of Treatment

क्रियाक्रममतः सिद्धं गुल्मिनां गुल्मनाशनम् ।
 प्रवक्ष्याम्यत ऊर्ध्वं च योगान् गुल्मनिवर्हणान् ॥ २० ॥
 रुक्षव्यायामजं गुल्मं वातिकं तीव्रवेदनम् ।
 वद्धविष्मारुतं स्नेहैरादितः समुपाचरेत् ॥ २१ ॥
 भोजनाभ्यञ्जनैः पानैर्निरुहैः सानुवासनैः ।
 स्निग्धस्य भिषजा स्वेदः कर्तव्यो गुल्मशान्तये ॥ २२ ॥
 स्रोतसां मार्दवं कृत्वा जित्वा मारुतमुल्वणम् ।
 भित्त्वा विवन्धं स्निग्धस्य स्वेदो गुल्ममपोहति ॥ २३ ॥
 स्नेहपानं हितं गुल्मे विशेषेणोर्ध्वनाभिजे ।
 पकाशयगते वस्तिरुभयं जठराश्रये ॥ २४ ॥
 दीप्तेऽग्नौ वातिके गुल्मे विवन्धेऽनिलवर्चसोः ।
 बृंहणान्यन्नपापानि स्निग्धोष्णानि प्रयोजयेत् ॥ २५ ॥
 पुनः पुनः स्नेहपानं निरुहाः सानुवासनाः ।
 प्रयोज्या वातगुल्मेषु कफपित्तानुरक्षिणा ॥ २६ ॥

Now the line of treatment for the successful of the patient suffering from *gulma* will be explained. Thereafter, the recipes for the eradication of this disease will be mentioned,

A patient suffering from *vātika gulma*, caused by ununctuous food and excessive physical exercise, and associated with excruciating pain as well as obstruction to faeces and flatus should in the beginning be administered *sneha* (unctuous substance) in the food, massage, drinks, *nirūha* (a type of medicated enema) and *anuvāsana* (another type of medicated enema). After proper oleation, the physician should administer fomentation therapy for the alleviation of *gulma*. Fomentation therapy administered to an oleated patient, causes softness of the channels of circulation, alleviates the aggravated *vāyu* and removes constipation as a result of which *gulma* gets cured.

Administration of *sneha* (unctuous substance) in the form of a drink is useful in *gulma*, specially when this disease is located above the umbilical region. If *gulma* is manifested either in the colon or in any other part of the abdomen (*jāṭhara*) then *sneha* should be administered in the form of both the types of *basti* i. e. *nirūha* (a type of medicated enema which includes decoctions, oil etc.) and *anuvāsana* (another type of enema which includes mainly unctuous substance).

The patient suffering from *vātika gulma* accompanied with obstruction to the passage of flatus and faeces should be given unctuous, hot and nourishing diet and drinks after his digestive-power is stimulated;

In *vāta gulma*, *sneha pāna* (oral administration of *sneha*), *nirūha* (a type of medicated enema) and *anuvāsana* (another type of medicated enema) should be administered very frequently. But care should be taken against (to guard the patient) *kapha* and *pitta*. That is, it should be ensured that these therapies do not aggravate *kapha* and *pitta* in any way.

[20-26]

Sneha (unctuous substance) is of four types viz., oil, ghee, muscle fat (*vasā*) and bone marrow. All these four types of *sneha* are useful in the treatment of this condition. *Basti* or enema is prescribed if *gulma* is located in *pakvāsāya* (colon) i. e. in the lower part of the abdomen with which the colon is generally connected. The third anatomical location of *gulma* is described to the *jāṭhara* which literally means the whole of upper abdomen. But in the present context, it implies the umbilical region and the area by the sides of it.

The above mentioned therapies are described for the treatment of *vāta-gulma* i. e. the *gulma* caused by *vāyu*. But these are also useful in other types of *gulma* if *vāyu* is predominantly aggravated in such conditions—vide *Nidāna* 3 : 17.

While administering oil, ghee etc; the physician should be careful not to cause the vitiation of *kapha* and *pitta* because these *doṣas* share the attributes of oil etc., and by the improper administration of oil etc., *pitta* and *kapha* are likely to get vitiated considerably.

Management of Other Doṣas

कफो वाते जितप्राये पित्तं शोणितमेव वा ।
यदि कुप्यति वा तस्य क्रियमाणे चिकित्सिते ॥ २७ ॥
यथोत्पन्नस्य दोषस्य तत्र कार्यं भिषग्जितम् ।
आदावन्ते च मध्ये च मारुतं परिरक्षता ॥ २८ ॥

If, by the administration of therapies for the alleviation of *vāyu*, other *doṣas* like *kapha*, *pitta* or *rakta* (blood) gets vitiated, then such vitiated *doṣas* should be corrected by the administration of appropriate therapies. While doing so, *vāyu* should be protected all the time i. e. in the beginning, in the middle and at the end of the therapy. [27-28]

Doṣas share some common attributes. Therefore, the therapy administered for the alleviation of one *doṣa* is likely to aggravate the other. If, in spite of precautions, the other *doṣas* get vitiated in the course of the treatment of *vāyu*, then those vitiated *doṣas* should be appropriately treated. But while doing so, utmost care should be taken not to aggravate *vāyu* because it is the most predominant *doṣa* involved in the pathogenesis of the disease.

Line of Treatment of Dvandvaja Gulma

वातगुल्मे कफो वृद्धो हत्वाऽग्निमरुचिं यदि ।
हृत्तासं गौरवं तन्द्रां जनयेदुल्लिखेत्तु तम् ॥ २९ ॥
शूलानाहविवन्धेषु गुल्मे वातकफोत्पन्ने ।
वर्तयो गुटिकाश्चूर्णं कफवातहरं हितम् ॥ ३० ॥
पित्तं वा यदि संवृद्धं संतापं वातगुल्मिनः ।
कुर्याद्विरेच्यः स भवेत् सस्नेहैरानुलोमिकैः ॥ ३१ ॥

If in a patient of *vāta-gulma*, *kapha* is aggravated, thereby causing suppression of the power of digestion, anorexia, nausea, heaviness and drowsiness, then he should be administered emetic therapy.

If *gulma* is caused by the predominance of *vāyu* and *kapha*, and if it is associated with colic pain, *ānaha* (distension of the abdomen) and constipation, then the patient should be given *vartis* (suppository), pills and powders which alleviate both *kapha* as well as *vāyu*.

If, in a patient of *vāta gulma*, *pitta* gets aggravated and causes *santāpa* or burning sensation, then he should be administered purgation therapy which contains unctuous substance and which helps in the downward movement of *vāyu*. [29-31]

Emetic therapy is contra-indicated in *gulma*. But in the present circumstances, it is specially indicated to be useful. This is an exception to the general rule. In the verse 31 *ānulomika* type of purgative is prescribed. By implication, strong-purgatives which aggravate *vāyu* are contra-indicated in this condition.

Blood-letting

गुल्मो यद्यनिलादीनां कृते सम्यग्भिषग्जिते ।

न प्रशाम्यति रक्तस्य सोऽवसेकात् प्रशाम्यति ॥ ३२ ॥

If in spite of the administration of appropriate therapies for the alleviation of *vāyu* etc., the disease i. e. *gulma* does not get cured, then blood-letting will eradicate the ailment. [32]

If *gulma* does not subside by the administration of therapies for the alleviation of various *doṣas*, then it should be inferred that vitiation of blood is the cause of this disease, and to correct it, blood-letting should be performed with the help of *śṅga* (horn) etc., the site of manifestation of the disease. Blood-letting can also be done by *bāhusirāvyadha* i. e. venerection in the arm of the patient. Suppuration of *gulma* indicates vitiated blood to be one of the locations of *gulma*.

Line of Treatment of Paittika Gulma

स्निग्धोष्णेनोदिते गुल्मे पैत्तिके खंसनं हितम् ।

रूक्षोष्णेन तु संभूते सर्पिः प्रशमनं परम् ॥ ३३ ॥

पित्तं वा पित्तगुल्मं वा ज्ञात्वा पकाशयस्थितम् ।

कालविघ्निर्हरेत् सद्यः सतिकैः क्षीरबस्तिभिः ॥ ३४ ॥

पयसा वा सुखोष्णेन सतिकेन विरेचयेत् ।

भिषगग्निबलापेक्षी सर्पिषा तैल्वकेन वा ॥ ३५ ॥

If *paittika gulma* is caused by unctuous and hot things, then administration of *sramsana* type of laxative is useful. If it is caused by unctuous and hot things, then administration

of ghee is the best recipe for its cure. It *pitta* or *paittika gulma* gets lodged in *pakvāsaya* (colon), then keeping in view the appropriateness of the time, the patient should immediately be given *basti* (medicated enema) with the help of milk and decoction of bitter drugs to eliminate the *doṣa*. Alternatively, the patient can be given a purgative with the help of luke-warm milk boiled with bitter drugs or with the help of a recipe called *Tilvaka ghr̥ta* depending upon his digestive power and strength. [33-35]

Pitta gets aggravated by hot things which may be either unctuous or ununctuous. The line of treatment for both these varieties is described above. [Cakrapāṇi refers to the chapter dealing with the treatment of *udara roga* (*Cikitsā* 13) for the recipe of *tilvaka ghr̥ta*. But in the extant edition of *Caraka saṃhitā*, this recipe is not given there. However, this recipe is mentioned in *kalpa* 9 : 16].

Utility of Blood-letting

तृष्णाज्वरपरीदाहशूलस्वेदाग्निमार्दवे ।

गुलिनामरुचौ चापि रक्तमेवावसेचयेत् ॥ ३६ ॥

छिन्नमूला विदह्यन्ते न गुल्मा यान्ति च क्षयम् ।

रक्तं हि व्यम्लतां याति, तच्च नास्ति न चास्ति रुक् ॥ ३७ ॥

If *gulma* in a patient is associated with morbid thirst, fever, excessive burning sensation, colic pain, sweating, suppression of the power of digestion and anorexia, then this should be treated by blood-letting. Being deprived of the root, *gulma* does not get suppurated and this disease gets cured. In *gulma*, blood gets vitiated and becomes sour. By blood-letting, this does not happen and the patient remains free from pain. [36-37]

Vitiated blood is at the root of the manifestation of *gulma*. Therefore, by removing vitiated blood through blood-letting, the disease is uprooted i. e. cured and the patient becomes free from pain.

Removal of Residual Doṣas

हृतदोषं परिम्लानं जाङ्गलैस्तर्पितं रसैः ।

समाश्वस्तं सशेषार्तिं सर्पिरभ्यासयेत् पुनः ॥ ३८ ॥

After the removal of vitiated blood, the patient becomes emaciated. He should be given the soup of meat of animals

inhabiting arid land. He should be consoled, and for relieving the residual pain, he should be regularly given ghee again.

[38]

The term '*hrta-dōṣa*' used in the text implies removal of vitiated blood by the process of blood-letting.

Surgery

रक्तपित्तातिवृद्धत्वात् क्रियामनुपलभ्य च ।

यदि गुल्मो विदह्येत शस्त्रं तत्र भिषग्जितम् ॥ ३९ ॥

If *rakta* and *pitta* are aggravated in excess in a patient suffering from *gulma*, and if blood-letting therapy is not administered, then *gulma* may get suppurated. To cure this ailment surgery has to be performed. [39]

In the absence of blood-letting therapy, the *gulma* associated with excessive vitiation of blood and *pitta* may get suppurated.

Apakva or Unsuppurated Gulma

गुरुः कठिनसंस्थानो गूढमांसान्तराश्रयः ।

अविवर्णः स्थिरश्चैव ह्यपको गुल्म उच्यते ॥ ४० ॥

Following signs and symptoms indicate that the *gulma* has not undergone suppuration :

- (1) Heaviness and hardness in form;
- (2) Location deep inside the muscle tissue;
- (3) No change in the colour of the skin; and
- (4) Remaining firmly fixed and elevated.

Pacyamāna Gulma

दाहशूलार्तिसंक्षोभस्वप्ननाशरतिउवरेः ।

विदह्यमानं जानीयाद्गुल्मं तमुपनाहयेत् ॥ ४१ ॥

Burning sensation, colic pain, sawing pain, irritation, insomnia, disliking for everything and fever—these signs and symptoms occur when the *gulma* is in the process of suppuration. Hot ointment should be applied over it. [41]

Application of hot ointment over the *gulma* which is in the process of suppuration as stated above, helps in the completion of this process quickly.

C. I. 37

Suppurated Gulma

विदाहलक्षणे गुल्मे वहिस्तुङ्गे समुन्नते ।
 श्यावे सरक्तपर्यन्ते संस्पर्शे वस्तिसंनिभे ॥ ४२ ॥
 निपीडितोन्नते स्तब्धे सुप्ते तत्पार्श्वपीडनात् ।
 तत्रैव पिण्डिते शूले संपक्वं गुल्ममादिशेत् ॥ ४३ ॥
 तत्र धान्वन्तरीयाणामधिकारः क्रियाविधौ ।
 वैद्यानां कृतयोग्यानां व्यघशोधनरोपणे ॥ ४४ ॥
 अन्तर्भागस्य चाप्येतत् पच्यमानस्य लक्षणम् ।
 हृत्क्रोडशून्यताऽन्तःस्थे वहिःस्थे पार्श्वनिर्गतिः ॥ ४५ ॥

Suppuration of *gulma* is characterised by sloughing (*vidāha*) outward protuberance, elevation, grayish colour with a red margine, a feeling as if touching a bladder full of water, coming back to the original position after being pressed, localisation in a round form numbness and pain in the mass by pressing through its sides.

Treatment of this condition is the responsibility of physicians (surgeons) belonging to the Dhānvantara school who are well experienced in the art of puncturing, purification and healing of wounds.

When the *gulma* is located in the interior of the body, the same signs and symptoms are manifested during the process of suppuration. However, in the case of *gulma* located in the interior, there will be swelling in the cardiac region (*hṛtkroḍa*) and in the case of *gulma* located in the exterior of the body there will be protuberance towards the sides of the abdomen.

[42-45]

The term '*samunnata*' used in the text above indicates uniformity in the elevation without any irregularity in the form of ups and downs. The term '*supta*' meaning 'numbness' used above indicates less of pain. Physicians of Dhānvantariya school are well versed with the texts of Dhanvantari which deals with surgery. It only theoretical knowledge but also practical experience in various aspects of surgery that is necessary for curing this disease. Therefore, the term '*kṛta-yogyā*' meaning 'experienced' is used in the text above.

According to Suśruta, *gulma* does not get suppurated. Like bubbles in water it gets accumulated and at the end, these bubbles disappear. Therefore, *gulma* does not suppurate-*vide* Suśruta : Uttara Tantra 42 : . The suppuration described in the above text of Caraka is in respect of that

type of *gulma* which gets embedded in the tissues (*kṛta-vāstu-parigraha*). The other type which is not embedded (*akṛta-vāstu-parigraha*) does not get suppurated and that is accepted here also. When it gets embedded, it becomes a *vidradhi* (abscess), and therefore, like *vidradhi*, it becomes suppurated. Thus the conflict between these two views i. e. those of Caraka and *Suśruta* appears to be terminological rather than real.

Regarding interior and exterior varieties of *gulma*, *koṣṭha* or gastro-intestinal tract is the abode of all types of *ulma*. If while being located there it gets suppurated it is called the interior variety (*antahstha*) and if it comes out then gets suppurated it is called the exterior variety (*vahistha*). Some scholars are of the view that verse 45 is an interpolation.

Management of *Svayampravṛtta Gulma*

पक्वः सोतांसि संक्लेद्य व्रजत्यूर्ध्वमधोऽपि वा ।
स्वयंप्रवृत्तं तं दोषमुपेक्षेत हिताशनैः ॥ ४६ ॥
दशाहं द्वादशाहं वा रक्षन् भिषगुपद्रवान् ।
अत ऊर्ध्वं हितं पानं सर्पिषः सविशोधनम् ॥ ४७ ॥
शुद्धस्य तित्कं सक्षौद्रं प्रयोगे सर्पिरिष्यते ।

At times, the suppurated *gulma*, having softened the passage moves upwards or downwards. Like this, if the *doṣas* are in the process of elimination on their own (*svayampravṛtta*) then the physician should ignore it and should only pay attention to the proper diet of the patient for either ten or twelve days so as to prevent any complication. Thereafter, the patient should take ghee for the elimination of *doṣas*. When the body is purified (made free from morbid *doṣas*), the patient should be given ghee boiled with bitter drugs by adding honey. [46-47]

Upward and downward movement of *gulma* described above relates to the interior variety. During the period, when the morbid *doṣas* are in the process of elimination on their own (*svayam pravṛtta*), the patient should be given only wholesome diet and no medicine need be given. The patient should only be guarded against complications like fever etc.

Management of *Kaphaja Gulma*

शीतलैर्गुरुभिः स्निग्धैर्गुल्मे जाते कफात्मके ॥ ४८ ॥
अवम्यस्याल्पकायाग्नेः कुर्यात्क्षिप्तमदितः ।
मन्दोऽग्निर्वेदना मन्दा गुरुस्तिमितकोष्ठता ॥ ४९ ॥
सोत्क्लेशा चारुचिर्यस्य स गुल्मी वमनोपगः ।
उष्णैरेवोपचर्यश्च कृते वमनलङ्घने ॥ ५० ॥

योज्यश्चाहारसंसर्गो भेषजैः कटुतिक्तकैः ।
 सानाहं सविबन्धं च गुल्मं कठिनमुन्नतम् ॥ ५१ ॥
 दृष्ट्वाऽऽदौ स्वेदयेद्युक्त्या स्विन्नं च विलयेद्विषक् ।
 लङ्घनोत्प्रेषणे स्वेदे कृतेऽग्नौ संप्रधुक्षिते ॥ ५२ ॥
 कफगुल्मी पिवेत् काले सक्षारकटुकं वृतम् ।
 स्थानादपसृतं ज्ञात्वा कफगुल्मं विरेचनैः ॥ ५३ ॥
 सस्नेहैर्वस्तिभिर्वाऽपि शोधयेद्दाशमूलिकैः ।
 मन्देऽग्नावनिले मूढे ज्ञात्वा सस्नेहमाशयम् ॥ ५४ ॥
 गुटिकाचूर्णनिर्यूहाः प्रयोज्याः कफगुल्मिनाम् ।
 कृतमूलं महावास्तुं कठिनं स्तिमितं गुरुम् ॥ ५५ ॥
 जयेत्कफकृतं गुल्मं क्षारारिप्राशिकर्मभिः ।

In the case of *kaphaja gulma* caused by cold, heavy and unctuous substance, the patient should in the beginning be given fasting therapy if he is not fit for emetic therapy, and if his power of digestion and metabolism have weakened.

The patient of *gulma* having less power of digestion, less of pain, heaviness, immobility of gastro-intestinal tract, nausea and anorexia should be given emetic therapy.

After emetic and fasting therapies, the patient should be given hot regimens and his diet should be mixed with pungent and bitter drugs.

If the *gulma* is hard and elevated and if the patient is also suffering from distention and constipation, then in the beginning fomentation therapy should be applied. Thereafter, the mass should be massaged with the help of fingers to get it dissolved.

By fasting, emetic and fomentation therapies, *agni* (power of digestion) gets stimulated and the patient suffering from *kaphaja gulma* should take ghee boiled with alkalies and pungent drugs, at the appropriate time.

Having ascertained that the *kapha gulma* is dislodged from the place of its manifestation, the patient should be administered purgation. He can also be given enema containing *sneha* (unctuous substance) or the decoction of *daśa-mūla*.

After the gastro-intestinal tract of the patient suffering from *kaphaja gulma* is well oiled, if there is suppression of

the power of digestion and if there is immobility of the wind, then medicines in the form of pill, power or decoction should be administered.

If *kaphaja gulma* has a strong foundation and is extensive in size, hard, immobile and heavy, then the patient should be treated with alkalies, *ariṣṭas* (alcoholic preparations) and by cauterisation (*agni karma*). [48½ + ½ 56]

When *kapha gulma* is dislodged from its original place of manifestation, the patient, as described above, is to be given '*daśa-mūla basti*', among others. The recipe of this *daśa-mūla basti* is described in *Siddhi* 3 : 35-36. [Cakrapāṇi has interpreted the term '*mūḍha*' in verse 54 as '*saṃmūrchita*' (inter-action or '*āvṛta*' (occlusion)]. According to verses 55-56, a variety of *kapha gulma* is required to be treated by alkalies, *ariṣṭas* (a type of alcoholic preparation) and *agni-karma* (cauterisation). Alkalies are not described in this chapter. Details of this therapy are available in works on surgery (*śalya-tantra*). Even in this work, alkalies are detailed in the chapter dealing with the treatment of sprue syndrome—vide *Cikitsā* 15 : 168-193. In this chapter, cauterization is described in brief because this type of treatment is the responsibility of physicians belonging to a different school and it is not desirable to elaborate it here.

Administration of Alkalies

दोषप्रकृतिगुल्मर्तुयोगं बुद्ध्वा कफोत्पत्ते ॥ ५६ ॥
 वलदोषप्रमाणज्ञः क्षारं गुल्मे प्रयोजयेत् ।
 एकान्तरं छान्तरं वा व्यहं विश्रम्य वा पुनः ॥ ५७ ॥
 शरीरवलदोषाणां वृद्धिक्षपणकोविदः ।
 श्लेष्माणं मधुरं स्निग्धं मांसक्षीरघृताशिनः ॥ ५८ ॥
 छित्त्वा छित्त्वाऽऽशयात् क्षारः क्षरत्वात् क्षारयत्यथः ।

After ascertaining the nature of the *doṣa*, *prakṛti* (physical constitution), nature of the *gulma* and the nature of the season, the physician who is well versed in determining the quantum of strength as well as *doṣas* should administer alkalies to a patient suffering from *kaphaja gulma*. It should be repeated at an interval of one, two or three days by the physician who is conversant with the science of reducing a particular *doṣa* by promoting the physical strength of the patient,

Kapha which is sweet and unctuous gets aggravated in a person who indulges in meat, milk and ghee. *Kṣāra* (alkali) has the property of *kṣāraṇa* (liquefaction). Thus it gradually erodes *kaphaja gulma* and brings it downwards. [56½-1 59]

It is stated in verse 56 that the physician should administer *kṣāra* (alkalies) after ascertaining the nature of the *doṣa*, physical constitution, nature of *gulma* and nature of the season. *Kṣāra* (alkali) is more effective against *kapha doṣa*; it better suits a person having *kapha* type of physical constitution; it is more effective if the *gulma* is stabilised and it is most convenient to be administered either during the early or later part of winter. If all these factors are present, alkali should be repeated at an interval of one day. If only a few of these factors are present, it should be administered at an interval of two or three days. [Cakrapāṇi has explained the second line of verse 58 in a different way. According to him, while administering alkali, the patient should be given meat, milk and ghee in order to enable him to maintain his bodily strength.

Ariṣṭa Therapy

मन्देऽग्नावरुचौ सात्स्ये मद्ये सस्नेहमश्नताम् ॥ ५९ ॥
प्रयोज्या मार्गशुद्ध्यर्थमरिष्टाः कफगुल्मिनाम् ।

In the course of administering *sneha* (unctuous substance) to a patient suffering from *kaphaja gulma*, if he suffers from suppression of the power of digestion and anorexia and if he is accustomed to alcohol intake, *ariṣṭas* (a type of alcoholic drinks) should be administered with a view to cleaning his channels. [59— $\frac{1}{2}$ 60]

Cauterisation Therapy

लङ्घनील्लेखनैः स्वेदैः सर्पिः पानैर्विरेचनैः ॥ ६० ॥
वस्तिभिर्गुटिकाचूर्णक्षारारिष्टगणैरपि ।
श्लैष्मिकः कृतमूलत्वाद्यस्य गुल्मो न शाम्यति ॥ ६१ ॥
तस्य दाहो हृते रक्ते शरलोद्वादिभिर्हितः ।
औष्ण्यात्तैक्षण्याच्च शमयेदग्निर्गुल्मे कफानिलौ ॥ ६२ ॥
तयोः शमाच्च संघातो गुल्मस्य विनिवर्तते ।
दाहे धान्वन्तरीयाणामत्रापि भिषजां बलम् ॥ ६३ ॥
क्षारप्रयोगे भिषजां क्षारतत्त्वविदां बलम् ।

If by the administration of fasting therapy, emetic therapy, fomentation, intake of ghee, purgation, enema, pills, powders, alkalies and various types of *ariṣṭa*, *kaphaja gulma* does not get alleviated because of its obstinacy, then cauterisation should be performed with the help of arrow, iron rod etc. after blood-letting therapy. Because of its heating and sharp effects, cauterisation therapy in *gulma* alleviates *kapha* and *vāyu* as a result of which *gulma* loses its compactness.

In this cauterisation therapy physicians belonging to *Dhānvantara* school have proficiency. Similarly, for the administration of alkali therapy, services of physicians who are *kṣāra-tantra-vid* (proficient in the administration of alkālies) should be better utilized. [60 $\frac{1}{2}$ - $\frac{1}{9}$ 64]

Cauterisation with the help of arrow, iron rod etc., belongs to the ununctuous variety which is useful in the treatment of *gulma*. Cauterisation should be performed in the place where *gulma* is manifested. Administration of alkālies and cauterisation is the specialty of another school called *Dhānvantara* school or the school of surgeons. *Kṣāra-tantra* is not treated as a separate speciality among the eight specialised branches of āyurveda. *Kṣāra* (alkali) is one of the *anusastras* or subsidiary implements. Therefore, *kṣāra tantra* is included in *Śalya tantra* or the specialised branch of surgery.

Management of Gulma Caused by Combination of Doṣas

व्यामिश्रदोषे व्यामिश्र एष एव क्रियाक्रमः ॥ ६४ ॥

When *gulma* is caused by the combination of two *dōṣas* (*saṃsargaja*) or three *dōṣas* (*saṃnipātaja*), then therapies indicated for concerned individual *dōṣas* should be combined for the treatment of the ailment. [64]

Tryūṣaṇādi Ghr̥ta

सिद्धान्तः प्रवक्ष्यामि योगान् गुल्मनिवर्हणान् ।

त्र्यूषणत्रिफलाधान्यविडङ्गचन्यचित्रकैः ॥ ६५ ॥

कल्कोकृतैर्घृतं सिद्धं सक्षीरं वातगुल्मनुत् ।

इति त्र्यूषणादिघृतम् ।

Now effective recipes for the successful treatment of *gulma* will be described.

Ghee prepared by boiling with the paste of *tryūṣana*, *tri-phalā*, *dhānya*, *viḍaṅga*, *canya* and *citraka* and milk cures *vāta gulma*. [65 - $\frac{1}{2}$ 66]

The term 'siddha' meaning 'effective' is used an epithet of 'yoga' or recipe in the above text denotes their utility for successful treatment of *gulma*. It also helps in convincing the disciples about the merits of these recipes. Only one liquid i. e. milk is mentioned to be added to this recipe and according to general rule (*paribhāṣā*) it should be four times the quantity of ghee.

Another Recipe of Tryūṣaṇādi Ghṛta

एत एव च कल्काः स्युः कषायः पञ्चमूलिकः ॥ ६६ ॥

द्विपञ्चमूलिको वाऽपि तद्धृतं गुल्मनुत् परम् ।

इति त्र्यूषणादिघृतमपरम् ।

(षट्पलं वा पिबेत् सर्पिर्यदुक्तं राजयक्ष्मणि ॥ ६७ ॥)

प्रसन्नया वा क्षीरार्थं सुरया दाडिमेन वा ।

दध्नः सरेण वा कार्यं घृतं मारुतगुल्मनुत् ॥ ६८ ॥

Ghee should be boiled with the paste of drugs mentioned above [verse 65] and the decoction of either *pañca-mūla* or *daśa-mūla*. This medicated ghee is the best recipe for curing *gulma*. In this recipe, *prasannā*, *surā*, juice of *dāḍima* or cream of milk should be added while processing in place of milk.

[66- $\frac{1}{2}$ 68]

The recipe of *tryūṣaṇādi ghṛta* described earlier (in verses 65-66 $\frac{1}{2}$) has been modified in the second recipe of the same title described above. In the place of milk described earlier either *prasannā* or *surā* or the juice of *dāḍima* or cream of milk is to be added in this second recipe. *Prasannā* and *surā*—these are the two varieties of alcoholic preparations.

[In the above text “षट्पलं वा पिबेत् सर्पिर्यदुक्तं राजयक्ष्मणि” appears to be an interpolation. It means that the patient should take *ṣaṭpala ghṛta* which is described in the chapter dealing with the treatment of *rāja-yakṣmā* or tuberculosis. Prominently commentators of *Caraka* like Cakrapāṇi, Gaṅgādhara and Yogendra nāth have not commented on this line. Apart from contextual impropriety, this recipe is conspicuous by its absence in the chapter dealing with the treatment of *rāja-yakṣmā* or tuberculosis—vide *Cikitsā* 8.

Hingu-sauvarcalādyā Ghṛta

हिङ्गुसौवर्चलाजाजीविडदाडिमदीप्यकैः ।

पुष्करव्योषधन्याकवेतसक्षारचित्रकैः ॥ ६९ ॥

शटीवचाजगन्धैलासुरसैश्च विपाचितम् ।

शूलानाहहरं सर्पिर्दध्ना चानिलगुल्मिनाम् ॥ ७० ॥

इति हिङ्गुसौवर्चलाद्यं घृतम् ।

Ghee cooked with *hingu*, *sauvarcala*, *ajājī*, *biḍa*, *dāḍima*, *dīpyaka*, *puṣkara*, *vyoṣa*, *dhanyāka*, *vetasā*, *kṣāra*, *citraka*, *śaṭī*, *vacā*, *ajagandhā*, *elā* and *surasā* by adding curd alleviates colic pain and *anāha* (abdominal distension). It is useful for patients suffering from *vātika gulma*. [69-70]

In this recipe *hingu* etc., are to be added in the form of a paste. Curd, because of its liquid nature, should be taken four times the quantity of ghee.

Hapusaḍya Ghṛta

हपुषाव्योषपृथ्वीकाचव्यचित्रकसैन्धवैः ।
 साजाजीपिप्पलीमूलदीप्यकैर्विपचेद्धृतम् ॥ ७१ ॥
 सकोलमूलकरसं सक्षीरदधिदाडिमम् ।
 तत् परं वातगुल्मघ्नं शूलानाहविमोक्षणम् ॥ ७२ ॥
 योन्यशोऽग्रहणीदोषश्वासकासारुचिज्वरान् ।
 वस्तिहृत्पार्श्वशूलं च घृतमेतद्व्यपोहति ॥ ७३ ॥

इति हपुषाद्यं घृतम् ।

Hapusa, vyosa, pṛthvikā, cavya, citraka, saindhava, ajāṇī, pip-palī-mūla and *dīpyaka* along with these drugs ghee should be cooked by adding the juice of *kola* and *mūlaka*, milk, curd and juice of *dāḍima*. It is an excellent recipe for the treatment of *vāta-gulma*. It cures colic pain, *anāha* (abdominal distension), diseases of the female genital tract, piles, sprue syndrome (*grahṇī doṣa*), asthma, cough, anorexia, fever and pain in the region of urinary bladder including kidneys, heart as well as sides of the chest. [71-73]

Drugs like *hapusa* etc., should be used in the form of paste. Each of the five liquids viz.. juice of *kola* etc., should be used in the same quantity as that of ghee. According to general rule (*paribhāṣā*), when five or more liquids are combined in a recipe of medicated ghee, then each of them should be taken in the same quantity as that of the ghee. Even though not directly mentioned in the text, it is the juice of *dāḍima* which is to be used in the recipe because it is enumerated along with other liquids. In *Viśvāmitra saṃhita*, description of this recipe includes the direct mention of the juice of *dāḍima*.

Pippalyāḍya Ghṛta

पिप्पल्या पिचुरध्यधो दाडिमाद्विपलं पलम् ।
 धान्यात्पञ्च घृताच्छुण्ठ्याः कर्षः क्षीरं चतुर्गुणम् ॥ ७४ ॥
 सिद्धमेतैर्घृतं सद्यो वातगुल्मं व्यपोहति ।
 योनिशूलं शिरः शूलमर्शोऽसि विषमज्वरम् ॥ ७५ ॥

इति पिप्पल्याद्यं घृतम् ।

Five *palas* of ghee should be cooked with one and half of *pippalī*, two *palas* of *dāḍima*, one *pala* of *dhānya*, one *karṣa* of *śunṭhi*, and twenty *palas* of milk. This medicated ghee. insta-

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ntaneously cures *vatika-gulma*, pain in the female genital organ, headache, piles and *viṣama jvara* (irregular fever)

[74-75]

The amount of paste in this recipe is higher than the one prescribed according to general rules. But this has to be accepted in this recipe because there is a specific mention about the quantity of paste. General rules are applicable only when there is no specific mention about the quantity. According to logicians, when there is a specific mention about any thing, it is to be accepted as such if it is not conditioned by another contradiction and if it is well known.

Having described the quantity of ghee to be used, in the text, *ghṛtasi-ddha* meaning 'ghee should be cooked' is mentioned again. This apparent repetition indicates that this should be processed only in the form of a medicated ghee and not in any other form like linctus.

Other Recipes

घृतानामौषधगणा य एते परिकीर्तिताः ।
 ते चूर्णयोगावर्त्यस्ताः कषायास्ते च गुल्मिणाम् ॥ ७६ ॥
 कोलदादिमधर्मास्त्रिसुरामण्डाः कालिकाः ।
 शूलानाहहरी पेया वीजपूरसेन वा ॥ ७७ ॥
 चूर्णानि मातुलुङ्गस्य भावितानि रसेन वा ।
 कुर्याद्वर्तः सगुटिका गुल्मानाहार्तिशान्तये ॥ ७८ ॥

Groups of drugs described in the above verses, for different recipes of medicated ghee can also be used in different other forms like powder, *vasti* (suppository), and decoctions for the treatment of a patient suffering from *gulma*. These recipes in powder form can be used along with the juice of *kola* and *dāḍima*, hot water, *surā maṇḍa* (upper portion of an alcoholic preparation), sour *kāūji* (vinegar) or the juice of *bija pūra*. They cure colic pain and *anāha* (abdominal distension).

These recipes in powder form can be impregnated with the juice of *mātuluṅga* and made to a form of suppository or pill. These are also useful in curing abdominal distension and pain of a patient suffering from *gulma*. [76-78]

Different types of juice etc. described in verse 77 are to be used as *anupāna*) post prandial drink) of the powder-recipes. In verse 76 different groups of drugs (described earlier for the preparation of medicated ghee) are mentioned to be used in the form of powder, suppository and decoction. The methods to be followed for using them as powder and

suppository are already described in the subsequent verses. But the same for decoction has not been described. By implication, decoctions of these drugs are to be prepared according to the general rules prescribed for the purpose.

Hingvādi Cūrṇa & Hingvādi Gutikā

हिङ्गु त्रिकटुकं पाठां हपुषामभयां शटीम् ।
 अजमोदाजगधे च तित्तिडीकाम्लवेतसौ ॥ ७९ ॥
 दाडिमं पुष्करं धान्यमजार्जी चित्रकं वचाम् ।
 द्वौ क्षारौ लवणे द्वे च चव्यं चैकत्र चूर्णयेत् ॥ ८० ॥
 चूर्णमेतत् प्रयोक्तव्यमन्नपानेष्वनत्ययम् ।
 प्राग्भक्तमथवा पेयं मयेनोष्णोदकेन वा ॥ ८१ ॥
 पार्श्वहृद्वस्तिशूलेषु गुल्मे वातकफात्मके ।
 आनाहे मूत्रकृच्छ्रे च शूले च गुदयोनिजे ॥ ८२ ॥
 ग्रहण्यशौचिकारेषु मीढि पाण्ड्रामयेऽरुचौ ।
 उरोविबन्धे हिक्रायां कासे श्वासे गलग्रहे ॥ ८३ ॥
 भावितं मातुलङ्गस्य चूर्णमेतद्रसेन वा ।
 बहुशो गुटिकाः कार्याः कामुकाः स्युस्ततोऽधिकम् ॥ ८४ ॥
 इति हिङ्गुवादिचूर्ण गुटिका च ।

Hingu, trikatuka, pāṭhā, hapuṣā, abhayā, śaṭī, ajamodā, ajagan-dhā, tintidika, amla-vetasa, dāḍima, puṣkara, dhānya, ajāji, citraka, vacā, the two types of *kṣāra* (alkalies), the two types of *lavaṇa* (salts) and *cavya*—all these should be made to a powder. This useful potion should be administered along with food and drinks. It can be given before food alongwith alcoholic drink or hot water. It cures pain in the sides of the chest, cardiac region and *basti* (urinary bladder including kidneys), *gulma* caused by *vāyu* and *kapha*, *ānāha* (abdominal distension), dysuria, pain in anus and female genital tract, sprue syndrome piles, splenic disorders, anemia, anorexia, *urovibandha* (stiffness of the chest), hiccup, cough, asthma and obstruction in the throat.

If this powder is impregnated for seven days with the juice of *mātulūṅga* and then made into pills, it becomes therapeutically more effective. [79-84]

The two types of *kṣāras* (alkalies) mentioned in this recipes include *svarjī-kṣāra* and *yava-kṣāra*. The recipe is to be administered *prāḡbhakta* i. e. before the intake of food so that the process of its digestion and the intake of food should be simultaneous. For the preparation of this recipe

in pill form, the powder is to be impregnated with the juice of *mātuluṅga* for several times (*bahuśaḥ*). In the context of impregnation (*bhāvanā*), this term '*bahuśaḥ*' implies "for seven days".

Hingvādi yoga

मातुलङ्गरसो हिङ्गु दाडिमं बिडसैन्धवे ।
सुरामण्डेन पातव्यं वातगुल्मरुजापहम् ॥ ८५ ॥

Juice of *mātuluṅga*, *hingu*, *daḍima* *bida* and *saindhava*—these should be administered alongwith *surāmaṇḍa* (upper portion of an alcoholic preparation) for the cure of the pain of *vāta-gulma*. [85]

Śaṭyādi Cūrṇa and Śaṭyādi Guṭika

शटीपुष्करहिङ्गुवल्लेतसक्षारचित्रकान् ।
धान्यकं च यवानीं च बिडङ्गं सैन्धवं वचाम् ॥ ८६ ॥
सचव्यपिप्पलीमूलामजगन्धां सदाडिमाम् ।
अजार्जी चाजमोदां च चूर्णं कृत्वा प्रयोजयेत् ॥ ८७ ॥
रसेन मातुलङ्गस्य मधुशुक्तेन वा पुनः ।
भावितं गुटिकां कृत्वा सुपिष्टां कोलसंमिताम् ॥ ८८ ॥
गुल्मं शीहानमानाहं श्वासं कासमरोचकम् ।
हिकां हृद्रोगमशींसि विविधां शिरसो रुजम् ॥ ८९ ॥
पाण्ड्यामयं कफोत्क्लेशं सर्वजां च प्रवाहिकाम् ।
पार्श्वहृद्वस्तिशूलं च गुटिकैषा व्यपोहति ॥ ९० ॥

Śaṭi, *puṣkara*, *hingu*, *amla-vetasa*, *kṣāra*, *citraka*, *dhanyaka*, *yavāni*, *viḍaṅga*, *saindhava*, *vacā*, *cavya*, *pippali-mūla*, *ajagandhā*, *daḍima*, *ajāji* and *ajamodā* should be made to a powder and administered. This powder may be impregnated with the juice of *mātuluṅga* or *madhu-śukta* and made to a five paste. Then pills of the size of *kola* fruit should be made out of it. This pill cures *gulma*, splenic disorders, *ānāha* (abdominal distension), asthma, cough, anorexia, hiccup, heart disease, different types of pills, headache, anemia, nausea caused by aggravation of *kapha*, *sāmnipātika* type of *pravāhikā* and pain in sides of the chest, cardiac region and *basti* (urinary bladder including kidneys). [86-90]

Nagarādi yoga

नागरार्धपलं पिष्ट्वा द्वे पले लुञ्चितस्य च ।
तिलस्यैकं गुडपलं क्षीरेणोष्णेन ना पिबेत् ॥ ९१ ॥
वातगुल्ममुदावर्तं योनिशूलं च नाशयेत् ।

Half *pala* of *nāgara*, two *palas* of dehusked *tila* and one *pala* of *guḍa* should be made to a paste and taken alongwith hot milk. This potion cures *vāta-gulma*, *udāvarta* (upward movement of wind) and pain in female genital organs. [91- $\frac{1}{2}$ 92]

The above mentioned recipe with specified quantity of its ingredients acts on the disease by virtue of its specific (medicinal) value (*mahimā*).

Administration of Castor Oil

पिबेदेरण्डजं तैलं वारुणीमण्डमिश्रितम् ॥ ९२ ॥

तदेव तैलं पयसा वातगुल्मी पिबेन्नरः ।

श्लेष्मण्यनुबले पूर्वं द्वितं पित्तानुगे परम् ॥ ९३ ॥

Oil of *eraṇḍa* should be taken by a patient suffering from *vāta gulma* after mixing it with the *maṇḍa* (upper portion) of *vāruṇī* (a type of alcoholic preparation) or milk. It should be taken with the *maṇḍa* of *vāruṇī*, if in this condition *kapha* is secondarily aggravated; with milk if *pitta* is secondarily aggravated. [92-93]

Laśuna Kṣīra

साधयेच्छुद्धशुक्कस्य लशुनस्य चतुष्पलम् ।

क्षीरोदकेऽष्टगुणिते क्षीरशेषं च ना पिबेत् ॥ ९४ ॥

वातगुल्ममुदावर्तं गृध्रसीं विषमज्वरम् ।

हृद्रोगं विद्रधि शोथं साधयत्याशु तत्पयः ॥ ९५ ॥

इति लशुनक्षीरम् ।

Four *palas* of dehusked and dried *laśuna* should be boiled by adding eight times of milk and water and reduced to the quantity of milk. This medicated milk immediately cures *vāta-gulma*, *udāvarta* (upward movement of wind), sciatica, *viṣama jvara* (irregular fever), heart disease, abscess and oedema. [94-95]

Garlic (*laśuna*) to be used in this recipe should be dehusked and it should be well matured i. e. full of potency. The quantity of milk and water is prescribed to be eight times of garlic. But the proportion of milk and water is not specified. In the absence of such specification, according to the general rule, both milk and water should be taken in equal quantity i. e. sixteen *palas* (four times the quantity of garlic) of milk and sixteen *palas* of water should be added and boiled till the entire quantity is reduced to the sixteen *palas* of liquid (equivalent to the quantity of milk). The patient is to take this quantity of milk at a time. It may appear to be

a large dose. But the disease *gulma* is amenable to medicines taken in a higher dose. Therefore, prescription of this large dose is not inappropriate.

Generally milk and garlic are mutually contradictory i. e. they should not be taken together. But it is the specific nature of the disease (*vyādhī mahimā*) because of which this recipe in larger quantity is prescribed as a remedy. Since it is an authoritative statement by a saint, there should be no doubt about its therapeutic efficacy.

Taila-pañcaka

तैलं प्रसन्ना गोमूत्रमारनालं यवाग्रजम् ।
गुल्मं जठरमानाहं पीतमेकत्र साधयेत् ॥ ९६ ॥
इति तैलपञ्चकम् ।

Taila (oil), *prasannā* (a type of alcoholic drink), cow's urine, *āranāla* (a type of sour drink) and *yava-kṣāra* should be taken together for the cure of *gulma*, *jāṭhara* (obstinate abdominal diseases including ascites) and *ānāha* (abdominal distension). [96]

The term '*taila*' meaning oil generally implies sessame oil. But in the present context, *eraṇḍa taila* or castor oil is to be used in this recipe because of its therapeutic property. In a similar recipe prescribed in *jatūkarna saṃhitā*, *eraṇḍa taila* or castor oil is specifically mentioned.

Administration of Śilājatu

पञ्चमलीकषायेण सक्षारेण शिलाजतु ।
पिबेत्तस्य प्रयोगेण वातगुल्मात् प्रमुच्यते ॥ ९७ ॥
इति शिलाजतुप्रयोगः ।

Intake of *śilājatu* alongwith the decoction of *pañca mūla* added with *kṣāra* (alkali preparation : *yava-kṣāra*) cures *vāta-gulma*. [97]

Pañca-mūla mentioned in the above text is of two types, viz. *br̥hat pañca-mūla* and *kṣudra pañca-mūla*. When only *pañca-mūla* is prescribed in a recipe, generally it is the *br̥hat pañca-mūla* which is used. But in the present context *kṣudra pañca-mūla* is to be added to the recipe because it occurs in the beginning of the recipe.

Administration of Boiled Barley

वाट्यं पिप्पलीयूषेण मूलकानां रसेन वा ।
भुक्त्वा स्निग्धमुदावर्ताद्वातगुल्माद्विमुच्यते ॥ ९८ ॥

Intake of *vā'ya* (boiled barley) alongwith the soup of *pippalī* or the juice of *mūlaka* by adding *sneha* (ghee) cures *udāvarta* (upward movement of *vāyu*) and *vāta-gulma* [98]

V j

Rūṣa or neglectable soup is prepared by adding several spices. For the above mentioned recipe, soup prepared by adding *pippali* predominantly is to be used.

Fomentation Therapy

शूलानाहविवन्धार्तं स्वेदयेद्वातगुल्मिनम् ।
स्वेदैः स्वेदविधाबुक्तेर्नाडीप्रस्तरसङ्करैः ॥ ९९ ॥

If the patient of *vāta-gulma* has symptoms like colic pain, *anāha* (abdominal distension) and constipation, then he should be given fomentation therapy with the help of *nādi*, *prastara* or *saṅkara* type of fomentation as described in *Sūtra* 14. [99]

Specific enumeration of these types of fomentation in the above text implies that other types of fomentation are not useful in the treatment of *gulma*.

Enema Therapy

वस्तिकर्म परं विद्याद्गुल्मघ्नं तद्वि मारुतम् ।
स्वे स्थाने प्रथमं जित्वा सद्यो गुल्ममपोहति ॥ १०० ॥
तस्मादभीक्ष्णशो गुल्मा निरूहैः सानुवासनैः ।
प्रयुज्यमानैः शाम्यन्ति वातपित्तकफात्मकाः ॥ १०१ ॥
गुल्मघ्ना विविधा दिष्टाः सिद्धाः सिद्धिषु वस्तयः ।

Medicated enema is the best therapy for curing *gulma*. In the beginning, it overcomes *vāyu* in its own site, and thus, immediately overcomes *gulma*. Therefore, *nirūha* and *anuvasana* types of medicated enema should be administered frequently for the cure of *vātika*, *paittika* and *kaphaja* types of *gulma*. Different effective recipes of medicated enema for successful treatment of this disease are described in *Siddhi* section of this work [100-101]

Medicated Oils & Ghees

गुल्मघ्नानि च तैलानि वक्ष्यन्ते वातरोगिके ॥ १०२ ॥
तानि मारुतजे गुल्मे पानाभ्यङ्गानुवासनैः ।
प्रयुक्तान्याशु सिध्यन्ति तैलं ह्यनिलजित्परम् ॥ १०३ ॥
नीलिनीचूर्णसंयुक्तं पूर्वोक्तं घृतमेव ।
समलाय प्रदातव्यं शोधनं वातगुल्मिने ॥ १०४ ॥

Recipes of medicated oils described in the chapter dealing with the treatment of *vāta-roga* (*Cikitsa* 28) should be used

for *pāna* (taking orally), massage and *anuvāsana* type of medicated enema by a patient suffering from *vāta-gulma*. Medicated oil is the best for overcoming *vāyu*. Therefore, these recipes cure *gulma* instantaneously.

Recipes of medicated ghee described earlier in this chapter should be administered alongwith the powder of *nīlinī* to the patient suffering from *vāta-gulma* for the elimination (*śodhana*) of excreta (*mala*) from his body. [102- $\frac{1}{2}$ 104]

Oil is the best remedy for the alleviation of *vāyu*. In *vāta-gulma*, *vāyu* is predominantly aggravated, and therefore, administration of medicated oil in different forms helps in quick recovery of the patient.

Verse 104 is interpreted by scholars in two different ways. According to some, the powder of *nīlinī* should be added to only medicated ghee described earlier and others hold the view that this powder should be added to both the medicated oils as well as medicated ghees before their use. If the former interpretation is accepted then only the first recipe of medicated ghee described in this chapter i. e. *tryūṣṇādyā ghṛta* is to be added with *nīlinī* powder and administered and if the latter interpretation is accepted then all the recipes of medicated ghee described in this chapter including the medicated oils described in *Cikitsā* 28 are to be added with *nīlinī* powder before their administration.

Ghee for Purification of Body

नीलिनोत्रिवृतादन्तीपथ्याकम्पिल्लकैः सह ।
शोधनार्थं घृतं देयं सबिडक्षारनागरम् ॥ १०५ ॥

For purification (elimination of waste products from the body), ghee should be administered alongwith *nīlinī*, *trivṛtā*, *dantī*, *pathyā* and *kampillaka* by adding *bida*, (a type of salt), *kṣāra* (alkalies) and *nāgara* (ginger). [105]

Nilinyādyā Ghṛta

नीलिनीं त्रिफलां रास्नां बलां कटुकरोहिणीम् ।
पचेद्विडङ्गं व्याघ्रीं च पलिकानि जलाढके ॥ १०६ ॥
तेन पादावशेषेण घृतप्रस्थं विपाचयेत् ।
दध्नः प्रस्थेन संयोज्य सुधाक्षीरपलेन च ॥ १०७ ॥
ततो घृतपलं दद्याद्यवागूमण्डमिश्रितम् ।
जीर्णे सम्यग्विरिक्तं च भोजयेद्रसभोजनम् ॥ १०८ ॥
गुल्मकुष्ठोदरव्यङ्गशोफपाण्डामयज्वरान् ।
श्वित्रं क्षीहानमुन्मादं घृतमेतद्वपोहति ॥ १०९ ॥
इति नीलिन्याद्यं घृतम् ।

One *pala* of each of *nīlinī*, *triphalā*, *rāsnā*, *balā*, *kaṭuka-rohinī* *viḍaṅga* and *vyāghrī* should be boiled in one *āḍhaka* of water till one fourth remains. This should be cooked by adding one *prastha* of ghee, one *praṣṭha* of curd and one *pala* of the milky-latex of *sudhā*. One *pala* of this medicated ghee should be administered to the patient by mixing it with *yavāgu* (thick gruel) or *maṇḍa* (a type of thin gruel). When the recipe is digested and when he is properly purged, he should be given food in the form of meat soup. This medicated ghee cures *gulma*, *kuṣṭha*, (obstinate skin diseases including leprosy), *udara* (obstinate abdominal diseases including ascites), *vyāṅga* (dark spots on the face), oedema, anemia, fever, leucoderma, splenic disorders and insanity. [106-109]

In the above mentioned recipe, ingredients for *kalka* (paste) are not mentioned. Presence of *kalka* (paste) in such recipes is essential to determine the three different types of cooking viz., *mṛdu pāka* (mild cooking), etc. Therefore, according to some scholars, the very ingredients mentioned for decoction in this recipe, (depending on their suitability and availability) should be used in the form of *kalka* (paste). This view is not correct because such medicated ghees can be prepared in many different ways, and therefore, what has not been specified in the recipe should not be imposed. There is practically no need for such impositions because even without *kalka* (paste) different types of cooking could be determined through the conditions of decoction etc., and the method of doing so is described. Therefore, what has been described in the text by the preceptor should be strictly followed.

After purgation therapy, the patient is generally given a course of diet like *peyā* (thin gruel), etc. As an exception to this general rule, *rasa* or meat soup is prescribed in the above text for the patient after purgation therapy. Similar exceptions to general rules are also provided elsewhere. For example, after the purgation therapy is administered with the help of *Āvartakī ghṛta*, *kāñji* (a type of sour drink) and *kodrava* are prescribed as food so the patient (-vide *Aṣṭāṅga saṅgraha* : *Cikitsā* 21 :)

Diet for Vāta-gulma

कुकुटाश्च मयूराश्च तित्तिरिक्कौश्चवर्तकाः ।
 शालयो मदिरा सर्पिर्वातगुल्मभिषग्जितम् ॥ ११० ॥
 हितमुष्णं द्रवं स्निग्धं भोजनं वातगुल्मनाम् ।
 समण्डवारुणीपानं पक्वं वा धान्यकैर्जलम् ॥ १११ ॥
 मन्देऽग्नौ वर्धते गुल्मो दीप्तौ चाग्नौ प्रशाम्यति ।
 तस्मान्ना नातिसौहित्यं कुर्यान्नातिविलङ्घनम् ॥ ११२ ॥

Meat of cock, pea-cock, *tittiri*, *krauñca* and *varataka*, different types of *śali* rice, *madirā* (alcoholic drink) and ghee—these are to be used in the treatment of *vāta-gulma*. Hot, liquid and unctuous food and drinks like *vāruṇī* (a type of alcoholic drink) alongwith its *maṇḍa* (upper portion) or water boiled by adding *dhānyaka* are useful for a patient suffering from *vāta-gulma*.

If there is suppression of the power of digestion then *gulma* gets aggravated, and if the power of digestion is stimulated then *gulma* gets alleviated. Therefore, the patient should not eat in excess nor should he fast in excess. [110-112]

Taking food in excess or not taking food at all—both bad to the suppression of the power of digestion. It is stated, “the power of digestion and metabolism does not get stimulated by fasting or by taking excess of food (—vide *Cikittā* 15 : 221).

Utility of Oleation Therapy

सर्वत्र गुल्मे प्रथमं स्नेहस्वेदोपपादिते ।

या क्रिया क्रियते सिद्धिं सा याति न विरुक्षिते ॥ ११३ ॥

For success in the treatment of all types of *gulma*, first of all, oleation and fomentation therapies should be administered followed by other appropriate therapies. The same result cannot be achieved by the administration of ununctuous therapies. [113]

Management of Acute Pitta-gulma

भिषगात्ययिकं बुद्ध्वा पित्तगुल्ममुपाचरेत् ।

वैरेचनिकसिद्धेन सर्पिषा तिक्तकेन वा ॥ ११४ ॥

If *pitta-gulma* is in its acute stage, then the physician should administer ghee boiled with purgative drugs or bitter drugs. [114]

Rohinyādyā Ghr̥ta

रोहिणीकटुकानिम्बमधुकत्रिफलात्वचः ।

कर्षाशास्त्रायमाणा च पटोलत्रिवृतोः पले ॥ ११५ ॥

द्वे पले च मसूराणां साध्यमष्टगुणेऽम्भसि ।

शृताच्छेषं घृतसमं सर्पिषश्च चतुष्पलम् ॥ ११६ ॥

पिबेत् संमूर्च्छितं तेन गुल्मः शाम्यति पैत्तिकः ।

ज्वरस्तृष्णा च शूलं च भ्रमो मूर्च्छाऽरुचिस्तथा ॥ ११७ ॥

इति रोहिण्याद्यं घृतम् ।

V]

One *karṣa* each of *rohiṇī*, *kaṭukā*, *nimba*, *madhuka*, pulp of *triphalā* and *trāyamāṇā*, one *pala* of each of *paṭola* and *trivṛt* and two *palas* of *masūra* should be boiled with eight times of water and reduced to four *palas*. This decoction should be mixed with four *palas* of ghee and given to the patient to drink. It cures *pitta-gulma*, fever, morbid thirst, colic pain, giddiness, fainting and anorexia. [115-117]

Rohiṇī etc., are required to be boiled in eight times of water. This 'eight times' is with reference to the quantity of ghee. The quantity of ghee is four *palas*. Therefore, water should be 32 *palas*. [After boiling it should be reduced to 1/8th so that it will become four *palas* i. e. the same as the quantity of ghee]. Four *palas* of this decoction and four *palas* of ghee i. e. eight *palas* in total should be taken by the patient. This dose of eight *palas* is specified for patients suffering from *gulmā*, snake-bite and *visarpa* (*erysipelas*).

Trāyamāṇādyā Ghṛta

जले दशगुणे साध्यं त्रायमाणाचतुष्पलम् ।
 पञ्चभागस्थितं पूतं कल्कैः संयोज्य कार्षिकैः ॥ ११८ ॥
 रोहिणी कटुका मुस्ता त्रायमाणा दुरालभा ।
 कल्कैस्तामलकीवीराजीवन्तीचन्दनोत्पलैः ॥ ११९ ॥
 रसस्यामलकानां च क्षीरस्य च घृतस्य च ।
 पलानि पृथगष्टाष्टौ दत्त्वा सम्यग्विपाचयेत् ॥ १२० ॥
 पित्तरक्तभवं गुल्मं वीसर्पं पैत्तिकं ज्वरम् ।
 हृद्रोगं कामलां कुष्ठं हन्यादेतद्धृतोत्तमम् ॥ १२१ ॥
 इति त्रायमाणाद्यं घृतम् ।

Four *palas* of *trāyamāṇā* should be boiled with ten times of water and reduced to one fifth. To this decoction, the paste of one *karṣa* each of *rohiṇī*, *kaṭukā*, *mustā*, *trāyamāṇā*, *duralabhā*, *tāmalakī*, *virā*, *jīvantī*, *candana* and *utpala*, and eight *palas* each of the juice of *āmalaka*, milk and ghee should be added and cooked properly. This excellent recipe of medicated ghee cures *gulma* caused by *pitta* and *rakta*, *visarpa* (*erysipelas*), *paittika* types of fever, heart disease, jaundice and *kuṣṭha* (obstinate skin disease including leprosy). [118-121]

Āmalakādyā Ghṛta

रसेनामलकेक्षणं घृतपादं विपाचयेत् ।
 पथ्यापादं पिबेत्सर्पिस्तत्सिद्धं पित्तगुल्मनुत् ॥ १२२ ॥
 इत्यामलकाद्यं घृतम् ।

To the juice of *āmalaka* and *ikṣu*, one fourth ghee in quantity should be added and cooked. During cooking, the one fourth paste of *pathyā* in quantity should be added. Intake of this medicated ghee cures *paittika gulma*. [122]

In the above recipe ghee should be one fourth in quantity of the juice of *āmalaka* and *ikṣu* taken together. The paste of *pathyā* is stated to be taken in quantity of one *pāda* and this should be in relation to the quantity of ghee. This paste, being heavy, should be one eighth of the quantity of ghee. [Cakrapāṇi interpretes '*pāda*' as "one eighth" and not one fourth].

According to some scholars, in the context of the present recipe, '*pāda*' means "one fourth" and in this connection they refer to the statement in *kalka* 12 : 100. According to them in one *prastha* of ghee eight *palas* of *pathyā* should be added. [One *prastha* according to *kalpa* 12 : 92-94 is equivalent to 16 *palas* and one fourth of this should be four *palas*, and not eight as is mentioned in the text of the commentary. There seems to be some error here. Even the description of weights and measurements in *kalpa* 12 : 92-94 is not very clear].

Drakṣādyā Ghṛta

द्राक्षां मधूकं खर्जूरं विदारिं सशतावरीम् ।
 परूषकाणि त्रिफलां साधयेत्पलसंमितम् ॥ १२३ ॥
 जलाढके पादशेषे रसमामलकस्य च ।
 घृतमिन्नुरसं क्षीरमभयाकल्कपादिकम् ॥ १२४ ॥
 साधयेत्तद्धृतं सिद्धं शर्कराक्षौद्रपादिकम् ।
 प्रयोगात् पित्तगुल्मघ्नं सर्वपित्तविकारनुत् ॥ १२५ ॥
 इति द्राक्षाद्यं घृतम् ।

One *pala* each of *drakṣā*, *madhuka*, *kharijūra*, *vidāri*, *śatāvarī*, *parūṣaka* and *triphala* should be boiled with one *āḍhaka* of water and reduced to one fourth. To this, juice of *āmalaku*, ghee, sugar-cane juice, milk and one fourth in quantity of the paste of *abhaya* should be added. After it is cooked, one fourth in quantity of sugar and honey should be added. This recipe cures *paittika gulma* and all other diseases caused by *pitta*. [123-125]

Since the quantity of decoction will be one *prastha*, the remaining liquids like ghee etc., should be taken in the quantity of one *prastha* each.

Vasā Ghṛta

वृषं समूलमापोथ्य पचेदष्टगुणे जले ।
 शेषेऽष्टभागे तस्यैव पुष्पकल्कं प्रदापयेत् ॥ १२६ ॥

तेन सिद्धं घृतं शीतं सक्षौद्रं पित्तगुल्मनुत् ।

रक्तपित्तऽवरश्वासकासहृद्रोगनाशनम् ॥ १२७ ॥

इति वासाघृतम् ।

Vāsā alongwith its root should be crushed and boiled in eight times of water till one eighth remains. To this the paste of the flower of *vāsā* and ghee should be added and it should be cooked. After it is cooled, honey should be added and given to the patients. This potion cures *pitta-gulma*, *rakta-pitta* (a disease characterised by bleeding from different parts of the body), fever, asthma, coughing and cardiac ailments. [126-127]

Another recipe with the same title has already been described in *Cikitsā* 4 : 88. But in that recipe the quantity of water with which *vāsā* is to be boiled is not mentioned. Thus, according to general rule, *vāsā* in that recipe is to be boiled with four times of water, and after boiling it is to be reduced to one fourth. In the present recipe however, the quantity of water is specified i. e. *vāsā* is to be boiled with eight times of water, and after boiling, reduced to one eighth. This characteristic difference between these two recipes makes them useful in the two different ailments respectively. Thus, the present recipe is not to be construed as a repetition of the recipe described earlier in *Cikitsā* 4 : 88. The quantity of honey in this recipe is not specified. Since, it is a *prakṣepa* (drugs which are added to the recipe at the final stage of cooking) its quantity, according to general rule, should be one fourth of the quantity of ghee.

Trāyamāṇā Kṣīra Yoga

द्विपलं त्रायमाणाया जलद्विप्रस्थसाधितम् ।

अष्टभागस्थितं पूतं कोष्णं क्षीरसमं पिबेत् ॥ १२८ ॥

पिवेदुपरि तस्योष्णं क्षीरमेव यथाबलम् ।

तेन निर्हृतदोषस्य गुल्मः शाम्यति पैत्तिकः ॥ १२९ ॥

Two *palas* of *trāyamāṇā* is to be boiled in two *prasthas* of water and reduced to one eighth. When luke-warm, this decoction is be mixed with equal quantity of milk and given to the patient. Thereafter, the patient should take more milk depending upon his power of digestion. This eliminates morbid *doṣas*, and thus, cures *paittika* type of *gulma*. [128-129]

After this recipe, the patient should take milk depending upon his power of digestion. Milk will cause more of purgation and the quantity of milk should be adjusted in such a way that it does not cause excessive purgation which the body of the patient may not be able to tolerate.

Recipes for Purgation

द्राक्षाभयारसं गुल्मे पैत्तिके सगुडं पिबेत् ।
लिह्यात्कम्पिल्लकं वाऽपि विरेकार्थं मधुद्रवम् ॥ १३० ॥

For purgation, the patient suffering from *paittika gulma* should take the juice or decoction of *drākṣā* and *abhaya* mixed with jaggery. He may also take *kampillaka* in the form of a linctus by mixing it with honey. [130]

Massage Therapy

दाहप्रशमनोऽभ्यङ्गः सर्पिषा पित्तगुल्मिनाम् ।
चन्दाद्येन तैलेन तैलेन मधुकस्य वा ॥ १३१ ॥

Burning sensation in a patient of *pitta-gulma* can be alleviated by using ghee or *Candanādyā taila* or *Madhuka taila* for massage. [131]

Madhuka taila is prepared by boiling *madhuka* in oil.

Medicated Enema

ये च पित्तज्वरहराः सतिक्ताः क्षीरवस्तयः ।
हितास्ते पित्तगुल्मिभ्यो वक्ष्यन्ते ये च सिद्धिषु ॥ १३२ ॥

Recipes of *kṣīra-basti* (medicated enema made of milk and other drugs) prepared by boiling milk with bitter drugs, which alleviate *pitta-jvara*, are also useful for *pitta-gulma*. Such recipes are also described in *Siddhi sthāna*. [132]

Recipes of medicated enema for curing *pitta-jvara* are not directly mentioned. However, recipes of medicated enema prepared with bitter drugs like *paṭola* are described and such recipes are useful for *pitta-gulma*. In *Siddhi* section, several other recipes of medicated enema for alleviation of *pitta* are described. These are also useful for *pitta-gulma*.

Diet and Drinks for Pitta-gulma

शालयो जाङ्गलं मांसं गव्याजे पयसी घृतम् ।
खर्जूरामलकं द्राक्षां दाडिमं सपरूषकम् ॥ १३३ ॥
आहारार्थं प्रयोक्तव्यं पानार्थं सलिलं शृतम् ।
वलाविदारोगन्धाद्यैः पित्तगुल्मचिकित्सितम् ॥ १३४ ॥

Different types of *śali* rice, meat of animals inhabiting arid land, cow-milk, goat-milk, ghee, *khairjūra*, *amalaka*, *drākṣā*, *daḍima* and *paraṣaka*—these should be given as diet to the patients suffering from *pitta-gulma*. To such patients, water

boiled with *balā*, *vidārigandhā* etc., should be given for drinking. [133-134]

Stimulation of Digestive Power

आमान्वये पित्तगुल्मे सामे वा कफवानिके ।

यवागूभिः खडैर्यूषैः संधुक्ष्योऽग्निर्विलङ्घिते ॥ १३५ ॥

After the administration of fasting therapy in *pitta-gulma*, *vāta-gulma* or *kapha-gulma* when these are associated with *āma*, the patient should be given *yavāgu* (gruel), *khaḍa* and *yūṣa* (soup) for stimulating his power of digestion. [135]

Importance of Agni

शमप्रकोपौ दोषाणां सर्वेषामग्निसंश्रितौ ।

तस्मादग्निं सदा रक्षेन्नदानानि च वर्जयेत् ॥ १३६ ॥

Alleviation and aggravation of all *doṣas* are dependant upon *agni* (power of degestion and metabolism). Therefore, it is always necessary to maintain *āghi* and to avoid factors responsible for the vitiation of *agni*. [136]

Surgical Management of Kapha-gulma

वमनं वमनार्हाय प्रदद्यात् कफगुल्मिने ।

स्निग्धस्विन्नशरीराय गुल्मे शैथिल्यमागते ॥ १३७ ॥

परिवेष्ट्य प्रदीप्तांस्तु बल्वजानथवा कुशान् ।

भिषक्कुम्भे समावाप्य गुल्मं घटमुखे न्यसेत् ॥ १३८ ॥

संगृहीतो यदा गुल्मस्तदा घटमथोद्धरेत् ।

वस्त्रान्तरं ततः कृत्वा भिन्द्याद्गुल्मं प्रमाणघित् ॥ १३९ ॥

विमार्गाज्जपदादर्शैर्यथा लाभं प्रपीडयेत् ।

मृदायाद्गुल्ममेवैकं न त्वन्नहृदयं स्पृशेत् ॥ १४० ॥

तिलैरण्डातसीबीजसर्षपः परिलिप्य च ।

श्लेष्मगुल्ममयः पात्रैः सुखोष्णैः स्वेदयेद्भिषक् ॥ १४१ ॥

The patient of *kapha-gulma* should be administered oleation and fomentation therapies, and thereafter, emetic therapy should be administered to him if he is suitable for it. After the mass of *gulma* has become soft by the administration of this therapy, at the brim it should be covered with a piece of cloth and made to enter the mouth of a jar containing ignited *balvaja* or *kuṣa*. When, because of the negative pressure created inside the jar, the mouth of the jar becomes strongly adhered to the brim of the mass of *gulma*, the jar should be

pulled. Then through another piece of cloth, the mass of *gulma* should be tied at its root (peduncle) and punctured by a physician well versed in this technique. Thereafter, with the help of implements like *vimārga*, *ajapāda* and *ādarsa*, whatever is available, the mass of *gulma* should be squeezed. Thereafter, it should be kneaded taking care not to touch the centre (*hṛdaya*) of the intestine (*antra*). Then it should be anointed with the paste of *tila*, *eraṇḍa*, seeds of *atasī* and *saṛṣapa* and fomented with the help of an iron pan made tolerably warm. [137-141]

While kneading the mass of *gulma*, care should be taken not to touch *antra-hṛdaya* because it might crack. [The term '*antra hṛdaya*' has been explained differently by different commentators. According to some it means both the intestine (*antra*) and heart (*hṛdaya*); some explain it as intestines and other abdominal viscera and some others interpret it as only heart taking the reading of the text as "*na tv atra hṛdayam*". The term '*hṛdaya*' also means 'centre'.

Daśamūlī Ghṛta

सव्योषक्षारलवणं दशमूलीशृतं घृतम् ।
कफगुल्मं जयत्याशु सहिष्णुविडदाडिमम् ॥ १४२ ॥
इति दशमूलीघृतम् ।

Ghee boiled with the decoction of *daśa-mūla* alongwith the paste of *vyoṣa*, *kṣāra* (alkali), *lavaṇa* (rock-salt), *hiṅgu*, *biḍa* and *dāḍima* cures *kapha-gulma* immediately. [142]

Bhallātakādyā Ghṛta

भल्लातकानां द्विपलं पञ्चमूलं पलोन्मितम् ।
साध्यं विदारीगन्धाद्यमापोथ्य सलिलाढके ॥ १४३ ॥
पादशेषे रसे तस्मिन् पिप्पलीं नागरं वचाम् ।
विडङ्गं सैन्धवं हिङ्गु यावशुकं विडं शटीम् ॥ १४४ ॥
चित्रकं मधुकं रास्नां पिष्ट्वा कर्षसमं भिषक् ।
प्रस्थं च पयसो दत्त्वा घृतप्रस्थं विपाचयेत् ॥ १४५ ॥
एतद्भल्लातकघृतं कफगुल्महरं परम् ।
लोहापाण्डुरामयश्वासग्रहणीरोगकासनुत् ॥ १४६ ॥
इति भल्लातकाद्यं घृतम् ।

Two *palas* of *bhallātaka* and one *pala* of each of the drugs belonging to *kṣudra pañca-mūla* group should be boiled in one *adhaka* of water till one fourth remains. To this decoction,

the paste of one *karṣa* of each of *pippalī*, *nāgara*, *vacā*, *viḍaṅga*, *saindhava*, *hingu*, *yāvaśūka*, *biḍa śaṭi*, *citraka*, *madhuka* and *rāsna*, one *prastha* of milk and one *prastha* of ghee should be added and cooked. This is called *Bhallātaka ghṛta*. It is an excellent recipe for the cure of *kapha-gulma*. It also cures splenic disorders, anemia, asthma, sprue syndrome and cough. [143-146]

Kṣīraṣaṭpalaka Ghṛta

पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः ।
 पलिकैः सयवक्षारैर्घृतप्रस्थं विपाचयेत् ॥ १४७ ॥
 क्षीरप्रस्थं च तत् सर्पिर्हन्ति गुल्मं कफात्मकम् ।
 ग्रहणीपाण्डुरोगघ्नं शीहकासज्वरापहम् ॥ १४८ ॥
 इति क्षीरषट्पलकं घृतम् ।

One *prastha* of ghee should be boiled with one *prastha* of milk and the paste of one *pala* of each of *pippalī*, *pippalī-mūla*, *cavya*, *citraka*, *nāgara* and *yava-kṣāra*, It cures *kapha gulma*, sprue syndrome, anemia, splenic disorders, cough and fever. [147-148]

A recipe of medicated ghee, according to general rule, should have liquids four times in quantity of ghee. In the above mentioned recipe only one *prastha* of milk is prescribed to be added to one *prastha* of ghee. Therefore, three *prasthas* of water should be added along with other prescribed ingredients while preparing this recipe.

Miśraka Sneha

त्रिवृतां त्रिफलां दन्तीं दशमूलं पलोन्मितम् ।
 जले चतुर्गुणे पक्त्वा चतुर्भागस्थितं रसम् ॥ १४९ ॥
 सर्पिरेरण्डजं तैलं क्षीरं चैकत्र साधयेत् ।
 स सिद्धो मिश्रकस्नेहः सक्षौद्रः कफगुल्मनुत् ॥ १५० ॥
 कफवातविबन्धेषु कुष्ठसीहोदरेषु च ।
 प्रयोज्यो मिश्रकः स्नेहो योनिशूलेषु चाधिकम् ॥ १५१ ॥
 इति मिश्रकः स्नेहः ।

One *pala* of each of *trivṛt*, *triphalā*, *danti* and *daśa-mūla* should be boiled with four times of water till one fourth remains. To this decoction, ghee, castor oil and milk should be added and cooked. This *Miśraka sneha* (mixture of ghee and oil) should be administered alongwith honey. It cures *kapha-gulma*, constipation caused by *kapha* and *vāyū*, *kuṣṭha* (obstinate skin diseases including leprosy) and splenic disorder.

ders. This should be used specially for the cure of *yonī-sūla* (pain in the female genital tract). [149-151]

There are two different views regarding the quantity of ingredients to be used in this recipe. According to some fifteen *palas* of *trivṛt* etc., (one *pala* of each) should be boiled with four times i. e. sixty *palas* of water and reduced to one fourth i. e. fifteen *palas*. To this, equal quantity of milk (i. e. fifteen *palas*) should be added. The quantity of ghee and oil should be one fourth of the quantity of decoction and milk taken together (i. e. seven and half *palas*). The second view is to follow the general rule prescribed for this process. That is to say, the quantity of milk and *sneha* (in the present context ghee and oil) should be the same and the quantity of ghee and oil should be one fourth of the quantity of decoction. In this connection a reference may be made to the description of this recipe in *jatūkarna*. [The commentary on the above verses abounds in dubious readings.]

Purgation Therapy

यदुक्तं वातगुल्मघ्नं स्त्रंसनं नीलिनीघृतम् ।
द्विगुणं तद्विरेकार्थं प्रयोज्यं कफगुल्मनाम् ॥ १५२ ॥
सुधाक्षीरद्वये चूर्णं त्रिवृतायाः सुभावितम् ।
कार्षिकं मधुसर्पिभ्यां लीढा साधु विरिच्यते ॥ १५३ ॥

The recipe of *Nilini ghṛta* which is prescribed for *sramsana* (mild purgation) in the treatment of *vāta-gulma* (vide verses 106-109) can also be used in double dose (two *palas*) for purgation in the treatment of *kapha-gulma*.

One *karṣa* of the powder of *trivṛt* well impregnated with the milky latex of *sudhā* should be given to this patient by mixing with honey and ghee for proper purgation. [152-153]

Danti Haritaki

जलद्रोणे विपक्तव्या विंशतिः पञ्च चाभयाः ।
दन्त्याः पलानि तावन्ति चित्रकस्य तथैव च ॥ १५४ ॥
अष्टभागावशेषं तु रसं पृतमधिक्षिपेत् ।
दन्तीसमं गुडं पूतं क्षिपेत्त्राभयाश्च ताः ॥ १५५ ॥
तैलार्धकुडवं चैव त्रिवृतायाश्चतुष्पलम् ।
चूर्णितं पलमेकं तु पिप्पलीविश्वभेषजम् ॥ १५६ ॥
तत् साध्यं लेहवच्छीते तस्मिंस्तेलसमं मधु ।
क्षिपेच्चूर्णपलं चैकं त्वगेलापत्रकेशरात् ॥ १५७ ॥
ततो लेहपलं लीढा जग्ध्वा चैकां हरीतकीम् ।
सुखं विरिच्यते स्निग्धो दोषप्रस्थमनामयम् ॥ १५८ ॥

V]

गुल्मं श्वयथुमशींसि पाण्डुरोगमरोचकम् ।
 हृद्रोगं ग्रहणीदोषं कामलां विषमज्वरम् ॥ १५९ ॥
 कुष्ठं मीहानमानाहमेषा हन्त्युपसेविता ।
 निरत्ययः क्रमश्चास्या द्रवो मांसरसौदनः ॥ १६० ॥
 इति दन्तीहरीतकी ।

In one *droṇa* of water 25 fruits of *haritakī* and twenty five *palas* of each of *dantī* and *citraka* should be boiled till one eighth remains. In this decoction, twenty five *palas* of jaggery, the twenty five fruits of *haritakī* (boiled earlier), half *kuḍava* of oil, four *palas* of *trivṛt* and one *pala* of the powder *pippalī* and *viśva-bheṣaja* should be added and cooked on the lines suggested for *leha* (linctus). When cooled, half *kuḍava* of honey and one *pala* of the powder of *tvak*, *elā*, *patra* and *keśara* should be added. The patient should be given one *pala* of this linctus alongwith one fruit of *haritakī* (added to this recipe). This, when administered to an oleated patient, causes painless purgation. It eliminates one *prastha* of waste-product from the body without any difficulty. It cures *gulma*, oedema, piles, anemia, anorexia, heart diseases, sprue syndrome (*grahṇī doṣa*), jaundice, *viṣama jvara* (irregular fever), *kuṣṭha* (obstinate skin diseases including leprosy), splenic disorders and *ānāha* (abdominal distension). After the administration of this recipe, the patient should be given liquid food including meat soup and rice which constitute the safe regimen.

[154-160]

'*Tailārdha kuḍava*' mentioned in this recipe means "four *palas* of oil". [Cakrapāṇī's interpretation here is not clear. One *kuḍava* is of four *palas*. Therefore, two *palas* should constitute half a *kuḍava*. Cakrapāṇī has doubted the quantity perhaps keeping in view the general rule to double the quantity of wet drugs and liquids. But this rule is generally applicable only when the quantity is one *kuḍava* and above.]

The above mentioned recipe is prescribed to eliminate one *prastha* of waste product from the body. Generally sixteen *palas* constitute one *prastha*.

But in the context of emetic, purgation and blood letting therapies, 13½ *palas* constitute one *prastha*. This has been specified by Bhoja.

Other Recipes and Therapies

सिद्धा. सिद्धिषु वक्ष्यन्ते निरुद्धाः कफगुल्मिनाम् ।
 अरिष्टयोगाः सिद्धाश्च ग्रहण्यशश्चिकित्सिते ॥ १६१ ॥

यच्चूर्णं गुटिका याश्च विहिता वातगुल्मनाम् ।
 द्विगुणक्षारहिङ्गुवस्त्वेतसास्ताः कफे हिताः ॥ १६२ ॥
 य एव ग्रहणीदोषे क्षारास्ते कफगुल्मनाम् ।
 सिद्धा निरत्ययाः शस्ता दाहस्त्वन्ते प्रशस्यते ॥ १६३ ॥

Effective recipes of *nirūha* (a type of medicated enema) for the successful treatment of *kapha-gulma* will be described in the *Siddhi* section. Similarly, effective recipes of *ariṣṭa* (a type of alcoholic preparation) for the effective treatment of this ailment will be described in chapters dealing with the treatment of sprue syndrome (*Cikitsā* 15) and piles (*Cikitsā* 14).

Powders and pills described in this chapter for the treatment of *kapha-gulma* provided *kṣāra* (alkalies), *hiṅgu* and *amla-vetasa* are taken in double the prescribed quantity.

Recipes of alkalies (*kṣāras*) prescribed for the treatment of sprue syndrome (in *Cikitsā* 15) are also effective and safe for the treatment of *kapha-gulma*. At the end *dāha* (cauterisation) therapy is useful in this condition. [161-163]

Dāha or cauterisation therapy is prescribed to be administered at the end. By implication, if this ailment does not get cured by other therapies, only then, as a last resort, *dāha* or cauterisation should be performed.

Diet and Drinks

प्रपुराणानि धान्यानि जाङ्गला मृगपक्षिणः ।
 कौलत्थो मुद्रयूषश्च पिप्पल्या नागरस्य च ॥ १६४ ॥
 शुष्कमूलकयूषश्च बिल्वस्य वरुणस्य च ।
 चिरविलवाङ्कुराणां च यवान्याश्चित्रकस्य च ॥ १६५ ॥
 बीजपूरकहिङ्गुवस्त्वेतसक्षारदाडिमैः ।
 तत्रेण तैलसर्पिर्भ्यां व्यञ्जनान्युपकल्पयेत् ॥ १६६ ॥
 पञ्चमूलीशृतं तोयं पुराणं वारुणीरसम् ।
 कफगुल्मो पिबेत्काले जीर्णं माध्वीकमेव वा ॥ १६७ ॥

Diet and drinks useful for a patient suffering from *kapha-gulma* are as follows :

- (1) Old corns and cereals, meat of animals inhabiting arid land and birds, and soups of *kulattha* and *mudga*;
- (2) Vegetable dishes prepared of *pippalī*, *nāgara*, soup of dried radish, *bilva*, *varuṇa*, tender (leaves) of *cirabilva*, *yavānī*

and *citraka* prepared by adding *bijapūraka*, *hingu*, *amla-vetasa*, *kṣāra*, *dādima*, butter-milk, oil and ghee;

- (3) Water boiled with *pañca-mūla*; and
 (4) Old *vāruṇī* (a type of alcoholic drink) should be taken by the patient at the appropriate time. After the digestion of food *mādhvika* (another type of alcoholic drink) should be taken. [164-167]

Digestive Stimulants

यवानीचूर्णितं तक्रं बिडेन लवणीकृतम् ।
 पिवेत् संदीपनं वातकफमूत्रानुलोमनम् ॥ १६८ ॥

Butter-milk sprinkled with the powder of *yavānī* and made saline by adding *lavaṇa* (rock-salt) should be given to the patient to drink. This potion stimulates the power of digestion and helps in the downward movement of *vāyu*, *kapha* and urine. [168]

Incurability and Complications

संचितः क्रमशो गुल्मो महावास्तुपरिग्रहः ।
 कृतमूलः सिरानद्धो यदा कूर्म इवोन्नतः ॥ १६९ ॥
 दोर्बल्यारुचिहृत्तासकासवम्यरतिज्वरैः ।
 तृष्णातन्द्राप्रतिश्यायैर्युज्यते न स सिध्यति ॥ १७० ॥
 गृहीत्वा सञ्चरश्वासं वम्यतीसारपीडितम् ।
 हन्नाभिहस्तपादेषु शोफः कर्षति गुल्मिनम् ॥ १७१ ॥

When *gulma*, gradually accumulated, surrounds a large area, when it is deep-rooted, when it is engrossed with veins, when it is elevated like a tortoise and when it is associated with weakness, anorexia, nausea, cough, vomiting, *arati* (disliking for every thing), fever, morbid thirst, drowsiness as well as coryza, it becomes incurable.

Oedema in cardiac region, umbilical region and upper as well as lower limbs in a patient of *gulma* who is afflicted with fever, dyspnoea, vomiting and diarrhoea drags him towards death.

Management of Rakta-gulma

रौधिरस्य तु गुल्मस्य गर्भकालव्यतिक्रमे ।
 स्निग्धस्विन्नशरीरायै दद्यात् स्नेहविरेचनम् ॥ १७२ ॥
 पलाशक्षारपात्रे द्वे द्वे पात्र तैलसर्पिषोः ।
 गुल्मशैथिल्यजननीं पक्त्वा मात्रां प्रयोजयेत् ॥ १७३ ॥
 प्रभिद्येत न यद्येवं दद्याद्योनिविशोधनम् ।
 क्षारेण युक्तं पल्लं सुधाक्षीरेण वा पुनः ॥ १७४ ॥
 आभ्यां वा भावितान् दद्याद्योनौ कटुकमत्स्यकान् ।
 चराहमत्स्यपित्ताभ्यां लक्तकान् वा सुभावितान् ॥ १७५ ॥
 अधोहरैश्चोर्ध्वहरं भावितान् वा समाक्षिकैः ।
 किण्वं वा सगुडक्षारं दद्याद्योनिविशोधनम् ॥ १७६ ॥
 रक्तपित्तहरं क्षारं लेहयेन्मधुसर्पिषा ।
 लशुनं मदिरां तीक्ष्णां मत्स्यांश्चास्यै प्रदापयेत् ॥ १७७ ॥
 वस्ति सक्षीरगोमूत्रं सक्षारं दाशमूलकम् ।
 अदृश्यमाने रुधिरे दद्याद्गुल्मप्रभेदनम् ॥ १७८ ॥
 प्रवर्तमाने रुधिरे दद्यान्मांसरसौदनम् ।
 घृततैलेन चाभ्यङ्गं पानार्थं तरुणीं सुराम् ॥ १७९ ॥
 रुधिरेऽतिप्रवृत्ते तु रक्तपित्तहरीः क्रियाः ।
 कार्या वातरुगतार्थाः सर्वा वातहरीः पुनः ॥ १८० ॥
 घृततैलावसेकांश्च तित्तिरींश्चरणायुधान् ।
 सुरां समण्डां पूर्वं च पानमम्लस्य सर्पिषः ॥ १८१ ॥
 प्रयोजयेदुत्तरं वा जीवनीयेन सर्पिषा ।
 अतिप्रवृत्ते रुधिरे सतिक्तेनानुवासनम् ॥ १८२ ॥

The patient suffering from *rakta-gulma*, after tenth month, should be given oleation and fomentation therapies followed by *sneha virecana* (purgation therapy with unctuous ingredients).

Two *pātras* of *palāśa-kṣāra* (alkali preparation of *palāśa* tree) and two *pātras* of oil and ghee should be boiled together and administered to the patient in appropriate dose for with a view to suffering the *gulma*. If the mass of *gulma* does not break by the administration of this recipe, one of the follow-

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ing recipes should be inserted into the vagina for the cleansing of yoni (female genital tract) :

- (1) Oil cake mixed with alkalies;
- (2) Oil-cake mixed with the milky latex of *sudhā*;
- (3) *Kaṭuka-matsya* (small fish called *śapharī* which is pungent in taste] impregnated with alkalies and milky latex of *sudhā*;
- (4) A piece of cloth well impregnated with the bile of *varāha* or *matsya*;
- (5) A piece of cloth well impregnated with the drugs which cause vomiting or purgation and smeared with honey; and
- (6) *Kiṇva* (yeast which is used for fermentation, *āsava*s and *ariṣṭas*) mixed with jaggery and alkalies.

If inspite of it, bleeding does not occur, then for breaking the *rakta-gulma*, the patient may be given alkalies prescribed for the treatment of *rakta-pitta* (a disease characterised by bleeding from different parts of the body) alongwith honey and ghee in the form of a linctus. She should be given *laśuna*, sharp type of *madirā* (a variety of alcoholic drink) and fish. She may also be given medicated enema prepared without the decoction of *daśa-mūla* mixed with milk, cow's urine and alkalies.

After the occurrence of bleeding, the patient should be given rice mixed with meat soups to it. Ghee and oil should be used for massage of her body, and for drinking; she should be given freshly prepared *surā* (a type of alcoholic drink). If there is excessive bleeding, then therapies prescribed for *rakta-pitta* (-vide *Cikitsā* 4) should be administered. If there is excessive pain, then she should again be given all therapies for the alleviation of *vāyu*. She should be given ghee, oil, *avaseka* (sprinkling of water), *tittiri*, *caraṇāyudha* (cock), *surā* alongwith its *maṇḍa* (upper portion of the fermented liquid) and ghee prepared with sour drugs as food, drinks and regimens.

Ghee boiled with drugs belonging to *jīvanīya* group should be used for *uttara:basti* (douching the vaginal tract). If there

is excessive bleeding then *anuvāsana* type of medicated enema should be administered by boiling with bitter-drugs.]172-182]

Kṣāra prepared of *nilotpala* is useful in the treatment of *rakta-pitta* and the same should be used here -vide verse 177. The recipe of *jivaniya sarpi* referred to in verse-182 will be described in the chapter dealing with the treatment of *vāta-rakta* (-vide *Cikitsā* 29 : 71-75).

To sum-up :

तत्र श्लोकाः—

क्षेहः स्वेदः सर्पिर्वस्तिश्चूर्णानि बृंहणं गुडिकाः ।
 वमनविरेको मोक्षः क्षतजस्य च वातगुल्मवताम् ॥१८३॥
 सर्पिः सतृप्तसिद्धं क्षीरं प्रस्रंसनं निरूहाश्च ।
 रक्तस्य चावसेचनमाश्वासनसंशमनयोगाः ॥ १८४ ॥
 उपनाहनं सशस्त्रं पक्वस्याभ्यन्तरप्रभिन्नस्य ।
 संशोधनसंशमने पित्तप्रभवस्य गुल्मस्य ॥ १८५ ॥
 क्षेहः स्वेदो भेदो लङ्घनमुल्लेखनं विरेकश्च ।
 सर्पिर्वस्तिर्गुटिकाश्चूर्णमरिष्टाश्च सक्षाराः ॥ १८६ ॥
 गुल्मस्यान्ते दाहः कफजस्याग्रेऽपनीतरक्तस्य ।
 गुल्मस्य रौधिरस्य क्रियाक्रमः स्त्रीभवस्योक्तः ॥ १८७ ॥
 पथ्यान्नपानसेवा हेतूनां वर्जनं यथास्वं च ।
 नित्यं चाग्निसमाधिः स्निग्धस्य च सर्वकर्माणि ॥ १८८ ॥
 हेतुर्लिङ्गं सिद्धिः क्रियाक्रमः साध्यतान योगाश्च ।
 गुल्मचिकित्सितसंग्रह एतावान् व्याहृतोऽग्निवेशस्य ॥ १८९ ॥

Agniveśa has described the following topics in this chapter dealing with the treatment of *gulma*.

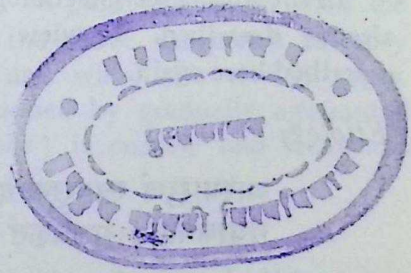
- (1) Oleation and fomentation therapies, recipes of ghee, enema, powder, nourishing pills, emetic, purgation and oleation therapies for the treatment of *vāta-gulma*;
- (2) Medicated ghee prepared by boiling it with bitter drugs, milk, laxatives, recipes for *nirūha* type of medicated enema, blood-letting, *āsvāsana* (consolation), recipes for alleviation, application of hot ointment, surgical management of suppurated and internally ruptured ailment, elimination and alleviation therapies for the treatment of *paittika gulma*;

- (3) Oleation, fomentation, puncturing, fasting, emetic and purgation therapies, recipes for medicated ghee, medicated enema, pills, powders, *ariṣṭas* (a type of alcoholic drink), alkalies, cauterisation as the terminal therapy after blood-letting for the treatment of *kapha-gulma*;
- (4) Management of *rakta-gulma* occurring in women; and
- (5) Use of wholesome food and drinks, prevention of the very productive grounds of various types liable to bring about morbid conditions, need for regularly maintaining the power of digestion and metabolism (*agni*), need for oleation therapy before all types of treatment, etiology, signs and symptoms, management, line of treatment, curability and incurability and recipes in respect of different types of *gulma*.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितस्थाने
गुल्मचिकित्सितं नाम पञ्चमोऽध्यायः ॥ ५ ॥

Colophon :

Thus, ends the fifth chapter dealing with the treatment of *gulma* in the section on "Treatment of Diseases" of the work composed by Agniveśa and redacted by Caraka.



CHAPTER-6

षष्ठोऽध्यायः ।

TREATMENT OF OBSTINATE URINARY DISORDERS
INCLUDING DIABETES

अथातः प्रमेहचिकित्सितं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the treatment of *prameha* (obstinate urinary disorders including diabetes).

Thus, said Lord Ātreya. [1-2]

In the *Nidāna* section, the chapter on diagnosis of *prameha* followed the chapter dealing with the diagnosis of *gulma*. Following the same order, the chapter on the treatment of *prameha* succeeds the chapter dealing with the treatment of *gulma*.

निर्मोहमानानुशयो निराशः पुनर्वसुर्ज्ञानतपोविशालः ।

कालेऽग्निवेशाय सहेतुलिङ्गानुवाच मेहाञ्शमनं च तेषाम् ॥ ३ ॥

Punarvasu who is free from delusion, ego, anger and attachment, and who has attained magnanimity because of his knowledge and penance, spoke to Agniveśa at the appropriate time about the etiology, signs and symptoms, and treatment of *meha* (*prameha*), [3]

In the *Nidāna* section etiology, signs, symptoms etc., of *prameha* are already described. In view of contextual propriety, these are being described here again.

Etiology

आस्यासुखं स्वप्नसुखं दधीनि ग्राम्यौदकानूपरसाः पर्यासि ।

नवान्नपानं गुडवैकृतं च प्रमेहहेतुः कफकृच्च सर्वम् ॥ ४ ॥

Addiction to the pleasure of sedentary habits, sleep, curds, soup of the meat of domesticated and aquatic animals and animals inhabiting marshy land, milk preparations, freshly harvested food articles, freshly prepared alcoholic drinks, preparations of jaggery and all *kapha*-aggravating factors are responsible for the causation of *prameha*. [4]

Sedentary habits and sleep which give pleasure are responsible for *prameha*. If these are unpleasant, then they will not cause this disease.

Pathogenesis

मेदश्च मांसं च शरीरजं च क्लेदं कफो वस्तिगतं प्रदूष्य ।
 करोति मेहान् समुदीर्णमुष्णैस्तानेव पित्तं परिदूष्य चापि ॥ ५ ॥
 क्षीणेषु दोषेष्ववकृष्य वस्तौ धातून् प्रमेहाननिलः करोति ।
 दोषो हि वस्ति समुपेत्य मूत्रं संदूष्य मेहाञ्जनयेद्यथास्वम् ॥ ६ ॥

Kapha having vitiated *medas*, *māṃsa* and *kleda* (liquid matrix) of the body located in *basti* (urinary tract) causes different types of *meha*. Similarly, *pitta* aggravated by hot things vitiates those elements and causes different types of *meha*. When other two *doṣas* are in a relatively diminished state, the aggravated *vāyu* draws tissue elements, viz. *ojas*, *majjā* and *lasikā* into the urinary tract and vitiates them to cause the third category of *pramehas*. Different *doṣas* having entered the urinary tract in vitiated conditions give rise to the respective categories of *meha*. [5-6]

Kaphaja types of *meha* are more in number and they are easily curable. Therefore, they are mentioned in the beginning in the above text. The term '*kṣīṇesu*' used in verse 6 implies the diminution of the two *doṣas*, viz. *pitta* and *kapha*. According to grammatical rules, the dual number should have been used. But since more than one individual are involved, the use of plural number is justifiable. Here the term *kṣīṇa* or diminution is used in a relative sense. By implication, *pitta* and *kapha* are not diminished in relation to their own states of equilibrium, but only in relation to the aggravated *vāyu*. The statement in the above verse implies that if *vāyu* is gradually aggravated after the aggravation of *pitta* and *kapha*, then the *prameha* caused thereby does not belong to the above mentioned category which will be described later as incurable and which are of four types. On the other hand, this type of *prameha* (caused by gradually aggravated *vāyu* after the aggravation of *pitta* and *kapha*) is curable and treatment for this is already prescribed (-vide verse 52).

Classification and Prognosis

साध्याः कफोत्था दश, पित्तजाः षट् याप्या, न साध्यः पवनाच्चतुष्कः ।
 समक्रियत्वाद्विषमक्रियत्वान्महात्ययत्वाच्च यथाक्रमं ते ॥ ७ ॥

Kaphaja pramehas are of ten types and they are curable because of the compatibility of the therapies meant for their cure (*samakriyatvāt*). *Pittaja pramehas* are of six types and they are only palliable (*yāpya*) because of the incompatibility of the therapies meant for their treatment. *Vatika pramehas*

are of four types and they are incurable because of their extremely serious nature. [7]

In *kaphaja prameha*, the *doṣa* involved, viz. *kapha* and *dūṣyas* involved, viz. *medas* etc., have similar attributes. Therefore, bitter and pungent drugs prescribed for this condition alleviate both the *doṣa* as well as *dūṣyas*. This characteristic feature of this group of *prameha* makes them curable. In *paittika prameha*, *dūṣyas* and the *doṣa*, viz. *pitta* have different attributes. Drugs having pungent taste etc., while alleviating the *dūṣyas* aggravate the *doṣa*. Thus, there is incompatibility of treatment and this makes this group of *pramehas* only palliable and not curable. On the other hand *vātika pramehas* afflict the deeper *dhātus* like *majjā* (bone-marrow) etc., for which they are of very serious nature, they are associated with many complications and they cause acute emergency conditions. In addition, incompatibility in their treatment is also one of the reasons (vide *Nidāna* 4 : 38) of its incurability which is implied by the addition of the term 'ca' in the text. These factors explain the incurability of this group of *vātika pramehas*.

Morbid Elements

कफः क्षपितः पवनश्च दोषा मेदोऽक्षुक्राम्बुवसः। लसीकाः ।

मज्जा रसौजः पिशितं च दूष्याः प्रमेहिणां, विशतिरेव मेहाः ॥ ८ ॥

Doṣas like *kapha*, *pitta* and *vāyu*, and *dūṣyas* like *medas*, *rakta*, *śukra ambu* (body fluid), *vasā* (muscle fat), *lasikā* (lymph *majjā*, *rasa*, *ojas* and *māṃsa* are responsible for the causation of *prameha* which is of twenty types. [8]

In the above text, *doṣas* and *dūṣyas* of all types of *prameha* are enumerated. Vitiating of *ojas* is responsible for the causation of *madhu meha*, one of the four varieties of *vātika prameha*. Out of the elements mentioned in the above text, *medas*, *māṃsa* and *kleda* (body liquids) —these three get invariably vitiated in all types of *prameha*. Remaining elements like *majjā* etc., do not invariably get vitiated in all types of *prameha* or they get vitiated only slightly.

An alternative explanation is : all the *doṣas* and *dūṣyas* get invariably vitiated in all types of *prameha*. Only those which are vitiated in excess are specifically and separately described in a particular type of *prameha*. This view is supported by the statement in *Sūtra* 17 : 81 where while describing *madhu meha* it is stated that *vāyu*, *pitta* and *kapha*, all three *doṣas* get vitiated for the causation of this disease and this statement is applicable to all types of *prameha*. *Suśruta* (—vide *Nidāna* 6 :) also holds the similar view. Depending upon the combination of two vitiated *doṣas* etc., innumerable types of *prameha* can be presumed which is not correct. To emphasise this, the number of *prameha* has been specified as twenty in the text.

Signs and Symptoms

जलोपमं चक्षुरसोपमं वा घनं घनं चोपरि विप्रसन्नम् ।
 शुक्लं सशुक्रं शिशिरं शनैर्वा लालेव वा वालुकया युतं वा ॥ ९ ॥
 विद्यात् प्रमेहान् कफजान् दशैतान् क्षारोपमं कालमथापि नीलम् ।
 हारिद्रमाक्षिष्ठमथापि रक्तमेतान् प्रमेहान् षडुशन्ति पित्तात् ॥ १० ॥
 मज्जौजसा वा वसयाऽन्वितं वा लसीकया वा सततं विवद्धम् ।
 चतुर्विधं मूत्रयतीह वाताच्छेषेषु धातुष्वपकर्षितेषु ॥ ११ ॥

Ten varieties of *kaphaja meha* have the following characteristic features :

- (1) The urine resembling water (*udaka meha*);
- (2) The urine resembling sugar-cane juice (*Ikṣu-vātika meha*);
- (3) The urine having density (*Sāndra meha*);
- (4) The urine having density below and transparency in the upper layer (*Sāndra prasāda meha*);
- (5) The urine having white colour (*Śukla meha*);
- (6) The urine containing seminal fluid (*Śukra meha*);
- (7) The urine having cold touch (*Śīta meha*);
- (8) The urine passing out slowly (*Śanaiḥ meha*);
- (9) The urine containing slimy material like saliva (*Lala meha*); and
- (10) The urine containing sand-like substance (*Sikātā meha*).

Six varieties of *pittaja meha* have the following characteristic features :

- (1) The urine resembling the solution of alkalies (*Kṣāra meha*);
- (2) The urine having black colour (*Kāla meha*);
- (3) The urine having indigo-colour (*Nīla meha*);
- (4) The urine having yellow colour like turmeric (*Hāridra meha*);
- (5) The urine having reddish colour like that of *mañjiṣṭhā* (*Mañjiṣṭhā meha*) and
- (6) The urine having blood in it (*Rakta meha*).

Four varieties of *vātika meha* have the following characteristic features :

- (1) The urine mixed with *majja* or bone-marrow (*Majja meha*);
- (2) The urine mixed with *ojas* (*Oja meha* or *Madhu meha*);
- (3) The urine mixed with *vasā* or muscle fat (*Vasā meha*); and
- (4) The urine mixed with *lasikā* or lymph (*Lasikā meha* or *Hasti meha*).

Diminution of other *dhātus* or tissue elements (besides those described above) is responsible for the causation of the above mentioned four varieties of *vātika prameha*. [9-11].

The above mentioned varieties of *prameha* have been clearly explained in *Nidāna* section (-vide *Nidāna* 4 : 10-44). In *vātika prameha*, besides the *dhātus* which are described to be directly involved, other *dhātus* also get diminished. This diminution is caused by the drying effect (*upoṣaṇā*) of the *vāyu* which causes this disease or they get diminished by excretion.

Characteristic Features

वर्णं रसं स्पर्शमथापि गन्धं यथास्वदोषं भजते प्रमेहः ।

श्यावारुणो वातकृतः सशूलो मज्जादिसाद्गुण्यमुपैत्यसाध्यः ॥ १२ ॥

Different categories of *prameha* described in verses 9-11 above are characterised by the colour; taste, touch and smell of the respective *doṣa*. *Vātika* varieties of *prameha* are characterised by grayish or reddish colouration of the urine, pain and attributes of *majjā* etc. These varieties of *vātika prameha* are incurable. [12]

In the above verse different categories of *prameha* are described to possess the colour, taste, touch and smell of the respective *doṣa*. For example, in *kaphaja prameha*, the urine is characterised by white colour, sweet taste, cold touch and *āma gandha* (smell like that of flesh). In the same way, the characteristic features of *pittaja prameha* are to be determined. *Vāyu*, itself is colourless. Therefore, different varieties of *vātika prameha* are characterised by grayish or reddish colour of urine as a result of the *prabhāva* (specific action) of *vāyu*.

Vātika prameha is already described to be incurable (*asādhya*) in verse 7. Again repeating the statement regarding its incurability in the above verse implies that the presence of several symptoms including the grayish and reddish colouration of urine right from the beginning i. e. the lime of origin of the disease is incurable; and if these signs and symptoms appear at a later stage, then the condition is curable. In the latter type, attribu-

tes of *majjā* etc., need not be present. Alternatively it can be explained that when at a later stage, any type of *prameha* gets associated with *vāyu* and characterised by grayish and reddish colouration of urine, then it also becomes incurable. In addition when *kaphaja* and *pittaja* types of *prameha* are associated with the passage of *majjā* etc., in the urine, they become incurable. It is stated, "All types of *prameha*, if not treated in time, lead to *madhu meha* and become incurable (-vide *Suśruta : Nidāna 6 :*)

Premonitory Signs and Symptoms

स्वेदोऽङ्गगन्धः शिथिलाङ्गता च शय्यासनस्वप्नसुखे रतिश्च ।
 हृन्नेत्रजिह्वाश्रवणोपदेहो घनाङ्गता केशनखातिवृद्धिः ॥ १३ ॥
 शीतप्रियत्वं गलतालशोषो माधुर्यमास्ये करपाददाहः ।
 भविष्यतो मेहगदस्य रूपं मूत्रेऽभिधावन्ति पिपीलिकाश्च ॥ १४ ॥

Sweating, emanation of foul smell from the body, flabbiness of the body, liking for constantly lying on the bed, sitting, sleeping and leading an easy life, a feeling as if the cardiac region is covered with extraneous material, exudation of excreta from eyes, tongue and ears, corpulence of the body, excessive growth of hair and nails, liking for cold things, dryness of the throat and palate, sweet taste in the mouth, burning sensation in hands and legs and swarming of ants on the urine—these are the signs and symptoms of approaching *prameha*. [13-14]

Line of Treatment

स्थूलः प्रमेही बलवानिहैकः कृशस्तथैकः परिदुर्बलश्च ।
 संवृंहणं तत्र कृशस्य कार्यं संशोधनं दोषबलाधिकस्य ॥ १५ ॥
 स्निग्धस्य योगा विविधाः प्रयोज्याः कल्पोपदिष्टा मलशोधनाय ।
 ऊर्ध्वं तथाऽधश्च मलेऽपनीते मेहेषु संतर्पणमेव कार्यम् ॥ १६ ॥
 गुल्मः क्षयो मेहनवस्तिशूलं मूत्रग्रहश्चाप्यपतर्पणेन ।
 प्रमेहिणः स्युः, परितर्पणानि कार्याणि तस्य प्रसमीक्ष्य बह्विम् ॥ १७ ॥

Patients suffering from *prameha* can be classified into two categories, viz. (1) those who are obese and strong, and (2) those who are emaciated and weak. Patients belonging to the latter category should be given nourishing therapy. Patients of the former category who are strong and who have more *doṣas* in the body should be administered elimination therapy. For this purpose, the oleated patient should be given various recipes described in *Kalpa* section with a view

to eliminating excreta through both upward and downward tracts. After the excreta are eliminated from his body, the patient should be given *santarpana* or refreshing therapy because *apatarpana* (fasting) therapy in this condition may produce *gulma* (cystic tumour), consumption, pain in phallus and urinary bladder including kidneys and retention of urine. Such patients should be given *santarpana* therapy depending upon their power of digestion. [15-17]

Alleviation Therapy

संशोधनं नाहति यः प्रमेही तस्य क्रिया संशमनी प्रयोज्या ।

If the patient of *prameha* who needs *samsodhana* or elimination therapy is not eligible for it, he should be given *samsamana* or alleviation therapies. [$\frac{1}{2}$ 18]

Diet

मन्थाः कषाया यवचूर्णलेहाः प्रमेहशान्त्यै लघवश्च भक्ष्याः ॥ १८ ॥

ये विष्किरा ये प्रतुदा विहङ्गास्तेषां रसैर्जाङ्गलजैर्मनोहैः ।

यवौदनं रुक्षमथापि वाट्यमद्यात् ससक्तूनपि चाप्यूपान् ॥ १९ ॥

मुद्गादियूषैरथ तिक्तशकैः पुराणशाल्योदनमाददीत ।

दन्तोद्गुदीतैलयुतं प्रमेही तथाऽतसीसर्षपतैलयुक्तम् ॥ २० ॥

सषष्टिकं स्यात्तृणधान्यमन्नं यवप्रधानस्तु भवेत् प्रमेही ।

The patient suffering from *prameha* should be given the following food :

- (1) *Manthas* (flour of different types of corn mixed with water), *kaṣāyas* (decoctions), barley powder, linctus prepared of barley and other light-eatables;
- (2) *Yavaudana* (cooked barley) without adding any unctuous articles, *vāṭya* (barley-porridge) *saktu* (roasted corn flour) and *apūpa* (pan-cakes) mixed with the meat-soup of gallinaceous and pecker birds and animals inhabiting arid land;
- (3) Old *śālī* rice cooked and mixed with the soup of *mudga* etc., and preparations of bitter vegetables; and
- (4) Cooked *ṣaṣṭika* rice and *tṛṇa dhānyas* mixed with the oil of *danti*, *ingudi*, *atasī* and *sarṣapa*. [18-21]

Yavaudana is prepared by boiling dried and crushed barley grains and removing the excess water, when the dehusked and crushed barley grains

are boiled and the excess water is retained in the preparation, it is called *vāṭya*. *Śyāmāka* and such other types of rice taken together are called *tṛṇa dhānya*. *Apūpas* or pan-cakes mentioned in verse-19 are to be prepared with barley-paste.

Importance of Barley

यवस्य भक्ष्यान् विविधांस्तथाऽद्यात्कफप्रमेही मधुसंप्रयुक्तान् ॥ २१ ॥
 निशिस्थितानां त्रिफलाकषाये स्युस्तर्पणाः क्षौद्रयुता यवानाम् ।
 तान् सीधुयुक्तान् प्रपिबेत् प्रमेही प्रायोगिकान्मेहवधार्थमेव ॥ २२ ॥
 ये श्लेष्ममेहे विहिताः कषायास्तैर्भावितानां च पृथग्यवानाम् ।
 सक्तुनृपान् सगुडान् सधानान् भक्ष्यांस्तथाऽन्यान् विविधांश्च खादेत् ॥ २३ ॥
 खराश्वगोहंसपृषद्धृतानां तथा यवानां विविधाश्च भक्ष्याः ।
 देयास्तथा वेणुयवा यवानां कल्पेन गोधूममयाश्च भक्ष्याः ॥ २४ ॥

Barley should constitute the principal ingredient of food of the patient suffering from *prameha*. The patient suffering from *kaphaja prameha* should take eatables prepared of barley mixed with honey.

Barley soaked in the decoction of *triphalā* and kept overnight should be mixed with honey. It is a refreshing (*tarpaṇa*) diet. It should be taken by the patient suffering from *prameha* regularly to overcome the disease.

Barley should be soaked separately with each of the decoctions prescribed for the treatment of *kaphaja prameha* and taken by the patient in the form of *saktu* (roasted flour), *apūpa* (pan-cake), *dhānā* (fried barley) and other types of eatables along with jaggery,

Various eatables prepared from the barley or bamboo seed or wheat previously eaten by asses, horses, cows, swans and deer and collected from their dung should be given to the patient suffering from *prameha*. [21-24]

Specific Therapies

संशोधनोल्लेखनलङ्घनानि काले प्रयुक्तानि कफप्रमेहान् ।
 जयन्ति पित्तप्रभवान् विरेकः संतर्पणः संशमनो विधिश्च ॥ २५ ॥

Purificatory therapies including emesis and fasting therapies, administered at the appropriate time, cure *kaphaja* types of *prameha*. Similarly, *pittaja* types of *prameha* are overcome

by purgation, *santarpana* (refreshing therapy) and alleviation therapies. [25]

Emesis (*ullekha*) is one of the purificatory (*saṁśodhana*) therapies. Its specific mention in the above text implies the specific importance of this emesis therapy in the treatment of *kaphaja prameha*. According to some scholars, mention of *ullekha* or emetic therapy in the treatment of *kaphaja meha* is a *nikṣepaṇa* (specific introduction), [Cakrapāṇi's commentary here is not clear and there appears to be some calligraphic mistakes]. *Pitta mehas* are palliable and not curable -vide verse-7. In the above text 'jayanti' (lit. overcomes or cures) implies this palliability. Alternatively *pitta prameha* becomes incurable only when *medo-dhātu* is excessively vitiated, and if it does not take place, then this type of *prameha* is curable. Keeping this latter type in view curability of *pitta prameha* is indicated by the use of the term 'jayanti' and this seems to be a correct explanation.

Recipes for Pramehas in General

दार्वी सुराह्वा त्रिफलां समुस्तां कषायमुत्काश्य पिबेत् प्रमेही ।
क्षौद्रेण युक्तमथवा हरिद्रां पिबेदसेनामलकीफलानाम् ॥ २६ ॥

The patient suffering from *prameha* should take the decoction of *dārvī*, *surāhvā*, *triphalā* and *mustā* mixed with honey. He may also take *haridrā* alongwith the juice of *āmalakī*. [26]

Recipes for Kaphaja Prameha

हरीतकीकटफलमुस्तलोध्रं पाठाविडङ्गार्जुनधन्वनाश्च ।
उमे हरिद्रे तगरं विडङ्गं कदम्बशालार्जुनदीप्यकाश्च ॥ २७ ॥
दार्वी विडङ्गं खदिरो धवश्च सुराह्वकुष्ठागुरुचन्दनानि ।
दार्वाग्निमन्थौ त्रिफला सपाठा पाठा च मूर्वा च तथा श्वदंष्ट्रा ॥ २८ ॥
यवान्युशीराण्यभयागुडूचीचव्याभयाचित्रकसप्तपर्णाः ।
पादैः कषायाः कफमेहिनां ते दशोपदिष्टा मधुसंप्रयुक्ताः ॥ २९ ॥

The following ten decoctions should be mixed with honey and given to patients suffering from *kaphaja prameha* :

- (1) Decoction of *haritakī*, *kaṭṭhala*, *musta* and *lodhra*;
- (2) Decoction of *pāṭhā*, *viḍaṅga*, *arjuna* and *dhanvana*;
- (3) Decoction of *haridrā*, *dāru haridrā*, *tagara* and *viḍaṅga*;
- (4) Decoction of *kadamba*, *śāla*, *arjuna* and *dīpyaka*;
- (5) Decoction of *dārvī*, *viḍaṅga*, *khadira* and *dhava*;
- (6) Decoction of *surāhva*, *kuṣṭha*, *aguru* and *candana*;
- (7) Decoction of *dārvī*, *agnimantha*, *triphalā* and *pāṭhā*;

- (8) Decoction of *pāṭhā*, *mūrvā* and *śvadamṣṭrā*;
- (9) Decoction of *yavānī*, *uśīra*, *abhayā* and *udūci*; and
- (10) Decoction of *cavya*, *abhayā*, *citraka* and *sapta pārṇa*.

[27-29]

The above mentioned ten recipes are to be used in the treatment of ten types of *kaphaja prameha* described in verse-9 of this chapter seriatim. Some scholars hold the view that all these ten recipes can be used in all the ten types of *kaphaja prameha* because all the ten recipes which are going to be described in verses-30 to 32 are mentioned to be useful in all types of *pittaja prameha*.

Recipes for Pittaja Prameha

उशीरलोध्राक्षनचन्दनानामुशीरमुस्तामलकाभयानाम् ।
 पटोलनिम्बामलकामृतानां मुस्ताभयापञ्चकवृक्षकाणाम् ॥ ३० ॥
 लोध्राम्बुकालीयकधातकीनां निम्बार्जुनाम्रातनिशोत्पलानाम् ।
 शिरीषसर्जार्जुनकेशराणां प्रियङ्गुपद्मोत्पलकिशुकानाम् ॥ ३१ ॥
 अश्वत्थपाठासनवेतसानां कटङ्कटैर्युत्पलमुस्तकानाम् ।
 पैत्तेषु मेहेषु दश प्रदिष्टाः पादैः कषाया मधुसंप्रयुक्ताः ॥ ३२ ॥

The following ten decoctions should be mixed with honey and given to patients suffering from *pittaja prameha* :

- (1) Decoction of *uśīra*, *lodhra*, *añjana* and *candana*;
- (2) Decoction of *uśīra*, *mustā*, *āmalaka* and *abhayā*;
- (3) Decoction of *paṭola*, *nimba*, *āmalaka* and *amṛtā*;
- (4) Decoction of *mustā*, *abhayā*, *padmaka* and *vṛkṣaka*;
- (5) Decoction of *lodhra*, *ambu*, *kālīyaka* and *dhātakī*;
- (6) Decoction of *nimba*, *arjuna*, *āmrāta*, *niśā* and *utpala*;
- (7) Decoction of *śirīṣa*, *sarja*, *arjuna* and *keśara*;
- (8) Decoction of *priyaṅgu*, *padma*, *utpala* and *kiṃśuka*;
- (9) Decoction of *aśvattha*, *pāṭhā*, *asana* and *vetasa*; and
- (10) Decoction of *kaṭaṅkaṭerī* (*dāru-haridrā*), *utpala* and *mustaka*. [30-32]

Treatment of Vātika Prameha

सर्वेषु मेहेषु मतौ तु पूर्वौ कषाययोगौ विहितास्तु सर्वे ।
 मन्थस्य पाने यवभावनायां स्युर्भोजने पानविधौ पृथक् च ॥ ३३ ॥
 सिद्धानि तैलानि घृतानि चैव देयानि मेहेष्वनिलात्मकेषु ।
 मेदः कफश्चैव कषाययोगैः स्नेहैश्च वायुः शममेति तेषाम् ॥ ३४ ॥

Two recipes of decoction described in verse-26 are meant for the treatment of all varieties of *prameha*. These decoctions can be used for the preparation of *mantha* (a drink prepared of roasted corn flour mixed with water), for the impregnation of barley and for the preparation of different kinds of food and drinks.

Medicated oils and medicated ghees prepared by cooking with these decoctions should be administered to patients sufferings from *vatika prameha*. These decoctions correct the vitiated *medas*. and *kapha*, and the aggravated *vāyu* in these patients gets alleviated by the unctuous ingredients (viz., oil and ghee) included in these recipes. [33-34]

Vātika prameha is described in verse-7 to be incurable. That is in respect of *vātika prameha* where aggravated *vāyu* plays the predominant role in the pathogenesis at the time of the manifestation of the disease. If *vāyu* gets secondarily and subsequently aggravated in the patient suffering from *kaphaja* or *paittika prameha*, then such ailments are curable, and the treatment suggested in verse-34 above is with reference to this category of *vātika prameha*.

Recipes for Kaphaja and Paittika Prameha

कम्पिल्लसप्तच्छदशालजानि वैभीतरौहीतककौटजानि ।
 कपित्थपुष्पाणि च चूर्णितानि क्षौद्रेण लिह्यात् कफपित्तमेही ॥ ३५ ॥
 पिवेद्रसेनामलकस्य चापि कल्कीकृतान्यक्षसमानि काले ।
 जीर्णे च भुञ्जीत पुराणमन्नं मेही रसैर्जाङ्गलजैर्मनोवैः ॥ ३६ ॥

Powder of *kampilaka*, barks of *saptacchada*, *śāla*, *bibhitaka*, *rohita* and *kuṭaja* and flower of *kāpittha* should be added with honey, made to a linctus and taken by patients suffering from *kaphaja* and *pittaja prameha*. One *akṣa* of the paste of above mentioned drugs should be mixed with the juice of *āmalaki* and given at the appropriate time to patients suffering from *kaphaja* and *pittaja* types of *prameha*. After the digestion of this potion, the patient should be given to eat old rice cooked and mixed with the delicious soup of the meat of animals living in arid land. [35-36]

Recipes

दृष्ट्वाऽनुबन्धं पचनात् कफस्य पित्तस्य वा स्नेहविधिर्विकल्पः ।
 तैलं कफे श्यात् स्वकषायसिद्धं पित्ते घृतं पित्तहरैः कषायैः ॥ ३७ ॥

त्रिकण्टकाश्मन्तकसोमवलकैर्भल्लातकैः सातिविषैः सलोध्रैः ।
 वचापटोलार्जुननिम्बमुस्तैर्हरिद्रया पन्नकदीप्यकैश्च ॥ ३८ ॥
 मञ्जिष्ठा चागुरुचन्दनैश्च सर्वैः समस्तैः कफवातजेषु ।
 मेहेषु तैलं विपचेद्, घृतं तु पैत्तेषु, मिश्रं त्रिषु लक्षणेषु ॥ ३९ ॥

If *vāyu* is secondarily aggravated alongwith either *kapha* or *pitta*, then the patient should be administered medicated oil or medicated ghee. For the former medicated oil should be prepared by cooking oil with the decoction of drugs which alleviate *kapha* and for the latter medicated ghee should be prepared by cooking ghee with the decoction of drugs which alleviate *pitta*.

Trikaṇṭaka, aśmantaka, somavalka, bhallātaka, ativiṣā, lodhra, vacā, paṭola, arjuna, nimba, mustā, haridrā, padmaka, dīpyaka, mañjiṣṭhā, aguru and *candana*—all these drugs together should be used in the preparation of medicated oil for the treatment of *kaphaja prameha* which is associated with secondarily aggravated *vāyu*. All above mentioned drugs together should also be used in the preparation of medicated ghee for the treatment of *pittaja prameha* which is associated with secondarily aggravated *vāyu*. If the signs and symptoms of all the three *doṣas* are manifested, then with all the above mentioned drugs together, ghee and oil both in a mixed form should be cooked and given to the patient.

In verse-39, treatment of *prameha* having the signs of all the three *doṣas* is prescribed. In this condition, one *doṣa* is primarily aggravated (*anubandhya*) and the remaining two *doṣas* are secondarily aggravated (*anubandha*). There is also an alternative explanation to this statement *prameha*, right from the very beginning all the three *doṣas* are afflicted, i. e. they take part in the *sāmānya samprāpti* (general pathogenesis) of the disease. Thus, all of them are likely to remain in this afflicted state even in *viśiṣṭa samprāpti* (specific pathogenesis) of this disease, and occasionally, it is possible that *tridoṣaja prameha* caused by all the three *doṣas* is manifested for which the above mentioned recipe is prescribed in verse-39.

Recipe for All Types of Prameha

फलत्रिकं दारुनिशां विशालां मुस्तां च निःकाश्य निशां सकल्काम् ।
 पिबेत् कषायं मधुसंप्रयुक्तं सर्वप्रमेहेषु समुद्धतेषु ॥ ४० ॥

The decoction of *triphalā, dāruniṣā, viśālā* and *musta* should be mixed with the paste of *haridrā* and honey. Intake of this

potion cures all types of *prameha* even when these are manifested in acute form. [40]

Madhvāsava

लोध्रं शटीं पुष्करमूलमेलान् मूर्वीं विडङ्गं त्रिफलां यमानीम् ।
चव्यं प्रियङ्गुं क्रमुकं विशालां किराततिकं कटुरोहिणीं च ॥ ४१ ॥
भाङ्गीं नतं चित्रकपिप्पलीनां मूलं सकुष्ठातिविषं सपाठम् ।
कलिङ्गकान् केशरमिन्द्रसाह्यान् नखं सपत्रं मरिचं स्रवं च ॥ ४२ ॥
द्रोणेऽम्भसः कर्षसमानि पक्त्वा पूते चतुर्भागजलावशेषे ।
रसेऽर्धभागं मधुनः प्रदाय पक्षं निधेयो घृतभाजनस्थः ॥ ४३ ॥
मध्वासवोऽयं कफपित्तमेहान् क्षप्रं निहन्यादिद्वपलप्रयोगात् ।
पाण्डुमयार्शस्यरुचिं ग्रहण्या दोषं किलासं विविधं च कुष्ठम् ॥ ४४ ॥

इति मध्वासवः ।

Lodhra, śaṭi, puṣkara mūla, elā, mūrvā, viḍaṅga, triphalā, yamāni, cavya, priyaṅgu, kramuka, viśalā, kirātatikta, kaṭurohiṇī, bhāṅgī, nata, citraka, pippalīmūla, kuṣṭha, ativiṣā, pāṭhā, kalinḡaka, keśara, indrasāhva, nakha, patra, marica and plava—one *karṣa* of each of these drugs should be boiled in one *droṇa* of water till one fourth remains. This decoction alongwith half its quantity of honey should be kept inside a ghec-smeared jar for a fort night. This is called *madhvāsava*. It instantaneously cures *kaphaja* and *paittika* types of *meha* when administered in a dose of two *palas*. It also cures anemia, piles, anorexia, *grahaṇī doṣa* (sprue syndrome), *kilāsa* (a type of leucoderma) and different types of *kuṣṭha* (obstinate skin diseases including leprosy). [41-44]

Dantīāsava and Bhallātakāsava

काथः स एवाष्टपलं च दन्त्या भल्लातकानां च चतुष्पलं स्यात् ।

सितोपला त्वष्टपला विशेषः क्षौद्रं च तावत् पृथगासत्रौ तौ ॥ ४५ ॥

In the above mentioned decoction (—vide verses 41-44) eight *palas* of *dantī*, eight *palas* of sugar and the same quantity of honey (as described in verses 41-44) should be added and processed. Similarly, in the above mentioned decoction (—vide verses 41-44) four *palas* of *bhallātaka*, eight *palas* of sugar and the same quantity of honey (as described in verses 41-44) should be added and processed. These two *āsavas* [namely *Dantīāsava* and *Bhallātakāsava* are useful in the treatment of *prameha*.] [45]

Diet and Drinks

सारोदकं वाऽथ कुशोदकं वा मधूदकं वा त्रिफलारसं वा ।
 सोधुं पिवेद्वा निगदं प्रमेहो माध्वीकमग्र्यं चिरसंस्थितं वा ॥ ४६ ॥
 मांसानि शूल्यानि मृगद्विजानां खादेद्यवानां विविधांश्च भक्ष्यान् ।
 संशोधनारिष्टकषायलेहैः संतर्पणोत्थाञ्च शमयेत् प्रमेहान् ॥ ४७ ॥
 भृष्टान् यवान् भक्षयतः प्रयोगाच्छुक्कांश्च सकृन्न भवन्ति मेहाः ।
 श्वित्रं च कृच्छ्रं कफजं च कुष्ठं तथैव मुद्गामलकप्रयोगान् ॥ ४८ ॥

The patient suffering from *prameha* should drink *sārodaka* (water boiled with the heart-wood of *khadira* etc.,), *kuśodaka* (water boiled with *kuśa*), *mādhūdaka* (water mixed with honey), *triphalā rasa* (juice or decoction of *triphalā*) or *sādhū* (a type of wine) which is properly fermented or *mādhvika* (another type of wine) which is of superior quality and which is prepared after fermenting for a long time.

Spit-roasted meat of animals and birds and different eatables prepared of barley should be given to the patient to eat.

Different types of *prameha* caused by over-nurishment should be alleviated by the administration of elimination therapies, *ariṣṭas* (a type of wine), decoctions and various types of linctus.

Persons habitually taking roasted barley, dry corn-flour, *mudga* and *āmalaka* do not suffer from *prameha*, *śvitra* (leucoderma), *kṛcchra* (dysuria) and *kaphaja kuṣṭha* (obstinate skin-diseases caused by *kapha*). [46-48]

By implication, meat of those animals and birds who inhabit arid zone are required to be given to the patient suffering from *pramaha*-vide verse 47.

Recipes

संतर्पणोत्थेषु गदेषु योगा मेदस्विनां ये च मयोपदिष्टाः ।

विरुक्षणार्थं कफपित्तजेषु सिद्धाः प्रमेहेष्वपि ते प्रयोज्याः ॥ ४९ ॥

Effective recipes suggested by me for producing drying effect on obese patients while describing the management of diseases caused by over-nurishment are useful in the treatment of *pramehas* caused by *kapha* and *pitta*. [49]

Details of these recipes are in *Sūtra* 23 : 10-25.

Exercise and Other Regimens

व्यायामयोगैर्विविधैः प्रगाढैरुद्धर्तनैः स्नानजलावसेकैः ।

सेव्यत्वगोलागुरुचन्दनाद्यैर्विलेपनैश्चाशु न सन्ति मेहाः ॥ ५० ॥

Pramehas get immediately cured by different types of strenuous exercises, unction, bath, sprinkling of water over the body and application of ointment made of *sevya* (*usīrā*), *tvak*, *elā*, *aguru*, *candana* etc. [50]

Saileya etc.. can also be used for the preparation of ointments in addition to those mentioned in the above verse.

Depletion Therapy

क्लेदश्च मेदश्च कफश्च वृद्धः प्रमेहेहेतुः प्रसमीक्ष्य तस्मात् ।

वैद्येन पूर्वं कफपित्तजेषु मेहेषु कार्याण्यपतर्पणानि ॥ ५१ ॥

Aggravated *kleda* (sticky or liquid elements in the body), *medas* (adipose tissue) and *kapha* are responsible for the causation of *prameha*. Keeping this in view, the physician, in the beginning, should administer depletion therapies to patients suffering from *kaphaja* and *paittika* types of *prameha*. [51]

Administration of depletion therapies is likely to cause diseases like *gulma* (phantom tumour) in a patient. The physician should therefore, be careful not to provoke the manifestation of any such ailment while administering these therapies.

Vātolvaṇa Prameha

या वातमेहान् प्रति पूर्वमुक्ता वातोल्बणानां विहिता क्रिया सा ।

वायुर्हि मेहेष्वतिकर्शितानां कुप्यत्यसाध्यान् प्रति नास्ति चिन्ता ॥ ५२ ॥

Recipes described earlier for the *vātika prameha* are actually meant for *vātolvaṇa prameha* where *vāyu* is secondarily (subsequently) aggravated. *Vāyu* does get secondarily aggravated in *prameha* because of excessive depletion of tissue elements. The physician need not make efforts to correct irremediable ailments. [If *vāyu* is primarily aggravated to cause *prameha*, then this (*vātika prameha*) is irremediable. [52]

The above verse elucidates the possibility of the occurrence of two types of *vātika prameha*. In one type *vāyu* is primarily (i. e. right at the time of origin of the disease) aggravated and it is incurable. In the other type *vāyu* is secondarily aggravated. It is generally specified as *vātolvaṇa prameha* and it is curable. Recipes described in verses 33-34 are meant for curing

this latter type of *prameha* and not the former type. It is only for curable ailments that the recipes are prescribed in ayurvedic texts and no such prescriptions are available for the incurable ones.

Prohibitions

येहंतुभिर्ये प्रभवन्ति मेहास्तेषु प्रमेह्यु न ते निषेध्याः ।

हेतोरसेवा विहिता यथैव जातस्य रोगस्य भवेच्चिकित्सा ॥ ५३ ॥

Factors responsible for the causation of different types of *prameha* should be avoided even after these *pramehas* are manifested. For the prevention of the occurrence of a disease different etiological factors are described to be avoided. These very causative factors are also required to be avoided during the treatment of that particular diseases (even after its manifestation.) [53]

The statement made in the above verse is a general one and it is applicable for all diseases. *Prameha* is a chronic disease. A question may be raised if even in this chronic condition the same rule is applicable. The statement in the above text answers this question.

Differential Diagnosis

हारिद्रवर्णं रुधिरं च मूत्रं विना प्रमेहस्य हि पूर्वरूपैः ।

यो मूत्रयेत्तं न वदेत् प्रमेहं रक्तस्य पित्तस्य हि स प्रकोपः ॥ ५४ ॥

If the colour of the urine is yellow or if blood is excreted through the urine without the prior manifestation of premonitory signs and symptoms of *prameha*, such a person should not be diagnosed as a patient of *prameha*. He should on the other hand be diagnosed as a case of *rakta-pitta* (a disease characterised by bleeding from different parts of the body).

[54]

Both *prameha* and *rakta-pitta* share many common signs and symptoms. To guide the physician not to treat *rakta-pitta* patients on the line suggested for *prameha*, the differential diagnosis of these two conditions has been given here.

Classification

दृष्ट्वा प्रमेहं मधुरं सपिच्छं मधूपमं स्याद्विद्विधो विचारः ।

क्षीणेषु दोषेष्वनिलात्मकः स्यात्संतर्पणाद्वा कफसंभवः स्यात् ॥ ५५ ॥

If the patient suffering from *prameha* passes urine which is sweet, slimy and honey-like, then there are two possibilities. It is caused either by the diminution of *doṣas* and in that case

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it is of *vātika* type or by over-nurishment when it is of the *kaphaja* type. [55]

The first variety of *prameha*, described above, is caused by the diminution of *kapha*, *medas* (adipose tissue) etc. The former is a *doṣa* but the latter is a *dūṣya* (tissue element). The text mentions the diminution of 'doṣas' only and not 'dūṣyas'. It is not the intention of the author to include 'dūṣyas' while mentioning the term 'doṣa' in the text. Nonetheless, *dūṣyas* are related to *doṣas*, and therefore, changes in *dūṣyas* are implied when the diminution of *doṣas* is described. It is with this end in view that the plural form of *doṣa* (i. e. *doṣeṣu*) is used in the text.

Use of this plural form of the term '*doṣa*' can also be explained differently. In the present context both *pitta* and *kapha* are diminished. According to normal grammatical rule, for two *doṣas*, the dual form should have been used. But being more than one, plural form of the term has been used here as a special case to indicate multiplicity.

Prognosis

सर्वरूपाः कफपित्तमेहाः क्रमेण ये वातकृताश्च मेहाः ।

साध्या न ते, पित्तकृतास्तु याज्याः, साध्यास्तु मेदो यदि न प्रदुष्टम् ॥५६॥

Kaphaja and *paittika* types of *prameha*, if preceded by their premonitory signs and symptoms, are incurable. Similarly, *vātika prameha*, where *vāyu* is aggravated right from the beginning, is incurable. *Paittika* types of *prameha* are generally palliable. But they are curable if *medas* (adipose tissue) is not vitiated. [56]

Premonitory signs and symptoms of *pramehas* are described in verses 13-14 of this chapter. In verse-7, *kaphaja pramehas* are described to be curable. But they become incurable if their occurrence is preceded by their premonitory signs and symptoms. Similarly, *paittika pramehas* which are described in verse-7 to be palliable become incurable if preceded by these premonitory signs and symptoms.

In *Indriya* 5 : 5,¹ diseases in general are described so become incurable if they are preceded by all their premonitory signs and symptoms. In the context of *prameha*, the disease becomes incurable even if preceded by a few of these premonitory signs and symptoms.

Vātika pramehas are of two categories :—(i) Those where *vāya* remains aggravated right from the beginning and (ii) Those where *vāyu* gets aggravated only latter. *Pramehas* of the former category are invariably incurable and those of the latter category are either curable or palliable depending upon the nature of original *doṣa* i. e. *kapha* or *pitta*. It is in keeping with this second category of *pramehas* that remedies have been

prescribed for the treatment of *vātika pramehas* in verse-34. These *vātika pramehas* of the second category also become incurable if preceded by premonitory signs and symptoms.

Paittika pramehas in general are palliable and not curable. But, if in such conditions *medas* (adipose tissue) is not vitiated in excess, and if these ailments are not preceded by premonitory signs and symptoms, then these are curable.

Apart from this chapter, description of *prameha* (*madhu meha* which is a type of *vātika prameha*) is also available in *Sūtra* 17 : 78-81. Premonitory signs and symptoms are not described in that chapter. Some physicians, therefore describe the *madhu meha* or *prameha* described in *Sūtra* section to be different from *pramehas* described here. This is not correct. The author, in verses-8 of this chapter, has clearly stated the number of *prameha* to be twenty only (*viṃśatireva mehāḥ*).

Hereditary Diabetes

जातः प्रमेही मधुमेहिनो वा न साध्य उक्तः स हि बीजदोषात् ।

ये चापि केचित् कुलजा विकारा भवन्ति तांश्च प्रवदन्त्यसाध्यान् ॥ ५७ ॥

Patients who are diabetic right from the time of birth (congenital) and those who are borne of diabetic parents (hereditary) are not curable because of the morbidity in their genes. Similarly, other hereditary (*kulajā* = lit. familial) ailments are to be considered as incurable. [57]

In verse-56 incurability of certain types of *prameha* has already been mentioned. In the present verse-57, this incurability of the ailment has been described keeping different criteria in view. The patient of *prameha*, who is born of parents who were also suffering from this ailment, is incurable, because in such cases, the genes of his parents (sperm and ovum) are already afflicted with the *doṣas* which are responsible for the causation of *prameha* in them.

The term '*madhu meha*' used in the above verse implies *meha* or *prameha* in general and not diabetes mellitus alone. Thus, if the parents are suffering from any type of *prameha* (obstinate urinary disorders including diabetes), then the manifestation of the same type of *prameha* in the offspring is to be considered as incurable. The term '*madhu meha*' no doubt means one of the twenty varieties of *prameha*. But simultaneously both '*prameha*' and '*madhu meha*' are used as synonyms. Keeping in this view, '*madhu-meha-piḍakās*' described in *Sūtra* 17 : 82-89 are referred to in this chapter as only '*prameha-piḍakās*' —vide verse-58. As the term '*tyṇa*' (grass) refers to all types of grass in general and also to a particular type of grass similarly, the term '*madhu-meha*' refers to all types of *prameha* in general and also to a particular type of *prameha* i. e. diabetes mellitus.

This point has already been explained in detail in the commentary on *Sūtra* 17 : 7.

In the later part of the above verse, all hereditary diseases are described to be incurable. This statement also covers the hereditary type of *madhu meha* or *prameha*. But in the first part of the above verse, hereditary type of *madhu meha* is specifically described as incurable in order to emphasise the peculiar nature of this ailment which is *anusaṅgi* (continuously afflicting the patient)—vide *Sūtra* 17 : 40.

Diabetic Carbuncles

प्रमेहिणां याः पिडका मयोक्ता रोगाधिकारे पृथगेव सप्त ।

ताः शल्यचिकित्साः कुशलैश्चिकित्स्याः शस्त्रेण संशोधनरोपणैश्च ॥ ५८ ॥

Seven types of carbuncles of patients suffering from *prameha* described by me in the quadrate on diseases (*Rogādhikāra*) are to be treated by expert surgeons with the help of *śāstras* (surgical operations), *saṁśodhana* (cleansing) and *ropana* (healing) therapies. [58]

Carbuncles caused by *prameha* are described in *Sūtra* 17 : 82- 9. Treatment of these carbuncles is within the scope of surgeons and not physicians. The present text deals with medicine and not surgery. Therefore, only the line of treatment of this condition is indicated here and details are left to surgeons. It is not desirable to go into the details of a subject which is not within the scope of this text. This principle is made clear in *Cikitsā* 26 : 131.

तत्र श्लोकाः—

हेतुर्दोषो दूष्यं मेहानां साध्यतानुरूपश्च ।

मेही द्विविधस्त्रिविधं मिषग्नितमतिक्षपणदोषः ॥ ५९ ॥

आद्या यवान्नविकृतिर्मन्था मेहापहाः कषायाश्च ।

तैलघृतलेहयोगा भक्ष्याः प्रवरासवाः सिद्धाः ॥ ६० ॥

व्यायामविधिर्विविधः स्नानान्युद्धर्तनानि गन्धाश्च ।

मेहानां प्रशमार्थं चिकित्सिते दिष्टमेतावत् ॥ ६१ ॥

To sum up :

In the chapter dealing with the treatment for alleviation of *prameha* following topics have been discussed :

1. Etiology of the disease;
2. *Doṣas* and *dūṣyas* (tissue elements) involved in the pathogenesis of the disease;
3. Curability and otherwise of the disease;

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4. Signs and symptoms of the disease;
5. Two types of *prameha*;
6. Three categories of therapy; viz. *saṃśodhana* (elimination therapy), *saṃśamana* (alleviation therapy) and *nidāna pārivarjana* (avoiding the causative factors)
7. Disadvantages of over depletion;
8. Eatables prepared of barley, *manthā* (thin gruel) and decoctions for the cure of *prameha*.
9. Medicated oils, medicated ghees, various recipes of linctus, food preparations; good quality *āsavas* (alcoholic drinks) having known therapeutic utility; and
10. Different methods of exercise, baths, unctions and fragrant applications for the treatment of *prameha*.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितस्थाने
प्रमेहचिकित्सितं नाम षष्ठोऽध्यायः ॥ ६ ॥

Colophon

Thus, ends the sixth chapter dealing with the treatment of *prameha* (obstinate urinary disorders including diabetes) of *Chikitsā* section of Agniveśa's work as redacted by Caraka.

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CHAPTER VII

सप्तमोऽध्यायः

अथातः कुष्ठचिकित्सितं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the treatment of *kuṣṭha* (obstinate skin diseases including leprosy).

Thus said Lord Ātreya. [1-2]

It has already been stated that *meha* (obstinate urinary disorders including diabetes) and *kuṣṭha* (obstinate skin diseases including leprosy) are caused by the intake of *haviṣ* (sacrificial ghee)¹. So the treatment of *kuṣṭha* follows the exposition of the treatment of *meha*.

Contents of the Chapter

हेतुं द्रव्यं लिङ्गं कुष्ठानामाश्रयं प्रशमनं च ।

शृण्वशिवेश ! सम्यग्विशेषतः स्पर्शनघ्नानाम् ॥ ३ ॥

Listen, O Agniवेशa, to my statement regarding the *hetu* (etiology), *dravya* (doṣas and dūṣyas), *Liṅga* (signs and symptoms), *āśraya* (substratum) and *praśamana* (remedies) of *kuṣṭha* (obstinate skin diseases including leprosy) having impairment of tactual sensation as its specific feature. [3]

Causative factors of *kuṣṭha* (obstinate skin diseases including leprosy) are already described in the *Nidāna sthāna* (5:6). These are being repeated here in order to indicate their relevance to the treatment of the disease. In addition, certain other details are also specified here. The use of 'ca' in the clause "*praśamanam ca*" indicates the inclusion of *pūrva rūpa* (premonitory signs and symptoms) and *samprāpti* (pathogenesis). Even otherwise, the term *liṅga* stands for *pūrva rūpa* and the term *hetu* stands for *samprāpti*.

(1) In the 8th chapter of *Nidāna sthāna* (para-11), the mythological reference about the occurrence of various diseases is given, and in that context, it is clearly stated that *prameha* (obstinate urinary disorders including diabetes) and *kuṣṭha* (obstinate skin diseases including leprosy) were caused by the intake of *haviṣ* (sacrificial ghee) representing the remnants of the sacrificial oblation by Dakṣa Prajāpati after the sacrificial ceremony was destroyed by Lord Śiva (*Dakṣādhvaradhvamse .. haviṣprāśāt*). The alternative reading "*snehaviṣprāśāt*" as found in the C. K. Sen & Co, Calcutta edition of *Caraka saṃhita* does not appear to be correct.

There are several other skin diseases such as *piplu* and *vyāṅga* that impair the tactual sensation. Here, etiological and other factors are being discussed with reference to *kuṣṭha* (obstinate skin diseases including leprosy) with impairment of tactual sensation as its specific feature. As a matter of fact, innumerable are the varieties of *kuṣṭha*, But the description in the present context pertains to those 18 varieties of skin diseases which are obstinate from treatment point of view and which have impairment of tactual sensation as their specific feature—cf. *Nidāna* 5 : 4.

Causative Factors

विरोधीन्यन्नपानानि द्रवस्निग्धगुरुणि च ।
 भजतामागतां छर्दिं वेगांश्चान्यान्यप्रतिघ्नताम् ॥ ४ ॥
 व्यायाममतिसंतापमतिभुक्त्योपसेविनाम् ।
 शीतोष्णलङ्घनाहारान् क्रमं मुक्त्वा निषेविनाम् ॥ ५ ॥
 घर्मश्रमभयार्तानां द्रुतं शीताम्बुसेविनाम् ।
 अजीर्णाध्यशिनां चैव पञ्चकर्मापचारिणाम् ॥ ६ ॥
 नवान्नदधिमत्स्यातिलवणास्लनिषेविनाम् ।
 माषमूलकपिष्टान्नतिलक्षारगुडाशिनाम् ॥ ७ ॥
 व्यवायं चाप्यजीर्णेऽन्ने निद्रां च भजतां दिवा ।
 विप्रान् गुरुन् धर्षयतां पापं कर्म च कुर्वताम् ॥ ८ ॥

[*Kuṣṭha* (obstinate skin diseases including leprosy) is caused by the vitiation of *doṣas*, etc., in persons indulging in unwholesome regimens as follows :]

- (1) Intake of mutually contradictory food and drinks which are liquid, unctuous and heavy;
- (2) Suppression of the urge for vomiting and other natural urges;
- (3) Performance of physical exercise in excessive heat and after taking very heavy meal;
- (4) Transgression of the prescribed order with reference to heat and cold as well as fasting and intake of food ;
- (5) Use of cold water immediately after exposure to the scorching sun, exertion or exposure to frightening situation;
- (6) Intake of uncooked food and, intake of food before the previous meal is digested;

- (7) Transgression of the procedure of *pañca karma* (*vamana* or emetic therapy, *virecana* or purgation therapy, *nirūha* or medicated enema prepared of decoction, etc., *anuvāsana* or medicated enema prepared of oil, etc., and *nasya* or inhalation therapy);
- (8) Excessive intake of food preparations of freshly harvested grains, curd, fish, salt and sour substances;
- (9) Excessive intake of *māṣa* (*Phaseolus mungo* Linn.), *mūlaka* (radish), pastry, *tila* (sesame seeds), milk and jaggery;
- (10) Performance of sexual act in the state of indigestion;
- (11) Sleep during day time; and
- (12) Insult to brahmins, and preceptors, and other sinful acts. [4-8]

Mutually contradictory food and drinks are already described in *Śūtra* 26 : 81-85. For example, intake of fish with milk is prohibited. There is a prescribed procedure for exposure from heat to cold and *vice versa*. For example, shift in exposure should be gradual and not sudden. Any transgression of this order leads to *kūṣṭha* (obstinate skin diseases including leprosy). In the same way, sudden shift from fast to intake of food and *vice versa* are also considered to be the causative factors of *kūṣṭha*.

Intake of cold water immediately after exposure to the scorching sun is prohibited; it should be done only after taking some rest.

Pathogenesis

वातादयस्त्रयो दुष्टास्त्वग्रक्तं मांसमम्बु च ।
 दूषयन्ति स कुष्ठानां सप्तको द्रव्यसंग्रहः ॥ ९ ॥
 अतः कुष्ठानि जायन्ते सप्त चैकादशैव च ।
 न चैकदोषजं किञ्चित् कुष्ठं समुपलभ्यते ॥ १० ॥

The three vitiated *doṣas*, viz., *vāyu*, *pitta* and *kapha*, in turn vitiate the *tvak* (skin or *rasa dhātu*), *rakta*, (blood), *māṃsa* (muscle tissue) and *ambu* (lymph). These taken together, constitute the seven-fold pathogenic substance of *kūṣṭha*. The seven and eleven (in total eighteen) varieties of *kūṣṭha* (obstinate skin diseases including leprosy) are caused by all of them. *Kūṣṭhas* are never caused by the vitiation of only one of the above mentioned pathogenic substances, i. e. all of

them are necessarily involved in the causation of this disease. [9-10]

As indicated in the verse-3 above, after causative factors, the pathogenic substances (which include *doṣas* and *dūṣyas*) of *kuṣṭha* are described here. The use of the numerical term '*trayaḥ*' is significant. Even though, the number of the *doṣas* is too well known to need any specification, it is specified here in order to indicate that the simultaneous vitiation of all the three *doṣas* are sine qua non for the manifestation of all the varieties of *kuṣṭha*. Similarly, the term '*saptaka*' emphasises that all these seven-fold substrata are essentially involved in the pathogenesis of all the varieties of *kuṣṭha*. The term '*dravyasaṅgraha*' indicates that these seven-fold substances are the original causative factors.

Even though, the same seven-fold substrata are mentioned as original causative factors of *visarpa* (erysipelas)—vide *Cikitsā* 21 : 15, there is a subtle difference between the pathogenesis of *kuṣṭha* and *visarpa*. The former is caused by the continuous involvement of localised (*sthira*) *doṣas* for a prolonged period (*cirakriyāḥ*), while the latter is caused by the vitiation of *doṣas* which spread very quickly (*visaraṇaśīlaiḥ*). Others hold the view that while all the varieties of *kuṣṭha* are caused by the simultaneous vitiation of all these seven-fold, *visarpas* are caused not necessarily by the simultaneous vitiation of these seven-fold substrata; the latter can also be caused by the vitiation of any of these components. In support of their argument, they refer to *Cikitsā* 21 : 12-13 in which *visarpa* is classified into seven varieties on the basis of the involvement of *doṣas* in the pathogenesis of the diseases. This view however, is not tenable. As a matter of fact, all the varieties of *visarpa* are caused by the simultaneous vitiation of all the components of the pathogenic substratum irrespective of the fact that these varieties are named as *vātaja visarpa*, etc. depending upon the predominance of one *doṣa* or the other. Similar description is available in respect of the varieties of *kuṣṭha*.

The seven and eleven varieties of *kuṣṭha* are separately mentioned here in order to indicate that the former are *mahā kuṣṭha* (exceedingly obstinate varieties) and the latter are *kṣudra kuṣṭhas* (slightly obstinate varieties).

In the *Nidāna sthāna* (Chapter-5), only the names of *mahā kuṣṭhas* are enumerated. But here, the *kṣudra kuṣṭhas* are enumerated for therapeutic purposes.

Premonitory Signs and Symptoms

स्पर्शज्ञत्वमतिस्वेदो न वा वैवर्ण्यमुन्नतिः ।
कोष्ठानां लोमहर्षश्च कण्डूस्तोदः श्रमः क्लमः ॥११॥
व्रणानामधिकं शूलं शीघ्रोत्पत्तिश्चिरस्थितिः ।
दाहः सुप्ताङ्गता चेति कष्टलक्षणमग्रजम् ॥१२॥

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Premonitory signs and symptoms of *kuṣṭha* are as follows :

- (1) *Sparśaghna* (anasthesia);
- (2) Excessive perspiration or absence of perspiration;
- (3) Discoloration and elevation of the patches (*koṭha*) in the skin;
- (4) Horripilation, itching, pricking pain, physical exhaustion and mental fatigue;
- (5) Excessive pain in the ulcerated parts;
- (6) Instantaneous appearance and continued persistence of these ulcers; and
- (7) Burning sensation and numbness of limbs. [11-12]

Absence of perspiration, excessive perspiration are described as the premonitory symptoms of *kuṣṭha*. The former is caused by the obstruction to the channels of circulation of sweat (*sveda vaha srotas*) and the latter by the uninterrupted flow of the same.

Eighteen Types of Kuṣṭhas

अत ऊर्ध्वमष्टादशानां कुष्ठानां कपालोदुम्बरम-
ण्डलप्यजिह्वपुण्डरीकसिन्धुकाकणकैककुष्ठचर्माख्य-
किटिमविपादिकालसकदद्रुचर्मदलपामाविस्कोट -
कशतारुर्विचर्चिकानां लक्षणान्युपदेक्ष्यामः ॥१३॥

We shall now describe the signs and symptoms of eighteen varieties of *kuṣṭha*, viz., (1) *kapāla*, (2) *udumbara*, (3) *maṇḍala*, (4) *ṛṣyajihva*, (5) *puṇḍarīka*, (6) *sidhma*, (7) *kākaṇaka*, (8) *ekakuṣṭha*, (9) *carmākhyā*, (10) *kiṭima*, (11) *vipādika*, (12) *alasaka*, (13) *dadru*, (14) *carmadala*, (15) *pāmā*, (16) *visphoṭa*, (17) *śatāru*, and (18) *vicarcika*. [13]

Signs and Symptoms of Mahākuṣṭhas

कृष्णारुणकपालाभं यद्रूक्षं परुषं तनु ।
कापालं तोदवहुलं तत्कुष्ठं विषमं रमृतम् ॥१४॥
दाहकण्डूरुजारागपरीतं लोमपिञ्जरम् ।
उदुम्बरफलाभासं कुष्ठमौदुम्बरं विदुः ॥१५॥
श्वेतं रक्तं स्थिरं स्त्यानं स्निग्धमुत्सन्नमण्डलम् ।
कृच्छ्रमन्योन्यसंसक्तं कुष्ठं मण्डलमुच्यते ॥१६॥
कर्कशं रक्तपर्यन्तमन्तः श्यावं सवेदनम् ।
यदप्यजिह्वासंस्थानमप्यजिह्वं तदुच्यते ॥१७॥

सश्वेतं रक्तपर्यन्तं पुण्डरीकदलोपमम् ।
 सोत्सेधं च सदाहं च पुण्डरीकं तदुच्यते ॥१८॥
 श्वेतं ताम्रं तनु च यद्रजो घृष्टं विमुञ्चति ।
 अलाबूपुष्पवर्णं तत् सिध्मं प्रायेण चोरसि ॥१९॥
 यत् काकणन्तिकावर्णमपाकं तीव्रवेदनम् ।
 त्रिदोषलिङ्गं तत् कुष्ठं काकणं नैव सिध्यति ॥२०॥
 इति सप्तमहाकुष्ठानि ।

(A) *Kapāla kuṣṭha*

Kapāla type of *kuṣṭha* is characterised by the following :

- (1) The patches in the skin look like black and reddish pieces of *kapāla* (broken pieces of earthen pot);
- (2) These patches are ununctuous, rough and thick to touch;
- (3) These are associated with excessive pain; and
- (4) This ailment is difficult of cure. [14]

(B) *Udumbara kuṣṭha*

Udumbara types of *kuṣṭha* is characterised by the following :

- (1) It is associated with burning sensation, itching, pain and redness all around;
- (2) The hair on the patches become brown in colour; and
- (3) It looks like the fruit of *udumbara* (fig). [15]

(C) *Maṇḍala kuṣṭha*

Maṇḍala type of *kuṣṭha* is characterised by the following :

- (1) It is white and red in colour;
- (2) It is stable, compact, ununctuous and circular in shape with elevated patches;
- (3) It is difficult of cure; and
- (4) Patches are matted with each other. [16]

(D) *R̥ṣya jihva kuṣṭha*

R̥ṣya jihva type of *kuṣṭha* is characterised by the following :

- (1) It is rough, red in edges and brown inside;
- (2) It is painful; and
- (3) It resembles the tongue of a *r̥ṣya* (a type of antelope with blue testicles). [17]

(E) *Puṇḍarika kuṣṭha*

Puṇḍarika type of *kuṣṭha* is characterised by the following :

- (1) It is white in colour with red edges;
- (2) It resembles the leaf of lotus; and
- (3) It is elevated and accompanied with burning sensation. [18]

(F) *Sidhma kuṣṭha*

Sidhma type of *kuṣṭha* is characterised by the following :

- (1) It is white and coppery in colour;
- (2) It is thin, and when rubbed, it emits small particles of the skin in the form of dust;
- (3) It resembles the flower of *alabu* (*Lagenaria siceraria* Standl.); and
- (4) It is generally located in the chest. [19]

Sidhma type of *kuṣṭha* is generally located in the chest because of the predominance of *kapha* in the pathogenesis of this ailment. It also occurs in other parts of the body.

(G) *Kākāṇa kuṣṭha*

Kākāṇa type of *kuṣṭha* is characterised by the following :

- (1) It is red in colour like the seed of *guñjā* (*Abrus precatorius* Linn.);
- (2) It does not get suppurated;
- (3) It is extremely painful;
- (4) Signs and symptoms of the vitiation of all the three *doṣas* are manifested in this condition; and
- (5) It is incurable. [20]

The vitiation of all the three *doṣas* constitute the pathogenic substratum of all the varieties of *kuṣṭha*. In the case of *kākāṇa*, however, all the three *doṣas* are exceedingly vitiated and their signs and symptoms are manifested in this condition.

Eleven kṣudra-kuṣṭhas

अस्वेदनं महावास्तु यन्मत्स्यशकलोपमम् ।
तदेककुष्ठं, चर्माख्यं बहलं हस्तिचर्मवत् ॥२१॥

श्यावं किणखरस्पश परुषं किटिमं स्मृतम् ।
 वैपादिकं पाणिपादस्फुटनं तीव्रवेदनम् ॥२२॥
 कण्डूमद्भिः सरागैश्च गण्डैरलसकं चितम् ।
 सकण्डूरागपिडकं दद्रुमण्डलमुद्रतम् ॥२३॥
 रक्तं सकण्डु सस्फोटं सरुदलति चापि यत् ।
 तच्चर्मदलमाख्यातं संस्पर्शसहमुच्यते ॥२४॥
 पामा श्वेतारुणइयावाः कण्डूलाः पिडका भृशम् ।
 स्फोटाः श्वेतारुणाभासो विस्फोटाः स्युस्तनुत्वचः ॥२५॥
 रक्तं श्यावं सदाहार्ति शतारुः स्याद्वहुव्रणम् ।
 सकण्डूः पिडका इयावा बहुस्त्रावा विचर्चिका ॥२६॥
 इत्येकादश जुद्रकुष्ठानि ।

(H) *Eka kuṣṭha*

Eka kuṣṭha is characterised as follows :

- (1) Absence of perspiration;
- (2) Extensive localisation; and
- (3) It resembles the scales of fish.

(I) *Carma kuṣṭha*

In *carma kuṣṭha*, the skin over the patch becomes thick like the skin of the elephant.

(J) *Kitīma kuṣṭha*

Kitīma type of *kuṣṭha* is characterised as follows :

- (1) It is blackish brown in colour;
- (2) It is rough in touch like a scar tissue ; and
- (3) It is hard to touch.

(K) *Vipadika*

Vipadika type of *kuṣṭha* is associated with cracks in palms and soles of feet as well as excruciating pain.

(L) *Alasaka*

Alasaka type of *kuṣṭha* is characterised by nodular growth associated with excessive itching sensation, and redness.

(M) *Dadru*

Dadru is characterised by itching sensation, redness, pimples and circular patches with elevated edges.

(N) *Carmadala*

Carmadala is characterised by redness, itching, pustules, pain, cracks in the skin and tenderness.

(O) *Pāma*

Pāma is characterised by excessive itching, eruptions which are either white, reddish or blackish brown in colour.

(P) *Sphoṭa*

Sphoṭa variety of *kuṣṭha* is characterised by pustules which are either white or reddish in appearance. These pustules have a thin skin.

(Q) *Śatāru*

Śatāru type of *kuṣṭha* is characterised by several ulcerated patches which are red or blackish brown in colour and which are associated with burning sensation as well as pain.

(R) *Vicarcikā*

Vicarcikā type of *kuṣṭha* is characterised by blackish brown eruptions associated with itching sensation and excessive exudation. [21-26]

Predominant Doṣas

वातेऽधिकतरे कुष्ठं कापालं मण्डलं कफे ।
 पित्ते त्वौदुम्बरं विद्यात् काकणं तु त्रिदोषजम् ॥२७॥
 वातपित्ते श्लेष्मपित्ते वातश्लेष्मणि चाधिके ।
 कृष्यजिह्वं पुण्डरीकं सिध्मकुष्ठं च जायते ॥२८॥
 चर्मख्यमेककुष्ठं च किटिमं सविपादिकम् ।
 कुष्ठं चालसकं ज्ञेयं प्रायो वातकफाधिकम् ॥२९॥
 पामा शतारुर्विस्फोटं दद्रुश्चर्मदलं तथा ।
 पित्तश्लेष्माधिकं प्रायः कफप्राया विचर्चिका ॥३०॥

Predominant vitiation of one or more *doṣas* in the pathogenic substratum of different varieties of *kuṣṭha* is as follows :

<i>Variety of kuṣṭha</i>		<i>Predominant Doṣas</i>
(1) <i>Kapala</i>		<i>Vāta</i>
(2) <i>Maṇḍala</i>		<i>Kapha</i>
(3) <i>Audumbara</i>		<i>Pitta</i>

Variety of <i>kuṣṭha</i>	Predominant <i>Doṣas</i>
(4) <i>Kākāṇa</i>	<i>Vāta</i> , <i>pitta</i> and <i>kapha</i>
(5) <i>R̥ṣya jihva</i>	<i>Vāta</i> and <i>pitta</i>
(6) <i>Puṇḍarika</i>	<i>Kapha</i> and <i>pitta</i>
(7) <i>Sidhma</i>	<i>Vāta</i> and <i>kapha</i>
(8) <i>Carma</i> , <i>ekākhyā</i> , <i>kiṭima</i> <i>vipādika</i> and <i>alasaka</i>	<i>Vāta</i> and <i>kapha</i>
(9) <i>Pāmā</i> , <i>Śatāru</i> , <i>Viśpho'a</i> <i>dadru</i> and <i>carmadala</i>	<i>Pitta</i> and <i>kapha</i>
(10) <i>Vicarcikā</i>	<i>Kapha</i> [27-30]

Line of Treatment

सर्वं त्रिदोषजं कुष्ठं दोषाणां तु बलावलम् ।
यथास्वैर्लक्षणैर्बुद्ध्वा कुष्ठानां क्रियते क्रिया ॥३१॥
दोषस्य यस्य पश्येत् कुष्ठेषु विशेषलिङ्गमुद्रिक्तम् ।
तस्यैव शमं कुर्यात्ततः परं चानुबन्धस्य ॥३२॥

All varieties of *kuṣṭha* are caused by the simultaneous vitiation of all the three *doṣas*. However, some *doṣas* predominant and others are not. Keeping this in view, and after ascertaining this from manifested signs and symptoms, the physician should decide the line of treatment.

In the beginning, the predominately vitiated *doṣa* (s) should be alleviated. Thereafter, the remaining secondarily vitiated *doṣas* should be alleviated. [31-32]

Varieties of Diseases and *Doṣas*

कुष्ठविशेषैर्दोषा दोषविशेषैः पुनश्च कुष्ठानि ।
ज्ञायन्ते तैर्हर्तुर्हस्तुस्तान्श्च प्रकाशयति ॥३३॥

One can determine the nature of the predominant *doṣa* from the specific variety of *kuṣṭha* and *vice versa*. The causative factors are determined on the basis of specific manifestation and from the manifestation, one can also determine the cause. [33]

The specific pathogenic factors are determined on the basis of the specific nature of the manifestation of *kuṣṭha* (obstinate skin diseases including leprosy) and *vice versa*. For example, the manifestation of *kapāla* type of *kuṣṭha* leads us to infer *vāta* as the predominant vitiating

pathogenic factor. Similarly, from the predominant vitiating pathogenic factors such as predominant *vāyu*, *pitta* etc., one could determine the specific variety of *kuṣṭha* such as *kapāla*, *maṇḍala* etc.

Signs and Symptoms of Vitiated Doṣas

रौक्ष्यं शोषस्तोदः शूलं संकोचनं तथाऽऽयामः ।
 पारुष्यं खरभावो हर्षः श्यावारुणत्वं च ॥३४॥
 कृष्ठेषु वातलिङ्गं, दाहो रागः परिस्त्रवः पाकः ।
 विस्त्रो गन्धः क्लेदस्तथाऽङ्गपतनं च पित्तकृतम् ॥३५॥
 श्वेत्यं शैत्यं कण्डूः स्थैर्यं चोत्सेधगौरवस्त्रेहाः ।
 कृष्ठेषु तु कफलिङ्गं जन्तुभिरभिमक्ष्णं क्लेदः ॥३६॥

Following are the signs and symptoms of vitiated *vāyu* in *kuṣṭha* :

Roughness, dryness, *pāruṣya* (hardness), *khara* (coarseness) horripilation and brown as well as reddish coloration.

Following are the signs and symptoms of vitiated *pitta* in *kuṣṭha* :

Burning sensation, redness, exudation, suppuration, smell like raw meat, stickiness and *aṅga pātana* (sloughing of limbs).

Following are the signs and symptoms of vitiated *kapha* in *kuṣṭha* :

White coloration, cold in touch, itching, localisation, elevation, heaviness, magot formation and stickiness. [34-36]

Pregnosis

सर्वैलिङ्गैर्युक्तं मतिमान् विवर्जयेदवलम् ।
 तृष्णादाहपरीतं शान्ताग्निं जन्तुभिर्जग्धम् ॥३७॥
 वातकफप्रवलं यद्यदेकदोषोदवर्णं न तत् कृच्छ्रम् ।
 कफपित्त-वातपित्तप्रवलानि तु कृच्छ्रसाध्यानि ॥३८॥

A wise physician must not undertake the treatment of the following types of patients suffering from *kuṣṭha* :

- (1) The patient of *kuṣṭha* with the signs and symptoms of all the three predominantly vitiated *doṣas*;
- (2) The patient who is weak ;
- (3) The patient who is suffering from morbid thirst and burning sensation ;

- (4) The patient having no digestive power ; and
 (5) The patient having magots in the patches of *kuṣṭha*.
 [37-38]

The patient suffering from *kuṣṭha* caused by the simultaneous vitiation of two *doṣas*, viz. *kapha* and *pitta* or *vāta* and *pitta* is difficult of treatment. But if *vāyu* and *kapha* are simultaneously vitiated in the pathogenesis of the disease but only one of these two *doṣas* is predominant, then it is not difficult of cure.

Line of Treatment

वातोत्तरेषु सर्पिर्वमनं श्लेष्मोत्तरेषु कुष्ठेषु ।
 पित्तोत्तरेषु मोक्षो रक्तस्य विरेचनं चाग्रे ॥३९॥
 वमनविरेचनयोगाः कल्पोक्ताः कुष्ठिनां प्रयोक्तव्याः ।
 प्रच्छन्नमल्पे कुष्ठे महति च शस्तं सिराव्यधनम् ॥४०॥
 बहुदोषः संशोध्यः कुष्ठौ बहुशोऽनुरक्षता प्राणान् ।
 दोषे ह्यतिमात्रहृते वायुर्हन्यादवलमाशु ॥४१॥
 स्नेहस्य पानमिष्टं शुद्धे कोष्ठे प्रवाहिते रक्ते ।
 वायुर्हि शुद्धकोष्ठं कुष्ठिनमवलं विशति शीघ्रम् ॥४२॥

The patient suffering from *kuṣṭha* dominated by *vāyu* should first be administered ghee internally. The patient suffering from *kuṣṭha* dominated by *kapha* should first be administered emetic therapy. The patient suffering from *kuṣṭha* dominated by *pitta* should first be administered blood-letting and purgation therapies. For emetic and purgation therapies to a patient suffering from *kuṣṭha*, the recipes described in the *Kalpa* section should be employed. Blood-letting should be performed in the less acute stage of *kuṣṭha* by *pracchana* (rubbing with a coarse device) and in more acute stage of *kuṣṭha*, by venesection.

The patient of *kuṣṭha* with more of vitiated *doṣas* should be given eliminative therapies for several times. The physician, while administering, these elimination therapies frequently should be vigilant about their life. Excessive elimination of *doṣas* (morbid factors) might weaken the patient and the aggravated *vāyu* might endanger his life instantaneously.

After the elimination of *doṣas* from the gastro-intestinal tract (by emetic and purgation therapies) and from blood

(by blood-letting therapy), the patient should be given *sneha* (oil, ghee etc.,) to drink. Because *vāyu* gets aggravated and the patient becomes weak soon after the elimination therapies [which condition will be remedied by the administration of the oleation therapy].

After the administration of the above mentioned therapies, the patient suffering from *kusṭha* should be given treatment as described hereafter. These therapies are to be repeated again and again. The physician should not administer therapies to eliminate large quantity of morbid *doṣas* at a time. If that is done, then it might weaken the patient and endanger his life. This applies to vitiation of one or more of the *doṣas*.

Oleation therapy should be given only after the morbid *doṣas* are eliminated from the body. Without that, administration of oleation therapy might aggravate the disease. [39-42]

Selection of Drugs for Elimination Therapies

दोषोत्क्लृष्टे हृदये वायुः कुष्ठेषु चोर्ध्वभागेषु ।
 कुटजफलमदनमधुकैः सपटोलैर्निम्बरसयुकैः ॥४३॥
 शीतरसः पकरसो मधूनि मधुकं च वमनानि ।
 कुष्ठेषु त्रिवृता दन्ती त्रिफला च विरेचने शस्ता ॥४४॥
 सौवीरकं तुषोदकमालोडनमासवाश्च सीधूनि ।
 शंसन्त्यधोहराणां यथाविरेकं क्रमश्चेष्टः ॥४५॥
 दार्वीवृहतीसेव्यैः पटोलपिचुमर्दमदनकृतमालैः ।
 खन्नेहैरास्थाप्यः कुष्ठी सकलिङ्गयवमुस्तैः ॥४६॥
 वातोत्त्वणं विरिक्तं निरुद्धमनुवासनार्हमालक्ष्य ।
 फलमधुकनिम्बकुटजैः सपटोलैः साधयेत्स्नेहम् ॥४७॥
 सैन्धवदन्तीमरिचं फणिज्झकः पिप्पली करञ्जफलम् ।
 नस्यं स्यात्सविडङ्गं क्रिमिकुष्ठकफप्रकोपघ्नम् ॥४८॥
 वरेचनिकैर्धूमैः श्लोकस्थानेरितैः प्रशाम्यन्ति ।
 क्रमयः कुष्ठकिलासाः प्रयोजितैरुत्तमाङ्गस्थाः ॥४९॥

When the *doṣas*, located in the *hṛdaya* (li. heart) or the centre of the body, are in a state of *utkleśa* (free from adhesion), then the patient suffering from *kusṭha* (obstinate skin diseases including leprosy) in the upper part of the body

should be given emetic therapy with the help of *kuṭaja* (fruit), *madana phala* and *madhuka* mixed with the juice or decoction of *paṭola* and *nimba*. *Śitarasa*, *pakvarasa*, different types of honey and *madhuka* are useful in emetic therapy.

For the treatment of different types of *kuṣṭha* (obstinate skin diseases including leprosy) drugs like *trivṛt*, *dantī* and *triphalā* are useful in purgation therapy. The recipe can be prepared by adding *sauvīraka* (a type of vinegar), *tuṣodaka* (a sour drink prepared of corns and cereals), *āloḍana* (a kind of liquified preparation), *āsava* (alcoholic preparation) and different types of *sīdhu* (vinegar prepared of unboiled sugar cane juice.).

Depending upon the nature of the therapy, *samsarjana krama* (administration of regulated diet after the therapy) should be followed. With the help of drugs like *dārvi*, *bṛhatī*, *sevyā*, *paṭola*, *picumarda*, *madana*, *kṛtamāla*, *kaliṅga*, *yava* and *mustā*, the patient of *kuṣṭha* should be given *āsthāpana* (a type of medicated enema) by adding *sneha* (oil, ghee, etc.).

If there is excess of *vāyu* even after the administration of purgation as well as *āsthāpana* (a type of medicated enema) therapies and if the patient is suitable of the administration of *anuvāsana* (another type of medicated enema) therapy, then this (*anuvāsana*) therapy should be administered to that patient. For this, the medicated oil boiled with *madana phala*, *madhuka*, *nimba*, *kuṭaja* and *paṭola* is to be used.

Rock-salt, *dantī*, *marica*, *phaṇijjhaka*, *pippalī* and fruit of *karañja*—these drugs should be used for inhalation therapy. These drugs cure diseases caused by *krimi* (parasitic infestation), *kuṣṭha* (obstinate skin diseases including leprosy) and diseases caused by the aggravation of *kapha*.

Administration of the recipes of *vairecanīya* type of *dhūma* (eliminative type of smoking therapy) described in the *Sūtra* section (Chapter 5 : 26–27) cures *krimi* (parasitic infestation), *kuṣṭha* (obstinate skin diseases including leprosy) and *kilāsa* (leucoderma) affecting the head. [43–49]

The term '*śitarasa*' described above has been interpreted by Cakrapāṇi as '*śitakaṣāya*'. In this type of pharmaceutical process, drugs are taken

in a coarse power from, soaked in water, kept overnight, strained through a cloth and the liquid, thus obtained, is taken generally early in the morning. The term '*pakvarasa*', accordingly means a decoction which is prepared by boiling the drug in water. Yogindranātha Sena, in his commentary, has however, interpreted these two terms differently. According to him, the drink which is prepared of the unboiled sugar cane juice is called *ṣītarasa* or *śīdhu* and when such a drink is prepared of boiled sugar cane juice, it is called *pakvarasa*.

After the administration of each of the elimination therapies the patient is to be kept under regulated diet which is called *saṃsarjanākrama*. The patient is given *peyā* (thin gruel), *vilepi* (thick gruel), *akṛta yūṣa* (unsizzled vegetable soup), *kṛta yūṣa* (sizzled vegetable soup), *akṛta rasa* (unsizzled meat soup) and *kṛta rasa* (sizzled soup) consecutively. Depending upon the physical strength of the patient, elimination therapies are given in different doses. Similarly, patient's response to these therapies may be different by which *doṣas* (waste products of the body) are eliminated in different quantities. Depending upon these two factors, elimination therapies are classified into three categories, viz. *pravara* (excellent), *madhya* (moderate) and *avara* (inferior). Patients who have been administered these three categories of therapies are to be given each of *peyā* (thin gruel) etc. described above for three meal times, two meal times and one meal time respectively—vide *Siddhi* 1 : 11-12. This dietary procedure is to be followed in the present case also. This is what the clause "*yathāvivṛekam kramaścaṣṭaḥ*" in verse no. 45 prescribes.

In *Siddhisthāna* 2 : 14 & 17, *āsthāpana* and *anuvāsa* types of enema are prohibited for the patient of *kuṣṭha*. Even then, these therapies are prescribed here because of their specific utility. In as much as these are prescribed as therapeutic measures at a stage when there is no alternative but to take recourse to the administration of *āsthāpana* types of medicated enema therapies. It has been pointed out in *Vimāna-thāna* 3 : 134, when there are simultaneous indications and contraindications of therapies in a particular condition then the physician should decide for and against the administration of the therapy on the basis of the lightness or seriousness of the situation. That's why, these therapies are prescribed only when there is excessive aggravation of *vāyu* and the patient is found to be suitable therefor.

There is only one recipe prescribed for eliminative type of smoking therapy in *Sūtrasthāna* 5 : 26-27. However, by the permutation and combination of the ingredients, several other recipes for eliminative type of smoking therapy can be prepared. That's why the term '*dhūmāḥ*' in plural is used in verse no. 49.

Note : The term *kuṣṭheṣu* in verse no. 44 should be read as *kuṣṭhe* as given in C. K. Sen & Co. edition (1927-1931) at least on metrical ground.

Blood-letting Therapy

स्थिरकठिनमण्डलानां स्थिन्नानां प्रस्तरप्रणाडीभिः ।
 कूर्चैर्धिघटितानां रक्तोत्क्लेशोऽपनेतव्यः ॥५०॥
 आनूपचारिजानां मांसानां पोट्टलैः सुखोष्णैश्च ।
 स्विन्नोत्सन्नं विलिखेत कुष्ठं तीक्ष्णेन शस्त्रेण ॥५१॥
 रुधिरागमार्थमथवा शृङ्गालावूनि योजयेत् कुष्ठे ।
 प्रच्छित्तमल्पं कुष्ठं विरेचयेद्वा जलौकोभिः ॥५२॥
 ये लेपाः कुष्ठानां युज्यन्ते निर्हृतास्तदोषाणाम् ।
 संशोधिताशयानां सद्यः सिद्धिर्भवेत्तेषाम् ॥५३॥

The patches of *kuṣṭha* which are stable, hard and rounded, should be fomented with *prastara* and *nāḍī* types of *svedana* or fomentation therapy (vide Sūtra 14 : 42-43) and rubbed with *kūrca* (a surgical brush with hard fibres). The blood oozing out through this process should there after be eliminated.

The elevated patches of *kuṣṭha* should be fomented with luke-warm *poṭṭalis* (in which fomenting material is kept in a canvas or thick cloth and bundled) containing the meat of semi-aquatic and aquatic animals. Thereafter, blood should be eliminated by incising with a sharp edged scalpel.

In *kapha-kuṣṭha* (with limited number of patches), blood should be eliminated by scratching the patch and by applying *śṅga* (horn), *alābu* (gourd) and *jalaukas* (leech).

It is only after the elimination of impurities in the blood (through blood-letting therapy) and elimination of *doṣas* from the Gastrointestinal tract (through elimination therapies), that the ointments prescribed for *kuṣṭha* become instantaneously efficacious. [50-53]

The above translation of verses 50-53 is in keeping with Cakrapāṇi's comments thereon. Gaṅgādhara Sena, however, combines verses 50-51 and interpretes in a slightly different manner. According to him, patches of *kuṣṭha* which are stable, hard and rounded are required to be fomented with luke-warm *poṭṭalis* containing the meat of semi aquatic and aquatic animals, then they are to be rubbed with *prastara* (rough surfaced stone) *nāḍī* (tubular instrument) or *kūrca* types of surgical instrument. Through this process, the blood will ooze out after which the swoller patches are to be incised at several spots with a sharp instrument for letting out blood.

Application of Alkalies and other Therapies

येषु न शस्त्रं क्रमते स्पर्शेन्द्रियनाशनानि यानि स्युः ।
 तेषु निपात्यः क्षारो रक्तं दोषं च विस्त्राय ॥५४॥
 पाषाणकठिनपरुषे सुप्ते कुष्ठे स्थिरे पुराणे च ।
 पीतागदस्य कार्शो विषैः प्रदेहोऽगदश्चानु ॥५५॥
 स्तब्धानि सुप्तसुप्तान्यस्वेदनकण्डूलानि कुष्ठानि ।
 कूर्चैर्दन्तीन्निवृताकरवीरकरञ्जकुटजानाम् ॥५६॥
 जात्यर्कनिम्बजैर्वा पत्रैः शस्त्रैः समुद्रफेनैर्वा ।
 घृष्टानि गोमयैर्वा ततः प्रदेहैः प्रदेह्यानि ॥५७॥

In such conditions where the patches are anasthetic and in which application of surgical instruments is prohibited (contra-indicated), *kṣāra* (alkali preparation) should be applied after elimination of blood and *doṣas* with help of *śṛṅga*, *alābu* or *jalaukas*.

In the patches of *kuṣṭha* are hard and rough like stone, if there is numbness and stability and if the condition is chronic, then the patient should be given medicines internally, and thereafter, ointments containing *viṣa* (aconite or any poisonous ingredient) should be applied.

If the patches of *kuṣṭha* are numb and absolutely anasthetic, and if there is absence of perspiration and itching, then they should be rubbed with the *kūrca* (brush) made of the stems of *danti*, *trivṛt*, *karavīra*, *karañja* and *kuṭaja* or with the leaves of *jāti*, *arka* and *nimba* or with sharp instruments, or with *samudra phena* (cuttle fish bone) or with (dried) cow-dung. Thereafter, ointments should be applied. [54-57]

Where the patches of *kuṣṭha* are located over or near important blood vessels, blood-letting through sharp surgical instruments is prohibited. In such cases, instructions stipulated in verse-54 above are to be followed-

Gaṅgādhara Sena interpretes verse-54 in a slightly different way. According to him blood should be eliminated by *śṛṅga* (horn), *alābu* (gourd) and *jalaukas* (leech) and *doṣas* should be eliminated through the appropriate *pañca karma* therapies as *vamana* (emesis) etc.

Treatment of Paittika Kuṣṭha

मास्तकफकुष्ठं कर्मोक्तं पित्तकुष्ठिनां कार्यम् ।
 कफपित्तरक्तहरणं तित्कषायैः प्रशमनं च ॥५८॥

सर्पिषि तित्ककानि च यच्चान्यद्रक्तपित्तनुत् कर्म ।
बाह्याभ्यन्तरमग्न्यं तत् कार्यं पित्तकुष्ठेषु ॥५९॥

Pitta kuṣṭha (obstinate skin diseases including leprosy caused by the vitiation of *pitta*) should be treated on the lines prescribed for the treatment of *vātika* and *kaphaja* types of *kuṣṭhas* (obstinate skin diseases including leprosy caused by *vāyu* and *kapha*). In addition, *kapha*, *pitta* and *rakta* (blood) should be eliminated (by emesis, purgation and blood-letting therapies) and alleviated by recipes containing bitter and astringent drugs. Similarly, medicated ghee prepared of drugs and such other efficacious therapies for the alleviation of *pitta* and *rakta* should be administered both externally and internally for the treatment of *pitta kuṣṭha*. [58-59]

Recipes for the preparation of medicated ghees with bitter drugs are given in this Chapter--vide verse 140-143 (*Tikta śaṭpalaka ghṛta*) and verse 144-150 (*Mahā tiktaka ghṛta*).

Treatment in General

दोषाधिक्यविभागादित्येतत् कर्म कुष्ठनुत् प्रोक्तम् ।
वक्ष्यामि कुष्ठशमनं प्रायस्त्वग्दोषसामान्यात् ॥६०॥

The remedies for cure of different types of *kuṣṭha* (obstinate skin diseases including leprosy), categorised on the basis of the aggravation of *doṣas* are described above. I shall now expound therapies for the cure of *kuṣṭha* (obstinate skin diseases including leprosy) in general as characterised by the affliction of the skin. [60]

Recipes

दावीं रसाञ्जनं वा गोमूत्रेण प्रबाधते कुष्ठम् ।
अभया प्रयोजिता वा मासं सव्योषगुडतैला ॥६१॥

Intake of *rasāñjana* (solid extract) prepared of the decoction of *dāruharidrā* along with cow's urine cures *kuṣṭha* (obstinate skin diseases including leprosy). Similarly, intake of *abhayā* along with *trikaṭu* (*śuṇṭhī*, *pippalī* and *marica*), *guḍa* (jaggery) and sesame oil for one month cures *kuṣṭha*. [61]

The term *rasāñjana* stands for two different drugs, viz. antimony, which is a metal and the solid extract of the decoction of *dāruharidrā* (*Berberis aristata*). It is the latter which is meant to be used in the treatment of *kuṣṭha*.

In the verse-7 of this chapter, jaggery and sesame, among others, are enumerated as causative factors of *kuṣṭha*. But mixed with *abhayā*, these two drugs help in curing *kuṣṭha* because of their specific action (*prabhāva*) as a result of specific potency developed through combination. (*saṃyoga mahimnā*).

मूलं पटोलस्य तथा गवाक्ष्याः पृथक् पलांशं त्रिफलात्वचश्च ।
 स्यान्नायमाणा कटुरोहिणी च भागार्धिका नागरपादयुक्ता ॥६२॥
 पलं तथैषां सह चूर्णितानां जले शृतं दोषहरं पिवेन्ना ।
 जीर्णं रसैर्धन्वमृगद्विजानां पुराणशात्योदनमाददीत ॥६३॥
 वृष्टानि शोकं ग्रहणीप्रदोषमशींसि कृच्छ्राणि हलीमकं च ।
 षड्भात्रयोगेन निहन्ति चैष हृद्वस्तिशूलं विषमज्वरं च ॥६४॥

Root of *paṭola* (one *pala*), root of *gavākṣī* (one *pala*), 62-64 (ingredients of) *triphalā*, namely *haritakī* (one *pala*), *bibhṛtakī* (one *pala*) and *āmālakī* (one *pala*), *trāyamāṇā* (six *śāṇas*) and *nāgara* (four *śāṇas*) should be made to a powder. One *pala* of this powder is to be boiled in water. Intake of this decoction (*kvātha*) alleviates *doṣas* (causing *kuṣṭha*, etc.) of the patient. After this potion is digested, the patient should be given old *śālī* type of rice along with the meat soup of animals and birds inhabiting arid land. This recipe when administered for six nights (days) cures *kuṣṭha* (obstinate skin diseases including leprosy), *śopha* (oedema), *grahāṇidoṣa* (sprue syndrome), *aśās* (piles), *mūtra-kṣicchra* (dysuria), *halīmaka* (a serious type of jaundice), pain in cardiac and urinary bladder region and *viṣamājvara* (irregular fever). [62-64]

While describing the recipe of *Kalyāṇaka ghṛta* (vide Chapter 9 : 33-42), 28 drugs have been enumerated and *triphalā* is counted there not as one unit but as three different units. The same general rule is applicable here also. But it is made explicit here by the use of the term '*prthak*'. Alternatively, the term '*prthak*' qualifies *trāyamāṇā* and *kaṭu rohiṇī* which are to be taken half part each supplemented with *nāgāra*.

In all, six *palas* of the ingredients are to be used in this recipe as follows: Root of *paṭola*, *gavākṣī*, *haritakī*, *bibhṛtakī*, and *āmālakī*—one *pala* each, *trāyamāṇā* and *kaṭu rohiṇī*—six *śāṇas* each, and four *śāṇas* of *nāgara* (one *pala*=16 *śāṇas*). The clause '*nāgarapādayukta*' qualifies both *trāyamāṇā* *bhāgardhika* and *kaṭu rohiṇī* *bhāgardhika*. One *pala* is of sixteen *śāṇas*. Thus *trāyamāṇā* along with 1/4th (2 *śāṇas*) of *nāgara* should be eight *śāṇas* (half *pala*) and *kaṭu rohiṇī* along with 1/4th (2 *śāṇas*) of *nāgara* should be eight

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śāṇas. By implication, six *śāṇas* of each of *trāyamāṇā* and *kaṭu rohiṇī* should be taken along with four (2+2) *śāṇas* of *nāgara*. Cakrapāṇi refers to Agniveśa and Cakṣuṣyeṇa in support of this interpretation.

According to some scholars, the term '*palāṃśa*' stands for 1/4th of a *pala* which is equivalent to one *karṣa*. According to them, the prescribed dosage of the ingredients should be as follows : root of *paṭola* (1 *karṣa*), root of *gavākṣī* (1 *karṣa*), *triphalā* as one unit (1 *karṣa*), *trāyamāṇā* (3/8th *karṣa*), *kaṭu rohiṇī* (3/8th *karṣa*) and *nāgara* (1/4th *karṣa*). This interpretation, however, goes against the general rule accepted in this text and the views of other reputed authors like Jatukarna.

The unit of this recipe is six *palas*. One *pala* of it should be taken each day for six consecutive days in total.

This is a recipe for purgation therapy. According to general rule, after purgation therapy, the patient should take *peyā* (thin gruel), etc. However, after the administration of the present recipe meat soup is prescribed to be given to the patient as a special case. A similar deviation of the general rule is made in the case of *Āvartakī ghṛta* (vide-- *Aṭāṅgasāṅgraha* : *Cikitsā* 21 : 9) where after the administration of this purgation therapy, the patient is required to take *kāñjī* (a type of sour gruel along with *kodrava* (a type of grain).

Mustādi Cūrṇa

मुस्तं व्योषं त्रिफला मज्जिष्ठा दारु पञ्चमूल्यौ द्वे ।
सप्तच्छदनिम्बत्वक् सविशालश्चित्रको मूर्त्वा ॥६५॥
चूर्णं तर्पणभागैर्नवभिः संयोजितं समध्वाज्यम् ।
सिद्धं कुष्ठनिवर्हणमेतत् प्रायोगिकं भक्ष्यम् ॥६६॥
श्वयथु सपाण्डुरोगं श्वित्रं ग्रहणीऽदोषमशींसि ।
ब्रह्मभगन्दरपिडकाकण्डूकोठांश्च विनिहन्ति ॥६७॥
(इति मुस्तादिचूर्णम्)

Musta, *trikaṭu* (*śunthī*, *pippalī* and *marica*), *triphalā* (*haritakī*, *bibhitakī* and *āmalakī*), *mañjiṣṭhā*, *devadaru*, both the types of *pañcamūla* (*bilva*, *śyonāka*, *gambhārī*, *pāṭalī*, *ganikārikā*, *śalaparnī*, *prśniparnī*, *bṛhatī*, *kañṭakārī* and *gokṣura*), bark of *saptacchada*, bark of *nimba*, *viśālā*, *citraka* and *mūrvā*—these drugs, (taken in equal quantities) should be made to a powder. This powder should be mixed with nine times of *saktu* (roasted corn flour) and be taken by the patient mixed with honey and ghee every day. This is an infallible remedy for the treatment of *kuṣṭha* (obstinate skin diseases including leprosy). It also

cures oedema, *pāṇḍu* (anemia), leucoderma, *grahaṇī* (sprue syndrome), *bradhna* (enlarged inguinal gland), fistula-in-ano, pimples, scabies and *koṭha* (urticarial rash). [65-67]

According to Gaṅgādhara Sena, the first *pāda* (foot) of verse-66 is to be read as “*cūrṇantu palabhāgaiḥ . . .*” instead of “*cūrṇaṃ tarpaṇabhāgaiḥ . . .*”. It is not very clear whether each of these ingredients or all the ingredients taken together, are to be of nine *palas* (432 G.) in quantity. However, Gaṅgādhara Sena makes it clear that the dose of this powder should be determined by the physician on the basis of the patients' power of digestion (*koṭha*).

त्रिफलतिविषाकटुकानिम्बकलिङ्गकचपाटोलानाम् ।
मागधिकारजनीद्वयपञ्चकमूर्वाविशालानाम् ॥६८॥
भूनिम्बपलाशानां दद्याद्विपलं ततस्त्रिवृद्दिगुणा ।
तस्याश्च पुनर्ब्राह्मी तच्चूर्णं सुप्तिनुत् परमम् ॥६९॥

Two *palas* of each of *triphalā* (*haritakī*, *bibhītakī* and *āmalakī*), *ativīṣā*, *kaṭukā*, *nimba*, *kaliṅgaka*, *vacā*, *paṭola*, *pippalī*, *haridrā*, *dāruharidrā*, *padmaka*, *māruvā*, *viśālā*, *bhūnimba* and *palāśa*, 68 *palas* of *trivṛt* and 136 *palas* of *brāhmī* should be made to a powder. This is an excellent recipe for the cure of *supti* (numbness). [68-69]

Cakrapāṇi seems to have doubt about the authenticity of this recipe.

Use of Sulphur

लेलीतकप्रयोगो रसेन जात्याः समाक्षिकः परमः ।
सप्तदशकुष्ठघाती माक्षिकधातुश्च सूत्रेण ॥७०॥

Administration of *lelītaka* (sulphur) with the juice of *jāti* (*āmalakī*) together with honey is the remedy par excellence for the cure of 17 types of *kuṣṭha* (obstinate skin diseases including leprosy). Similarly, is the therapeutic efficacy of *mākṣika dhātu* (Copper pyrite) taken together with (cow's) urine. [70]

Lelītaka (*lelīhaka*) is a kind (variety) of stone available in the Himalayan region. The *Nighaṇṭu* gives a mythological background of *lelītaka* as follows : There was a powerful demon with long arms named *Leliḥāna* covering a space of 264 miles with his body. He was killed by Viṣṇu with his *cakra* (discus). He fell down on the ground. I is *vasā* (muscle fat) came to be known as *lelīh(t)aka*.

Attention in this connection is invited to *Aṣṭāṅgasaṅgraha* : *Cikitsāsthāna* 21 : 70 and *Aṣṭāṅgahṛdaya* : *Cikitsāsthāna* 19 : 24 in which the first recipe

is described. According to Indu, the term 'jāti' has the usual connotation of *Jasminum grandiflorum*. Aruṇadatta, however, interpretes *jāti* in *Aṣṭāṅgahṛdaya* as *bola*. Cakrapāṇi and Gaṅgādhara Sena interpret *jāti* as *āmalakī* which seems to be somewhat unusual.

Use of Mercury

श्रेष्ठं गन्धकयोगात् सुवर्णमाक्षिकप्रयोगाद्वा ।
सर्द्व्याधिनिवर्हणमद्यात् कुष्ठी रसं च निगृहीतम् ॥७१॥
वज्रशिलाजतुसहितं सहितं वा योगराजेन ।
सर्वव्याधिप्रशमनमद्यात्कुष्ठी निगृह्य नित्यं च ॥७२॥

If *rasa* (mercury) is processed by adding sulphur or *svaṇṇamākṣika* (copper pyrite), the *bhasma* (calcined powder) so prepared would be a remedy par excellence for curing all ailments. The patient suffering from *kuṣṭha* (obstinate skin diseases including leprosy) should take this recipe.

[Similarly, mercury] processed with diamond and *śilājatu*, or *yogarāja* cures all ailments. The patient suffering from *kuṣṭha* should take this recipe every day. [71-72]

According to Gaṅgādhara Sena, the first line of the verse-71 reads as "gandhakayogādathavā suvaṇṇamākṣikayogādeva". He also refers to another reading as "gandhakayogasuvaṇṇamākṣikayogacchīlakayogācca".

Madhvāsava

खदिरसुरदारुसारं श्रपयित्वा तद्रसेन तोयार्थः ।
क्षौद्रप्रस्थे कार्यः कार्यं ते चाष्टपलिके च ॥७३॥
तत्रायश्चूर्णानामष्टपलं प्रक्षिपेत्तथाऽमूनि ।
त्रिफलैले त्वङ्गारिचं पत्रं कनकं च कर्पाशम् ॥७४॥
मत्स्यण्डिका मधुसमा तन्मासं जातमायसे भाण्डे ।
मध्वासवमाचरतः कुष्ठकिलासे शमं यातः ॥७५॥
(इति मध्वासवः)

Heart-wood of *khadira* and *devadāru*, taken eight *palas* each, should be boiled with water. To this decoction, one *prastha* of honey should be added in the place of water. To this, eight *palas* of the powder (*bhasma* or calcined powder) of iron and one *karṣa* of each of *triphalā* (*haritakī*, *bibhitakī* and *āmalakī*), *ela*, *tvak*, *marica*, *patra* and *kanaka* (*nāgakasara*), one *prastha* of *matsyaṇḍikā* (sugar) should be added. This mixture should be kept in an iron jar for one month [underground

for fermentation according to the prescribed procedure]. Thereafter, it should be administered for curing *kuṣṭha* (obstinate skin diseases including leprosy) and *kilāsa* (leucoderma). This is called *Madhvāsava*. [73-75]

Kanakabindurīṣṭa

खदिरकषायद्रोणं कुम्भे धृतभाविते समावाप्य ।
 द्रव्याणि चूर्णितानि च षट्फलिकान्यत्र देयानि ॥७६॥
 त्रिफलाव्योषविडङ्गरजनीमुस्ताटरूपकेन्द्रयवाः ।
 सौवर्णी च तथा त्वक् छिन्नरुहा चेति तन्मासम् ॥७७॥
 निदधीत धान्यमध्ये प्रातः प्रातः पिवेत्ततो युक्त्या ।
 मासेन महाकुष्ठं हन्त्येवाल्पं तु पक्षेण ॥ ८॥
 अर्शःश्वासभगन्दरकासकिलासप्रमेहशोषांश्च ।
 ना भवति कनकवर्णः पीत्वाऽरिष्टं कनकचिन्दुम् ॥७९॥
 (इति कनकचिन्द्रिष्टम्)
 कुष्ठेष्वनिलाकफकृतेष्वेवं पेयस्तथाऽपि वैद्येषु ।
 कृतमालकाथश्चाप्येष विशेषात् कफकृतेषु ॥८०॥

One *droṇa* of the decoction of *khadira* should be kept in a ghee-smeared jar. To this, six *palas* of the powder of *triphalā* (*haritakī*, *bibhitakī* and *āmālakī*), *trikaṭu* (*śunthī*, *pippalī* and *marica*), *Vidaṅga*, *rajanī*, *musta*, *āṭarāśaka*, *indrayava*, bark of *sauvarṇī* and *chinnaṛuḥa* [each taken in equal quantity] should be added. The jar containing the recipe should be kept inside a heap of grains for a month. Intake of this every morning in appropriate dosage for one month certainly cures *mahā-kuṣṭha* (major types of *kuṣṭha*). *Kṣudra-kuṣṭha* (minor types of *kuṣṭha*) can, however, be cured by this recipe in fifteen days. It also cures all types of piles, *śvāsa* (asthma), *bhagandara* (fistula-in-ano), *kāsa* (bronchitis), *kilāsa* (leucoderma) and *prameha* (obstinate urinary disorders including diabetes). The person taking this recipe become golden in complexion. This is called *Kanakabindu*.

Intake of this recipe is useful in *kuṣṭhas* caused by *vāyu*, *kapha* and *pitta*. However, use of the decoction of *kṛtamāla* [in the place of *khadira*] in this recipe will make it specially useful in curing *kaphaja kuṣṭha*. [76-80]

Fermentation of this recipe is not possible without honey and sugar. Therefore, these two ingredients are to be added to this recipe in due proportion as prescribed in respect of *Madhvāsava* (vide verses 72-75). Here, *sauvarṇītvak* stands for the bark of *dāruharidrā* (*Berberis aristata*). Yogindranātha Sena has interpreted this term as the bark of *āragvadha* (*Cassia fistula*).

In some recensions, description of *Madhvāsava* follows that of *Kanakabindvariṣṭa*.

Triphalāsava

त्रिफलासवश्च गौडः सचित्रकः कुष्ठरोगविनिहन्ता ।

क्रमुकदशमूलदन्तीवराङ्गमधुयोगसंयुक्तः ॥ ८१ ॥

Triphalāsava prepared with jaggery together with *citraka*, *kramuka*, *daśamūla* (*bilva*, *śyonāka*, *gambhārī*, *pāṭalī*, *gaṇīkarikā*, *śalaparnī*, *prśniparnī*, *bṛhatī*, *kaṇṭīkārī* and *gokṣura*), *dantī*, *varāṅga* (*guḍatvak*) and honey cures *kuṣṭha* (obstinate skin diseases including leprosy. [81]

One special feature of *Triphalāsava* is that *guḍa* (jaggery) in the place of *śarkarā* (sugar) is to be added in this recipe. Eventhough, the proportion of various ingredients are not spelt out here, they are to be determined in accordance with the ones prescribed for other *āsavas*.

Diet

लघूनि चान्नानि हितानि विद्यात् कुष्ठेषु शाकानि च तिक्तकानि ।

भल्लातकैः सत्रिफलैः सनिम्बैर्युक्तानि चान्नानि घृतानि चैव ॥ ८२ ॥

पुराणधान्यान्यथ जाङ्गलानि मांसानि मुद्गश्च पटोलयुक्ताः ।

शस्ता, न गुर्वम्लपयोद्धीनि नानूपमत्स्या न गुडस्तिलाश्च ॥ ८३ ॥

The patient suffering from *kuṣṭha* (obstinate skin diseases including leprosy) should take following types of diet :

- (1) Light and wholesome food;
- (2) Vegetables (leafy) having bitter taste;
- (3) Food preparations and medicated ghee prepared by boiling with *bhallātaka*, *triphalā* (*haritakī*, *bibhitakī* and *amalakī*) and *nimba*;
- (4) Old (not freshly harvested) cereals; and
- (5) Meat of animals inhabiting arid land and preparations of *mudga* (*Phaseolus mungo*) mixed with *paṭola*.

Intake of heavy and sour food, milk, curd, meat of animals inhabiting marshy land, fish, *guḍa* (jaggery) and *tila* (sesame) is prohibited for patients of *kuṣṭha*. [82-83]

The exact proportion of *bhallātaka*, etc. in food preparations and preparations of medicated ghee is to be determined according to the general rules prescribed in respect of such preparations.

Ointments and Pastes for External Use

पला कुष्ठं दार्वी शतपुष्पा चित्रको विडङ्गश्च ।

कुष्ठालेपनमिष्टं रसाञ्जनं चाभया चैव ॥ ८४ ॥

Application of the paste of *elā*, *kuṣṭha*, *dārvī*, *śatapuṣpā*, *citraka*, *viḍaṅga*, *rasāñjana* and *abhayā* is very efficacious in curing *kuṣṭha* (obstinate skin diseases including leprosy). [84]

In the above recipe, *dārvī* and *rasāñjana* are included as separate ingredients. The former i. e. *dārvī* stands for the bark of *dāruharidrā* [*Berberis aristata*] and the latter i. e. *rasāñjana* stands for the solid extract from the decoction of the stem of that tree. This is perhaps the only way of reconciling the use of both these drugs having the same botanical identity. *Rasāñjana* which also means antimony (a metal) is perhaps not intended to be used in this recipe.

Recipe for Maṇḍala Kuṣṭha

चित्रकमेलं विमयीं वृषकं त्रिवृदर्कनागरकम् ।

चूर्णिकृतमग्राहं भावयितव्यं पलाशस्य ॥ ८५ ॥

क्षारेण गवां मूत्रसूतेन तेनास्य मण्डलान्याशु ।

मिथ्यन्ते विलयन्ति च लिप्तान्यर्काभितप्तानि ॥ ८६ ॥

Citraka, *elā*, *bimbī*, *viśālā*, *trivṛt*, *arka* and *nāgara* should be made to a powder. This should be impregnated with the *kṣāra* (alkali preparation) of *palāśa* and boiled with cow's urine for eight days. Application of this paste followed by exposure to the heat of the sun soon leads to the bursting as well as dissolution of *maṇḍala* type of *kuṣṭha*. [85-86]

Cakrapāṇi has interpreted the term *arka* as *kuruvinda* (a type of jewel) or copper.

मांसो मरिचं लवणं रजनी तगरं सुधा गृहाद्भूमः ।

मूत्रं पित्तं क्षारः पालाशः कुष्ठहा लेपः ॥ ८७ ॥

The paste of *māmsī*, *marica*, rock-salt, *rajanī*, *tagara*, *sudhā*, *gr̥hadhūna* (house shoot), [cow] urine, *pitta* (bile) and *kṣāra*

(alkali preparation) of *palāśa* should be applied externally for the of *kuṣṭha* (obstinate skin diseases including leprosy). [87].

त्रपु सीसमयश्चूर्णं मण्डलनुत् फलगुचित्रकौ बृहतौ ।

गोधारसः सलवणो दारु च मूत्रं च मण्डलनुत् ॥ ८८ ॥

[Application of the] powder (*bhasma* or calcined powder) of *trapu* (tin), *sīsa* (lead) and *ayas* (iron) cures *maṇḍala* type of *kuṣṭha*.

Similarly, application of the powder of *phalgu*, *citraka*, *bṛhatī*, *godharasa* (liquid extract of the meat of Iguana), together with rock-salt, *devadāru* and cow-urine, cures *maṇḍala* type of *kuṣṭha*. [88]

कदलीपलाशपाटलिनिचुलक्षाराम्भसा प्रसन्नेन ।

मांसेषु तोयकार्यं कार्यं पिष्टे च किण्वे च ॥ ८९ ॥

तैर्मदकः सुजातः किण्वैर्जनितं प्रलेपनं शस्तम् ।

मण्डलकुष्ठविनाशनमातपसंस्थं कुम्भिनं च ॥ ९० ॥

Kṣāra (alkali preparation) should be prepared of *kadali*, *palāśa*, *pāṭalī*, and *nicula*. From this *kṣāra*, alkaline water should be prepared which is to be made transparent (free from suspended particles). This liquid should be added to meat of animals for the preparation of meat extract. The same alkaline water is also to be used in the preparation of paste [of drugs] and *kiṇva* [fermenting enzyme]. From the above mentioned meat extract, paste and *kiṇva*, *medaka* (a type of alcoholic preparation) should be prepared. When this is well fermented, the *kiṇva* (paste of drugs) is to be taken out and exposed to the heat of the sun. Application of this paste cures *maṇḍala* type of *kuṣṭha* and parasitic infestations. [89-90]

Gaṅgādhara Sena reads *modaka* in the place of *medaka* in the above mentioned verse-90.

Siddhārthaka Bath

मुस्तं मदनं त्रिकटा करञ्ज आरग्वयकलिङ्गयवाः ।

दार्वी सलतवर्णा स्नानं सिद्धार्थकं नाम ॥ ९१ ॥

एष कपाशो वमनं विरेचनं वर्णकस्तयोर्द्वयः ।

त्वग्दोषकुष्ठशोफप्रवाधतः पाण्डुरोगघ्नः ॥ ९२ ॥

The water boiled with *musta*, *madana*, *triphalā* (*haritaki*, *bibhitaki* and *āmalaki*), *karañja*, *aragvadha*, *indrayava*, *dāru* and *saptaparṇa* should be used for bath. This bath is called *Siddhārthaka*. [This term implies the accomplishment of the objective of curing *kuṣṭha*.]

The decoction of the above mentioned drugs is also useful in emetic and purgation therapies. [The powder or paste] of these drugs is useful for unction which promotes the colour of the skin. These recipes are useful in the treatment of skin disorders, *kuṣṭha* (obstinate skin diseases including leprosy), oedema and *pāṇḍu* (anemia). [91-92]

The term *tvagdoṣa* (skin diseases) includes *kilāsa* (leucoderma), *vyāṅga* (freckles in face) etc. on the analogy of the term *gobalivarda*. Eventhough, the term *go* (cattle) stands for an ox, the simultaneous use of the term *valivarda* is considered to be a distinguishing factor in order to have the specific connotation of the term 'go' as 'cow'.

कुष्ठं करञ्जीजान्येडगजः कुष्ठसूदनो लेपः ।

प्रपुन्नाडवीजसैन्धवरसञ्जनकपित्तलोध्राश्च ॥ ९३ ॥

श्वेतकरवीरमूलं कुटजकरञ्जयोः फल त्वचो दावर्याः ।

सुमनः प्रदालयुक्तो लेपः कुष्ठापहः सिद्धः ॥ ९४ ॥

kuṣṭha, seeds of *karañja* and *ḍagaja* [should be made to a paste by adding water which] cures *kuṣṭha* (obstinate skin diseases including leprosy).

Similarly, the paste of the seeds of *prapunnāḍa*, rock-salt, *rasañjana* (solid extract of *Berberis aristata*), *kapittha*, *lodhra*, root of white variety of *karavira*, fruits of *kuṭaja* and *karañja* and the bark of *dāruharidrā* along with the tender leaves of *jāti* should be applied for curing *kuṣṭha*. [93-94]

Water is to be added to the above mentioned for the preparation of the paste. A similar recipe is described in *Sūtra* 3 : 13 where the paste is required to be prepared by adding cow-urine. There is, thus no repetition of recipe.

लोध्रस्य घातकीनां वत्सकबीजस्य नक्तमालस्य ।

कल्कश्च मालतीनां कुष्ठेषून्मर्दनालेपौ ॥ ९५ ॥

The paste of *lodhra*, *dhātaki*, seed of *karañja*, *naktamāla* and *mālātī* is to be used externally as unction (*udvartana*) and ointment (*ālepana*). [95]

शैरीषो त्वक् पुष्पं कार्पास्या राजवृक्षपत्राणि ।
पिष्टा च काकमाचो चतुर्विधः कुष्ठनुल्लेपः ॥ ९६ ॥

(इति लेपाः)

Application of the paste of either the bark of *siriṣa* or the flower of *karpāsa* or the leaves of *rājavr̥kṣa* or *kākamācī* cures *kuṣṭha* (obstinate skin diseases including leprosy). [90]

In the above verse, four different alternative recipes of paste are described. Some physicians are however, of the view that all the four ingredients should be combined in the form of one recipe. According to them, the fourfold prescription implies four different pharmaceutical methods of preparation, viz. powder for dusting, paste for unction, ointment for external application and semisolid extracts of the decoction (*rasakriyā*) for external application. A similar fourfold use of recipes is also described in *Sūtra* 3. Cakrapāṇi is however, not very much in favour of this type of interpretation in the present context inasmuch as the above four methods of application are only different forms of one and the same therapeutic process, i. e. *ālepana* (external use).

दारुर्वा रसाञ्जनस्य च निम्बपटोलस्य खदिरसारस्य ।
आरग्वधवृक्षकयोस्त्रिफलायाः सप्तपर्णस्य ॥ ९७ ॥
इति षट् कषाययोगाः कुष्ठघ्नाः सप्तमश्च तिनिशस्य ।
स्नाने पाने च हितास्तथाऽष्टमश्चाश्वमारस्य ॥ ९८ ॥
आलेपनं प्रघर्षणमवचूर्णनमेत एव च कषायाः ।
तलघृतपाकयोगे चेष्यन्ते कुष्ठशान्त्यर्थम् ॥ ९९ ॥

Decoctions of the following eight recipes are useful in the treatment of *kuṣṭha* (obstinate skin diseases including leprosy) :

- (1) *Rasāñjana* (solid extract) which is collected from *dāruharidrā*;
- (2) *Nimba* and *paṭola*;
- (3) Heart-wood (or solid extract) of *khadira*;
- (4) *Āragvadha* and *vr̥kṣaka* (*kuṭaja*);
- (5) *Triphalā* (*haritakī*, *bibhitakī* and *āmalakī*);
- (6) *Saptaparna*;
- (7) *Tiniśa*; and
- (8) *Aśvamāra*.

The decoction of the above mentioned recipes are used in bath, as drink, as *alepana* (external application) for
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pragharṣaṇa (rubbing) and for *avacūrṇana* (dusting). These decoctions may also be used in the preparation of medicated oil and medicated ghee. [97-99]

The root of *aśvamāra* is poisonous. Even then, it is useful in the treatment of *kuṣṭha* because in the treatment of this ailment, administration of poisons is beneficial.

त्रिफला निम्बपटोलं मञ्जिष्ठा रोहिणी वचा रजनी ।

एष कषायोऽभ्यस्तो निहन्ति कफपित्तजं कुष्ठम् ॥ १०० ॥

एतैरेव च सर्पिः सिद्धं वातोत्थणं जयति कुष्ठम् ।

एष च कल्पो दिष्टः खदिरासनदारुनिम्बानाम् ॥ १०१ ॥

Habitual intake of *triphalā* (*haritaki*, *bibhitaki* and *amalaki*), *nimba*, *paṭola*, *mañjiṣṭhā*, *rohiṇī*, *vacā* and *rajanī* cures *kuṣṭha* (obstinate skin diseases including leprosy), caused by *kapha* and *pitta*. Medicated ghee prepared by boiling with the decoction of the above mentioned drugs cures *vātika* type of *kuṣṭha* (obstinate skin diseases including leprosy).

The decoction prepared of *khadira*, *asana*, *devadāru* and *nimba* used in the above mentioned manner, serves the same therapeutic purpose. [100-101]

कुष्ठार्कतुथकट्फलमूलकबीजानि रोहिणी कटुका ।

कुटजफलोत्पलमुस्तं बृहतीकरवीरकासीसम् ॥ १०२ ॥

पङ्कजनिम्बपाठा दुरालभा चित्रको विडङ्गश्च ।

तिक्तालामुकबीजं कम्पिल्लकसर्षपौ वचा दार्वी ॥ १०३ ॥

एतैस्तैलं सिद्धं कुष्ठघ्नं योग एष चालेपः ।

उद्धर्तनं प्रघर्षणमवचूर्णनमेष एवेष्टः ॥ १०४ ॥

Medicated oil prepared of *kuṣṭha*, *arka*, *tuttha*, *kaṭphala*, seeds of *mūlaka*, *rohiṇī*, *kaṭukā*, fruit of *kuṭaja*, *utpala*, *musta*, *bṛhaṭī*, *karavīra*, *kāsisa*, *eḍagaja*, *nimba*, *pāṭhā*, *duralabhā*, *citraka*, *viḍaṅga*, seeds of *tiktālābu*, *kampillaka*, *saṛṣapa*, *vacā* and *dāruharidrā* cures *kuṣṭha* (obstinate skin diseases including leprosy). This medicated oil can be used as *ālepa* (external smearing), *udvartana* (unction), *pragharṣaṇa* (rubbing) and *avacūrṇana* (dusting). [102-104]

In the above mentioned recipe, sesame oil is intended to be used. Unless specified otherwise, the term '*taila*' invariably stands for sesame oil.

For example, in the recipe of *Kanakakṣīri taila* (verses 111-116), *sarṣapa taila* (mustard oil) is to be used because it specified in the text.

According to some physicians, both mustard oil and sesame oil can be used in recipes for the treatment of *kuṣṭha*, the former for *lepa* (external application) and the latter for oral intake.

Śvetakaravīrādyā taila

श्वेतकरवीरकरसो गोमूत्रं चित्रको विडङ्गश्च ।
कुष्ठेषु तैलयोगः सिद्धोऽयं संमतो भिषजाम् ॥ १०५ ॥
(इति श्वेतकरवीराद्यं तैलम्)

Medicated oil prepared of the juice of the white variety of *karavīra*, cow-urine, *citraka* and *viḍaṅga* is a well established recipe for the cure of *kuṣṭha* (obstinate skin diseases including leprosy) among the physicians. [105]

In the above mentioned recipe, the juice of white variety of *karavīra* and cow-urine are to be used in the place of liquid and the rest in the form of paste.

Śvetakaravīrapallavādyā taila

श्वेतकरवीरपल्लवमूलत्वग्वातसको विडङ्गश्च ।
कुष्ठार्कमूलसर्षपशियुत्वग्रोहिणी कटुका ॥ १०६ ॥
पतैस्तेलं सिद्धं कल्कैः पादांशिकर्गवां मूत्रम् ।
दत्त्वा तैलचतुर्गुणमभ्यङ्गात् कुष्ठकण्डूघ्नम् ॥ १०७ ॥
(इति श्वेतकरवीरपल्लवाद्यं तैलम्)

Medicated oil should be prepared of the following :

- (1) Oil (one part);
- (2) Cow-urine (four parts); and
- (3) Paste of the leaf and root-back of the white variety of *karavīra*, *vatsaka*, *viḍaṅga*, *kuṣṭha*, root of *arka*, *sarṣapa*, bark of *śigru*, *rohiṇī* and *kaṭuka* (all taken in equal quantities and 1/4th part of the oil in quantity).

Massage of this medicated oil eradicates *kuṣṭha* (obstinate skin diseases including leprosy) and *kanḍa* (itching).

[106-107]

According to Gaṅgādhara Sena, mustard oil should be used in this recipe. Gaṅgādhara's commentary on this recipe is not very clear.

Tiktekṣvākvadi taila

तिक्तालुबुकवीजं द्वे तुथ्ये रोचना हरिद्रे द्वे ।
 बृहतीफलमेरण्डः सविशालश्चित्रको मूर्त्ति ॥ १०८ ॥
 कासीसहिङ्गुशिग्रुत्र्यूपणसुरदारुतुम्बुरुविडङ्गम् ।
 लाङ्गलकं कुटजत्वक् कटुकाल्या रोहिणी चैव ॥ १०९ ॥
 सर्षपतैलं कल्कैरेतैर्मूत्रे चतुर्गुणे साध्यम् ।
 कण्डूकुष्ठविनाशनमभ्यङ्गान्मारुतकफहन्त ॥ ११० ॥

(इति तिक्तेक्ष्वाकादितैलम्)

Mustard oil should be boiled with the paste of seeds of *tiktalābu*, both the varieties of *tuttha* (Copper sulphate), *gorocanā* (Cow's bile), *haridrī*, *dāruharidrā*, fruits of *bṛhatī*, *eraṇḍa*, *viśālā*, *citraka*, *mūrvā*, *kāsīsa* (Iron sulphate), *liṅgu*, *śīgru*, *tryūṣaṇa* (*śuṇṭhī*, *pippalī* and *marica*), *suradāru*, *tumburu*, *viḍāṅga*, *lāṅgalaka*, bark of *kuṭaja* and *kaṭurohiṇī* by adding cow-urine, four times in quantity of the oil. Massage of this medicated oil cures *kaṇḍū* (itches), *kuṣṭha* (obstinate skin diseases including leprosy) and diseases caused by *vāyu* as well as *kapha*.

[108-110]

Tuttha (copper sulphate) is of two types, namely *mayūra tuttha* and *kharparika tuttha*.

Kanakakṣīritaila

कनकक्षोरी शैला भार्गी दन्त्याः फलानि मूलं च ।
 जातीप्रवालसर्षपलशुनविडङ्गं करञ्जत्वक् ॥ १११ ॥
 सप्तच्छदार्कपल्लवमूलत्वङ्गिभ्यश्चित्रकास्फोताः ।
 गुञ्जैरण्डं बृहतीमूलकसुरसार्जकफलानि ॥ ११२ ॥
 कुष्ठं पाठा मुस्तं तुम्बुरुमूर्वावचाः सषडग्रन्थाः ।
 पङ्कजकुटजशिग्रुत्र्यूपणभल्लतकक्ष्वाकाः ॥ ११३ ॥
 हरितालमवाक्पुष्पी तुत्थं कम्पिल्लकोऽमृतासंज्ञः ।
 सौराष्ट्री कासीसं दार्वात्वक् सर्जिकालवणम् ॥ ११४ ॥
 कल्कैरेतैस्तैलं करवीरकमूलपल्लवकषाये ।
 सार्षपमथवा तैलं गोमूत्रचतुर्गुणं साध्यम् ॥ ११५ ॥
 स्थाप्यं कटुकालाबुनि तत्सिद्धं तेन मण्डलान्याशु ।
 भिन्द्याद्विषगभ्यङ्गात्कर्मोश्च कण्डूं च विनिहन्त्यात् ॥ ११६ ॥
 (इति कनकक्षोरीतैलम्)

Sesame oil or mustard oil should be adding the decoction of the roots and leaves of *karaviraka*, the paste of *kanakakṣīrī* (*kanakuṣṭha*), *śaila* (*manaḥśīlā*), *bhārgvī*, fruits and roots of *danti*, tender leaves of *jāti*, *saṛṣapa*, *laṣuna*, *viḍaṅga*, bark of *karañja*, *saptacchada*, root-bark and leaves of *arka*, *nimba*, *citraka*; *āspota*, *guñjā*, *eraṇḍa*, *brhatī*, *mūlaka*, seeds of *surasā*, seeds of *arjaka*, *kuṣṭha*, *pāthā*, *musta*, *tumburu*, *mūrvā*, *vacā*, *ścāgranthā*, *edaḡaja*, *kuṭaja*, *sigru*, *trjūṣaṇa* (*śuṇṭhī*, *pippalī* and *marica*), *bhallātaka*, *kṣavaka*, *haritala*, *avāḡpuṣpī*, (*apāmārga*), *tuttha*, *kampillaka*, *amṛtasanjñā* (*kharparika tuttha*), *saurāṣṭrī*, *kāṛṣa*, bark of *dāruharidrā* and *saṛjikalavaṇa*, and cow-urine, four time in quantity of the oil. This medicated oil should be stored in a container of *kaṭukā-lābu*. Massage of this oil immediately helps in the bursting of the *maṇḍala* type of *kuṣṭha* (obstinate skin diseases including leprosy), cures *kṛmi* (parasitic infestation) and *kaṇḍū* (itches). [111-116]

According to some physicians, *avāḡpuṣpī* is *hadvādullī*, identification of which is not clear.

Recipe for *Sidhma*

कुष्ठं तमालपत्रं मरिचं समनःशिलं सकासीसम् ।
तैलेन युक्तमुषितं सप्ताहं भाजने ताम्रे ॥ ११७ ॥
तेनालितं सिध्मं सप्ताहाद्व्येति तिष्ठतो घर्मे ।
मासान्नवं किलासं स्नानं मुक्त्वा विशुद्धतनोः ॥ ११८ ॥
(इति सिध्मे लेपः)

The paste of *kuṣṭha*, *tamālapatra*, *marica*, *manaḥśīlā* and *kāśisa* should be mixed with oil and stored for seven days in a copper vessel. This paste should be applied and the patient should expose himself to the heat of the sun. This cures *sidhma* (a type of leucoderma) within a week. This recipe also cures freshly occurring *kilāsa* (another type of leucoderma) within a month provided the patient does not take bath and his body is cleaned of impurities [by the administration of elimination therapies]. [117-118]

Oil for *Kuṣṭha*

सर्षपकरञ्जकोषातकीनां तैलान्यथेङ्गुलीनां च ।
कण्ठेषु हितान्याहुस्तैलं यच्चापि खदिरसारस्य ॥ ११९ ॥

The oil extracted from the seeds of *sarṣapa*, *karañja*, *koṣṭaki* and *ingudi* and the oil boiled with the heart-wood of *khadira* are useful in the treatment of *kuṣṭha* (obstinate skin diseases including leprosy). [119]

In food preparations and drinks of a patient suffering from *kuṣṭha*, the oil extracted from *sarṣapa*, etc. should be used. According to some physicians, the above verse implies the use of mustard oil, etc. in recipes made for *kuṣṭha*. When in a recipe 'taila' is included, mustard oil, etc. and not sesame oil, should be used.

Vipādikahara ghṛta and taila

जीवन्ती मंजिष्ठा दार्वी कम्पिल्लकः पयस्तुथम् ।

एष घृततैलपाकः सिद्धः सिद्धे च सर्जरसः ॥ १२० ॥

देयः समधूच्छिष्टो विपादिका तेन शाम्यतेऽभ्यक्ता ।

चर्मैककुष्ठकटिम् कुष्ठं शाम्यत्यलसकं च ॥ १२१ ॥

(इति विपादिकाहरघृततैले)

Medicated ghee and oil should be prepared by boiling ghee and or/oil with the paste of *jivanti*, *mañjiṣṭhā*, *dāruharidrā*, *kampillaka*, *payas* (milk) and *tuttha*. When cooking of this is over, *sarjarasa* and *madhūcchiṣṭa* (bee's wax) should be added. Massage with this oil cures *carmakuṣṭha*, *ekakuṣṭha*, *ki'ima* and *alasaka* varieties of *kuṣṭha*. [117-118].

The second *pāda* of the verse-120, according to Gaṅgādhara Sena, is to be read as "*kampillakapayastulyam*". He has accordingly interpreted that the paste should be prepared of *jivanti*, *mañjiṣṭhā*, *dāruharidrā* and *kampillaka* by adding equal quantity of milk.

According to Cakrapāṇi '*ghṛtatailapāka*' implies the use of ghee and oil simultaneously which in Ayurvedic parlance is called *yamakapāka*. The quantity of *sarjarasa* and *madhūcchiṣṭa* individually, should be the same as the quantity of *jivanti*, etc. . Alternatively, the quantity of *sarjarasa* and *madhūcchiṣṭa*, together should be 1/2 th of the quantity of ghee and/or oil. This is on the basis of similar descriptions found elsewhere. In this connection, Cakrapāṇi has quoted a recipe '*samūlāderañḍāl*', which is not readily traceable. In this recipe, eight *palas* of *madhūcchiṣṭa* is to be mixed with two *prasthas* of the *sneha* (oil or ghee).

Recipe for Maṇḍala Kuṣṭha

किप्वं वराहरुधिरं पृथ्वीका सैन्धवं च लेपः स्यात् ।

लेपो योज्यः कुस्तुम्बुरुणि कुष्ठं च मण्डलनुत् ॥ १२२ ॥

Application of the paste of *kiṇva* (enzyme used for fermenting *asavas* and *ariṣṭas*), blood of boar, *pr̥thvikā* and *saindhava* or the paste of *kustumburu* cures *maṇḍala* type of *kuṣṭha* (obstinate skin diseases including leprosy). [122]

पूतीकदारुजटिलाः पक्कसुरा शौद्रमुद्रपण्यौ च ।

लेपः सकाकनासो मण्डलकुष्ठापहः सिद्धः ॥ १२३ ॥

Application of the paste of *pūtika*, *devadāru*, *joṭilā*, *pakvasurā* (*gorakṣakarkatī*), *kṣaudra*, *mudgaparnī* and *kakanāsā* cures *maṇḍala* type of *kuṣṭha*. This is a well established recipe. [123]

Cakrapāṇi has interpreted the term '*pakvasurā*' as '*gorakṣakarkatī*'. But Yogindranātha Sena and Gaṛgādhara Sena have interpreted this term '*pakvasurā*' as alcohol prepared of boiled cereals. The clause '*kṣaudramudgaparnyau*', according to Cakrapāṇi, should read as '*kṣaudravallīparṇyau*'. He has accordingly interpreted '*kṣaudravallī*' as '*guḍūci*'.

चित्रकशोभाज्जनको गुडूच्यपामार्गदेवदारुणि ।

खदिरो धवश्च लेपः श्यामा दन्ती द्रवन्ती च ॥ १२४ ॥

लाक्षारसाज्जनैलाः पुनर्नवा चेति कुष्ठिनो लेपाः ।

दधिमण्डयुताः सर्व देयाः षण्मारुतकफकुष्ठघ्नाः ॥ १२५ ॥

Paste of the following six recipes prepared by adding *dadhimaṇḍa* (thin butter-milk) cures *kuṣṭha* (obstinate skin diseases including leprosy) caused by *vāyu* and *kapha* :

- (1) *Citraka* and *śobhañjana*;
- (2) *Guḍūci*, *apāmārga* and *devadāru*;
- (3) *Khadira*;
- (4) *Dhava*;
- (5) *Śyāmā*, *dantī* and *dravantī*; and
- (6) *Lakṣā*, *rasañjana*, *elā* and *punararavā*. [124-125]

Cakrapāṇi has stated the six recipes prescribed in verses 122-125 are to be prepared by adding *dadhimaṇḍa* (thin butter-milk). But the division of all the drugs described in these four verses into six recipes has not been explained by him.

एडगजकुष्ठसैन्धवसौवीरकसर्षपैः कृमिघ्नैश्च ।

कृमिकुष्ठमण्डलाख्यं दद्रुकुष्ठं च शममुपैति ॥ १२६ ॥

Application of the paste prepared of *edagaja*, *kuṣṭha*, *saindhava*, *sauviraka*, *saṁśapa* and *kṛmighna* (*viḍaṅga*) cures *kṛmi*

(parasitic infestation), *maṇḍala* type of *kuṣṭha* and *dadru* (ring worm). [126]

एडगजः सर्जरसो मूलकबीजं च सिन्धुकुष्ठानाम् ।

काञ्जिकयुक्तं तु पृथङ्मतमिदमुद्धर्तनं लेपाः ॥ १२७ ॥

The paste of *edagaja* or *sarjarasa* or the seeds of *mūlaka* prepared by adding *kāñji* (sour vinegar) should be used as *udvartana* (unction) which cures *sidhma* (a type of leucoderma). [127]

Useful Drugs for Bath

वासा त्रिफला पाने स्नाने चोद्धर्तने प्रलेपे च ।

वृहतीसेव्यपटोलाः ससारिवा रोहिणी चैव ॥ १२८ ॥

खदिरावघातककुभरोहीतकलोध्रकुटजधवनिम्बाः ।

सप्तच्छदकरवीराः शस्यन्ते स्नानपानेषु ॥ १२९ ॥

[The paste or decoction of] *vāsā*, *triphala*, (*haritakī*, *bibhitakī*, and *amalakī*), *bṛhatī*, *sevyo*, *paṭola*, *sārivā* and *rohiṇī* should be used in drinks, bath, *udvartana* (unction) and *pralepa* (external application) [by a patient suffering from *kuṣṭha*].

Similarly, the decoction of *khadira*, *avaghāta* (*karnikāra*), *kakubha*, *rohitaka*, *lodhra*, *kuṭaja*, *dhava*, *nimba*, *saptacchada* and *karavīra* is useful for bath and drink [by a patient suffering from *kuṣṭha*]. [128-129]

जलवाप्यलोहकेशरपत्रप्लवचन्दनं मृणालानि ।

भागोत्तराणि सिद्धं प्रलेपनं पित्तकफकुष्ठे ॥ १३० ॥

Application of the paste of *jala* (one part), *vāpya* or *kuṣṭha* (two parts), *loha* or *agaru* (three parts), *kesara* (4 parts), *patra* (five parts), *plava* or *kaivartamustaka* (six parts), *candana* (seven parts) and *mṛṇāla* (eight parts) is useful in the treatment of *paittika* and *kaphaja* types of *kuṣṭha*. [130]

यष्ट्याह्वलोध्रपद्मकपटोलपिचुमर्दचन्दनरसाश्च ।

स्नाने पाने च हिताः सुशीतलाः पित्तकुष्ठिभ्यः ॥ १३१ ॥

The decoction of *yastyāhva*, *lodhra*, *padmaka*, *paṭola*, *picumarda* and *candana* is exceedingly cooling and it is useful for bath and drink of patients suffering from *paittika* type of *kuṣṭha* (obstinate skin diseases including leprosy). [131]

अलेपनं प्रियङ्गुहरेणुका वत्सकस्य च फलानि ।

सातिविषा च ससेन्या सचन्दना रोहिणी कटुका ॥ १३२ ॥

Application of the paste of *priyangu*, *hareṇuka*, fruits of *vatsaka*, *ativisā*, *sevyā*, *candana* and *kaṭurohiṇī* [is similarly useful in the treatment of *paittika* type of *kuṣṭha*]. [132]

तिक्तघृतैर्धौतघृतैरभ्यङ्गो

दह्यमानकुण्डेषु ।

तैलैश्चन्दनमधुकप्रपौण्डरीकोत्पलयुतैश्च

॥ १३३ ॥

If there is burning sensation over the patches of *kuṣṭha*, then the area should be massaged with *Tiktaghṛta* (vide-verses 140-143 and 144-150), *dhautaghṛta* (ghee washed with water for one hundred or one thousand times, vide-*Vṛhat nighaṇṭu ratnākara* : *Visarpa cikitsā* or with the oil boiled with *candana*, *madhuka*, *prapaunḍarika* and *utpala*. [133]

क्लेदे प्रपतति चाङ्गे दाहे विस्फोटके सचर्मदले ।

शीताः प्रदेहसेका व्यथो विरेको घृतं तिक्तम् ॥ १३४ ॥

If there is *kleda* (stickiness or sloughing) falling out of the body (like finger, etc.) or burning sensation, and in *uisphoṭaka* (pustular eruption) as well as *carmadala* types of *kuṣṭha*, application of cooling ointments, sprinkling of cooling liquids, venesection, purgation and use of *Tiktakaghṛta* (vide-verses 140-143 and 144-150) are useful. [134]

खदिरघृतं निम्बघृतं दावींघृतमुत्तमं पटोलघृतम् ।

कुण्डेषु रक्तपित्तप्रबलेषु भिषग्जितं सिद्धम् ॥ १३५ ॥

If *kuṣṭha* (obstinate skin diseases including leprosy) is dominated by *rakta* and *pitta*, then for its treatment, *Khadiraghṛta*, *Nimbaghṛta*, *Dāvighṛta* and *Paṭolaghṛta* should be used. These are the well established and excellent recipes. [135]

For the preparation of *Khadiraghṛta*, ghee should be boiled with the heart-wood of *khadira*. For *nimbaghṛta*, ghee should be boiled with the bark of *nimba*. For *Paṭolaghṛta*, ghee should be boiled with the leaves of *paṭola*. This is the convention among the senior and experienced physicians.

Gaṅgādhara Sena, however, interpretes these recipes in a different manner. According to him, *Khadiraghṛta* implies the recipes of *Mahākha-diraghṛta* described in verses 152-156 and *Nimbaghṛta* implies the recipe of *Tiktaṣaṭpalakaghṛta*, which begins with *nimba*, described in verses 142-143.

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According to him *Dāruighṛta* should be prepared with the decoction and paste of *dāruharidrā*, and *Paṭolaghṛta* should be prepared with the decoction and paste of the leaves of *paṭola*.

त्रिफलात्वचोऽर्धपलिकाः पटोलपत्रं च कार्षिकाः शेषाः ।
 कटुरोहिणी सनिम्बा यष्ट्याह्वा त्रायमाणा च ॥ १३६ ॥
 एष कषायः साध्यो दत्त्वा द्विपलं मसूरविदलानाम् ।
 सलिलाढकेऽष्टभागे शेषे पूतो रसो ग्राह्यः ॥ १३७ ॥
 ते च कषायेऽष्टपले चतुष्पलं सर्पिषश्च पक्तव्यम् ।
 यावत्स्यादष्टपलं शेषं पेयं ततः कोष्णम् ॥ १३८ ॥
 तद्वातपित्तकुष्ठं वीसर्पं वातशोणितं प्रथलम् ।
 ज्वरदाहगुल्मविद्रधिचिभ्रमविस्फोटकान् हन्ति ॥ १३९ ॥

Half *pala* of each of *haritakī* (fruit-pulp), *bibhitakī* (fruit-pulp), *āmalaikī* (fruit-pulp) and *paṭola*, one *karṣa* of each of *kaṭurohinī*, *nimba*, *yaṣṭī* and *trāyamāṇa*, and two *palas* of dehusked seeds of *masūra* should be boiled in one *aḍhaka* of water and reduced to 1/8th. The decoction should then be collected by straining [through a cloth]. In this decoction (eight *palas*), four *palas* of ghee should be added and cooked till 1/4th (eight *palas*) remains. This medicated ghee should be given internally while it is luke-warm. It cures *kuṣṭha* (obstinate skin diseases including leprosy) caused by *vāyu* and *pitta*, *visarpa* (erysipelas), serious type of *vātarakta* (gout), fever, burning sensation, *gulma* (phantom tumour), abscess, giddiness and *visphoṭaka* (pustular eruptions). [136-139]

Tiktaṣaṭpalakaghṛta

निम्बपटोलं दार्वीं दुरालभां तिक्तरोहिणीं त्रिफलाम् ।
 कुर्याद्वर्धदलांशं पर्पटकं त्रायमाणां च ॥ १४० ॥
 सलिलाढकसिद्धानां रसेऽष्टभागस्थिते क्षिपेत् पूते ।
 चन्दनकिराततिक्तकमागधिकास्त्रायमाणां च ॥ १४१ ॥
 मुस्तं वत्सकबीजं करकोकृत्यार्धकार्षिकान् भागान् ।
 नवसर्पिषश्च षट्पलमेतत्सिद्धं घृतं पेयम् ॥ १४२ ॥
 कुण्डज्वरगुल्मार्शोग्रहणीपाण्ड्वामयश्वयथुहारि ।
 पामाविसर्पपिडकाकण्डूमदगण्डनुत्सिद्धम् ॥ १४३ ॥
 (इति तिक्तषट्पलकं घृतम्)

Half *palas* of *nimba*, *paṭola*, *dāruharidrā*, *durālabhā*, *tiktaroḥiṇī*, *triphalā* (*haritakī*, *bibhitakī* and *āmalakī*), *parpatāka* and *trāyamāṇā* should be boiled with two *ādhakas* of water till 1/8th remains. The decoction should then be strained out, and to this, the paste of half *karṣa* of each of *candana*, *kirātatikta*, *pippalī*, *trāyamāṇā*, *musta* and seeds of *vatsaka*, and six *palas* of freshly collected ghee should be added, and cooked. This medicated ghee is useful in the treatment of *kuṣṭha* (obstinate skin diseases including leprosy), fever, *gulma* (phantom tumour), *aśas* (piles), *grahaṇī* (sprue syndrome), *pāṇḍu* (anemia), oedema, *pāma* (scabies), *visarpa* (erysipelas), *piḍakā* (pimples), *kaṇḍū* (itching), *mada* or *unmāda* (insanity) and *ganḍa* (scrofula). [140-143]

Generally, old ghee (preserved for one year or more) is used in the preparation of medicated ghee. The present recipe is, however, an exception to this general rule inasmuch as freshly collected ghee is prescribed to be used in its preparation.

According to the general rule, liquids when mentioned in a recipe in the unit quantity of one *kuḍava* or more, should be actually taken in double the quantity. In the above mentioned recipe, one *ādhaka* of water is mentioned to be used. Therefore, according to the general rule, two *ādhakas* of water should be taken. This interpretation is supported by Gaṅgādhara Sen.

Mahātiktakagṛīta

सप्तच्छदं प्रतिविषां सम्पाकं तिक्तरोहिणीं पाठाम् ।
 सुस्तमुशीरं त्रिफलां पटोलपिचुमर्दपर्पटकम् ॥ १४४ ॥
 धन्वयवासं चंदनमुपकुल्यां पञ्चकं हरिद्रे द्वे ।
 षड्ग्रन्थां सविशालां शतावरीं सारिवे चोभे ॥ १४५ ॥
 वत्सकबीजं यासं मूर्वामृतां किराततिकं च ।
 कल्कान् कुर्यान्मतिमान्यष्ट्याहं त्रायमाणां च ॥ १४६ ॥
 कल्कश्चातुर्भागो जलमष्टगुणं रसोऽमृतफलानाम् ।
 द्विगुणो घृतात्प्रदेयस्तत्सर्पिः पाययेत्सिद्धम् ॥ १४७ ॥
 कुष्ठानि रक्तपित्तप्रबलान्यशींसि रक्तवाहीनि ।
 विसर्पमल्लपित्तं वातासृक् पाण्डुरोगं च ॥ १४८ ॥
 विस्फोटकान्सपामानुन्मादं कामलां ज्वरं कण्डूम् ।
 हृद्रोगगुल्मपिडका असृग्दरं गण्डमालां च ॥ १४९ ॥
 हन्यादेतत् सर्पिः पीतं काले यथाबलं सद्यः ।
 योगशतैरप्यजितान्महाविकारान्महातिकम् ॥ १५० ॥
 (शति महातिककं घृतम्)

Saptacchada, *prativīṣā*, *śampāka* (*āragvadha*), *tiktaroḥiṇī*, *pāṭhā*, *musta*, *uśīra*, *triphala* (*haritakī*, *bibhītakī* and *āmalakī*), *paṭola*, *picumarda*, *parpoṭaka*, *dhanvayavāsa*, *candana*, *upakulyā* (*pippalī*), *padmaka*, *haridrā*, *dāruharidrā*; *śaḍgranthā*, *viśālā*, *śatavari*, two varieties of *sarivā* (*kṛṣṇa* and *śveta*), seeds of *vatsaka*, *yāsa*, *mūrvā*, *amṛtā*, *kirātatikta*, *yaśtimadhu* and *trāya-māṇā*—the paste of all these drugs should be taken in the quantity of 1/4th part of ghee. To this, ghee (one part), water (eight parts) and the juice of *amṛtaphala* or *āmalakī* (two parts) should be added and cooked. Administration of this medicated ghee cures *kuṣṭha* (obstinate skin diseases including leprosy), *raktapitta* (an ailment characterised by bleeding from different parts of the body), serious types of piles with bleeding, *visarpa* (erysipelas), *amlapitta* (acidity in the stomach), *vātarakta* (gout), *pāṇḍu* (anemia), *visphoṭaka* (pustular eruption), *pāmā* (scabies), *unmāda* (insanity), *kāmālā* (jaundice), fever, *kaṇḍū* (itching), *hṛdroga* (heart disease), *gulma* (phantom tumour), *piḍakā* (pimples), *asṛg-dara* (menorrhagia), *gaṇḍamālā* (scrofula). This ghee should be administered in appropriate time and suitable in accordance with the strength of the patient. It immediately cures the above mentioned illness even if they are not cured by hundreds of other recipes. This is called *Mahātiktakaghṛta*.

[144-150]

दोषे हतेऽपनीते रक्ते बाह्यान्तरे कृते शमने ।

क्षेहे च कालयुक्ते न कुष्ठमनुवर्तते साध्यम् ॥ १५१ ॥

By the administration of [vitiated] *doṣas*, blood-letting, external and internal administration of alleviation therapies and administration of medicated ghee in appropriate time, the curable types of *kuṣṭha* (obstinate skin diseases including leprosy) get [finally] cured. [151]

Mahākhadiraghṛta

खदिरस्य तुलाः पञ्च शिशपासनयोस्तुले ।

तुलार्धाः सर्वे पचैते करञ्जारिष्ट्वेतसाः ॥ १५२ ॥

पर्पटः कुटजश्चैव वृषः कृमिहरस्तथा ।

हरिद्रे कृतमालश्च गुडूची त्रिफला त्रिवृत् ॥ १५३ ॥

सप्तपर्णश्च संक्षुण्णा दशद्रोणेषु चारिणः ।
 अष्टभागावशेषं तु कषायमवतारयेत् ॥ १५४ ॥
 धात्रीरसं च तुल्यांशं सर्पिषाश्चटकं पचेत् ।
 महाक्तिककल्कैस्तु यथोक्तैः पलसंमितैः ॥ १५५ ॥
 निहन्ति सर्वकुष्ठानि पानाभ्यङ्गनिषेवणात् ।
 महाखदिरमित्येतत् परं कुष्ठविकारनुत् ॥ १५६ ॥

(इति महाखदिरं घृतम्)

Five *tulās* of *khadira*, one *tulā* of *śimśapā*, one *tulā* of *asana* and half *tulā* of each of *karañja*, *ariṣṭa* (*nimba*), *vetasa*, *parpaṭa*, *kuṭaja*, *vṛṣa*, *krimihara* (*viḍaṅga*), *haridrā*, *dāruharidrā*, *kṛtāmālā*, *gudūci*, *triphālā* (*haritakī*, *bibhitakī* and *āmalakī*), *trivṛt* and *saptaparnā* should be made to a coarse powder and boiled by adding ten *droṇas* (?) of water till 1/8th remains. To this decoction, juice of *dhātrī* (one *āḍhaka*), ghee (one *āḍhaka*) and the paste of one *pala* of each of [*saptaparnā*, *prativiṣṭā*, *śāmpaka* (*āragvadha*), *tiktaroḥiṇī*, *pāṭhā*, *musta*, *uśīra*, *triphālā* (*haritakī*, *bibhitakī* and *āmalakī*), *paṭola*, *pichumarda*, *parpaṭaka*, *dhanvayavāsaka*, *candana*, *upakulyā* (*pippalī*), *padmaka*, *haridrā*, *dāruharidrā*, *śaḍgranthā*, *viśālā*, *śatāvarī*, both the varieties of *sarivā* (*kṛṣṇa* and *śveta*), seeds of *vatsaka*, *yāsa*, *mūrvā*, *amṛtā*, *kirātatikta*, *yaṣṭimadhu* and *trāyamāṇā*] should be added and cooked. This medicated ghee, known as *Mahākhaḍirghṛta*, cures all types of *kuṣṭha* (obstinate skin diseases including leprosy) by internal intake and massage. This is an excellent recipe for the treatment of *kuṣṭhu*. [152-156]

According to Cakrapāṇi, some physicians do not accept verses 152-156 as part of the original text. From the commentary of Cakrapāṇi, it appears, he had a slightly different text of this recipe.

In the above mentioned recipe, ten *droṇas* of water is prescribed to be added. According to the general rule, this quantity should be doubled. But Gaṅgādhara Sen does not appear to be in favour of applying this general rule to this recipe and our translation is on the lines suggested by him.

Recipe for Bath, etc.

प्रपतत्सु लसीकाप्रसूतेषु गात्रेषु जन्तुजग्धेषु ।
 मूत्रं निम्बविडङ्गे स्नानं पानं प्रदेहश्च ॥ १५७ ॥

If the fingers, etc. of the patient get separated by sloughing, if there is serous exudation and if maggots are formed in the ulcers, then the patient suffering from *kuṣṭha* should be given cow-urine, *nimba* and *viḍaṅga* [in appropriate form] for bath, *pāna* (internal intake) and *pradeha* (external application of thick ointment). [157]

Recipe for Bath, etc.

वृषकुटजसप्तपर्णाः करवीरकरंजनिम्बखदिराश्च ।

ज्ञाने पाने लेपे किमिकुष्ठनुदः सगोमूत्राः ॥ १५८ ॥

Vṛṣa, *kuṭaja*, *saptaparna*, *karavīra*, *karāñja*, *nimba* and *khadira* alongwith cow-urine should be used for bath, *pāna* (internal intake), and *lepa* (external application). This cures *kṛmi* (parasitic infestation) and *kuṣṭha* (obstinate skin diseases including leprosy). [158]

Use of Viḍaṅga and Khadira

पानाहारविधाने प्रसेचने धूपने प्रदेहे च ।

कृमिनाशनं विडङ्गं विशिष्यते कुष्ठहा खदिरः ॥ १५९ ॥

Viḍaṅga which is effective in destroying *kṛmi*. (parasites) and *khadira* which cures *kuṣṭha* (obstinate skin diseases including leprosy) are useful for the patient of *kuṣṭha*. These two drugs are to be used [in suitable form] for the preparation of food and drinks, *prasecana* (sprinkling), *dhūpana* (fumigation) and *pradeha* (application of thick ointment). The latter, viz. *khadira* is specially useful in the treatment of *kuṣṭha*. [159]

Recipe

एडगजः सविडङ्गो मूलान्यारग्वधस्य कुष्ठानाम् ।

उद्दालनं श्वदन्ता गोश्ववराहोष्ट्रदन्ताश्च ॥ १६० ॥

Eḍagaja, *viḍaṅga*, roots of *aragvadha* and teeth of dog, cow, horse, boar and camel are useful in curing *kuṣṭha* (obstinate skin diseases including leprosy). [160]

Recipe

एडगजः सविडङ्गो द्वे च निशे राजवृक्षमूलं च ।

कुष्ठोद्दालनमयं सपिप्पलीपाकलं योज्यम् ॥ १६१ ॥

Use of *edagaja*, *viṇṇaṅga*, *haridrā*, *dāruharidrā*, root of *rājavarṣa*, *pippali* and *pākala* (*kuṣṭha*) are exceedingly useful in the treatment of *kuṣṭha* (obstinate skin diseases including leprosy). [161]

*Treatment of Leucoderma—
Use of Udumbara for Purgation*

श्वित्राणां सविशेषं योक्तव्यं सर्वतो विशुद्धानाम् ।
श्वित्रे स्नानमग्नयं मलपूयूरस इष्यते सगुडः ॥ १६२ ॥
तं पीत्वा सुस्निग्धो यथाबलं सूर्यपादसंतापम् ।
संसेवेत् विरिक्तस्त्र्यहं पिपासुः पिबेत् पेयम् ॥ १६३ ॥

The patient of *śvitra* (leucoderma) should be cleansed by the administration of elimination therapies, and thereafter, the following therapy should be employed :

The juice of *malapya* (*kakodumbarika*) alongwith jaggery is excellent for causing *sramsana* (a type of purgation) for a patient suffering from leucoderma. The patient should first of all take oleation therapy, thereafter, this recipe should be according to the strength of the patient. After the administration of this recipe, the patient should expose himself to the heat of the sun. This will cause purgation. After this purgation therapy, the patient will feel thirsty for which he should be given *peya* (thin gruel) for three days. [162-163]

In the context of the description of skin diseases, the treatment of leucoderma is described after *kuṣṭha*. In respect of other diseases, first of all, their diagnosis and thereafter their treatment are described. But in the present case, the order is changed inasmuch as the treatment of the disease is described first, and thereafter, its diagnosis. This is done specially to maintain continuity because some of the recipes prescribed for *kuṣṭha* are also useful in leucoderma.

Treatment of Pustular Eruptions in Leucoderma

श्वित्रेऽङ्गे ये स्फोटा जायन्ते कण्टकेन तान्निन्द्यात् ।
स्फोटेषु विस्त्रुतेषु प्रातः प्रातः पिबेत् पक्षम् ॥ १६४ ॥
मलयूपमसनं प्रियङ्गुं शतपुष्पां चाश्मसा समुत्काथ्य ।
पालाशं वा क्षारं यथाबलं फाणितोपेतम् ॥ १६५ ॥

Pustular eruptions over the patches of leucoderma should be punctured with the help of a thorn for the removal of

serous fluid from these pustules. After the exudation of the fluid, the patient should take every morning, continuously for fifteen days, the decoction of *malapya* (*kakodumbarika*), *asana*, *priyangu* and *śatapušpa* prepared by boiling with water. Alternatively, he may take, the *kṣāra* (alkali preparation) of *palāśa* along with *phāṇita* (a type of sugar) in a dose appropriate to his strength. [164-165]

Use of *Khadira*

यच्चान्यत् कुष्ठं श्वित्राणां सर्वमेव तच्छस्तम् ।

खदिरोदकसंयुक्तं खदिरोदकपानमग्न्यं वा ॥ १६६ ॥

All the recipes prescribed for the treatment of *kuṣṭha* (obstinate skin diseases including leprosy) are also useful for the treatment of leucoderma. Among them, drinks prepared of *khadira* or mixed with the decoction of *khadira* are excellent for the cure of leucoderma. [166]

Recipes for External Application

समनःशिलं विडङ्गं कासीसं रोचनां कनकपुष्पीम् ।

श्वित्राणां प्रशमार्थं ससैन्धवं लेपनं दद्यात् ॥ १६७ ॥

Manahśilā, *viḍaṅga*, *kāśisa*, *gorocanā*, *kanakapuṣpī*, (*svaṇnak-sīr*) and rock-salt should be used for external application in the treatment of leucoderma. [167]

Recipe for External Application

कदलीक्षारयुतं वा खरास्थि दग्धं गवां रुधिरयुक्तम् ।

हस्तिमदध्युषितं वा मालत्याः कोरकक्षारम् ॥ १६८ ॥

नीलोत्पलम् संकुष्ठं ससैन्धवं हस्तिमूत्रपिष्टं वा ।

मूलकबीजावल्गुजलेपः पिष्टो गवां मूत्रे ॥ १६९ ॥

काकोदुम्बरिका वा सावल्गुजचित्रका गवां मूत्रे ।

पिष्टा मनःशिला वा संयुक्ता बर्हिपित्तेन ॥ १७० ॥

लेपः किलासहन्ता बीजान्यावल्गुजानि लाक्षा च ।

गोपित्तमञ्जने द्वे पिप्पल्यः काललोहरजः ॥ १७१ ॥

The following recipe should also be used for external application in the treatment of leucoderma :

- (1) The ashes of the bone of ass mixed with the *kṣāra* (alkali preparation) of *kadalī* and the blood of cattle,

- (2) *Kṣāra* (alkali preparation) of the bud of *mālatī* mixed with *hastimada* (rut of elephant);
- (3) *Nilotpala*, *kuṣṭha* and *saindhava* made to a paste by adding urine of elephant;
- (4) Seeds of *mūlaka* and *avalguja* made to a paste by adding cow-urine;
- (5) *Kākodumbara*, *avalguja* and *citraka* made to a paste by adding cow-urine;
- (6) *Manahṣilā* made to a paste by adding pea-cock bile; and
- (7) Seeds of *avalguja*, *lākṣā*, cow-bile, both the type of *añjana* (*sauvīrāñjana* and *rasāñjana*), *pippalī* and the powder (*bhasma*) of *kālaloha* (black iron). [168-171]

शुद्ध्या शोणितमोक्षैर्विरुक्षणेऽथ सक्तूनाम् ।
 श्वित्रं कस्यचिदेव प्रणश्यति क्षीणपापस्य ॥ १७२ ॥

In very rare cases, patients of leucoderma, who are free from the effects of their sinful acts get cured by the administration of elimination therapies, blood-letting and intake of ununctuous food like *saktu* (roasted corn flour). [172]

It is too difficult to cure leucoderma. That's why the term '*kasyacideva*' is used in the text.

Varieties

दारुणं चारुणं श्वित्रं किलासं नामभिस्त्रिभिः ।
 विज्ञेयं त्रिविधं तच्च त्रिदोषं प्रायशश्च तत् ॥ १७३ ॥
 दोषे रक्ताश्रिते रक्तं ताम्रं मांससमाश्रिते ।
 श्वेतं मेदः श्रिते श्वित्रं गुरु तच्चोत्तरोत्तरम् ॥ १७४ ॥

Śvitra (leucoderma) is of three varieties, namely, *dāruṇa*, *cāruṇa* and *kilāsa*. All of them are generally caused by the simultaneous vitiation of all the three *doṣas*. If located in *rakta* (blood) it is red in colour, if in *māṃsa* (muscle tissue), it is of coppery colour, and if located in *medas* (fat) it is white in colour. The subsequent ones are more serious than the previous ones. [173-174]

Another reading of the clause '*dāruṇam cāruṇam*' is '*dāraṇam cāraṇam*'. *Śvitra* (leucoderma) is generally caused by the vitiation of all

three *doṣas*. But occasionally, it is also caused by the vitiation of one or two *doṣas*. In *Suśruta-saṃhitā* (*Nidāna* 5 : 12) *kilāsa* is described to be located in the skin. The intention of *Suśruta* in the above mentioned description is to highlight the fact that unlike *kuṣṭha*, *śvitra* (leucoderma) does not produce all the symptoms of vitiation of *rakta* (blood), etc. In *śvitra* (leucoderma) *rakta* (blood), etc. do get vitiated, but in such event, all the signs and symptoms of *kuṣṭha* located in *rakta*, etc. are not always manifested. Thus, according to *Caraka* and *Suśruta*, it is the skin which is afflicted about which there is no contradiction.

Prognosis

यत् परस्परतोऽभिन्नं बहु यद्रक्तलोमवत् ।
यच्च वर्षगणोत्पन्नं तच्छिन्नं नैव सिध्यति ॥ १७५ ॥
अरक्तलोम तनु यत् पाण्डु नातिचिरोत्थितम् ।
मध्यावकाशे चोच्छूनं श्वित्रं तत्साध्यमुच्यते ॥ १७६ ॥

If the patches of *śvitra* (leucoderma) are matted together, if there are several patches, if the small hair over the patches are red in colour and if the patient is suffering from this disease for several years, then this is incurable.

If the small hair over the patches are not red, if the skin is thin and white, if the disease is of recent origin and if the space between two patches is elevated, then the disease is curable. [175-176]

Causative Factors

वचांस्यतथ्यानि कृतघ्नभावो निन्दा सुराणां गुरुधर्षणं च ।
पापक्रिया पूर्वकृतं च कर्म हेतुः किलासस्य विरोधि चान्नम् ॥ १७७ ॥

Untruthfulness, ungratefulness, disrespect for the gods, insult of the preceptors, sinful acts, misdeeds of past lives and intake of mutually contradictory food are the causative factors of *kilāsa* (leucoderma). [177]

The above verse enumerates the various causative factors including oral as well as mental sinful disposition of this life as well as misdeeds of the previous life.

तत्र श्लोकाः—

हेतुद्रव्यं लिङ्गं विविधं ये येषु चाधिका दोषाः ।
कुण्डेषु दोषलिङ्गं समासतो दोषनिर्देशः ॥ १७८ ॥
साध्यमसाध्यं कृच्छ्रं कुण्डं कुण्डापहाश्च ये योगाः ।
सिद्धाः किलासहेतुर्लिङ्गं गुह्यलाघवं तथा शान्तिः ॥ १७९ ॥

इति संग्रहः प्रणीतो महर्षिणा कुण्डनाशनेऽध्याये ।
स्मृतिबुद्धिबर्धनार्थं शिष्याय हुताशवेशाय ॥ १८० ॥

To Sum Up :

The sage (Lord Punarvasu), in this chapter has explained various details on the treatment of *kuṣṭha* (obstinate skin diseases including leprosy) with a view to sharpening the memory and intellect of the disciple Agniveśa. These details are as follows :

- (1) *Hetu* (etiology);
- (2) *Dravya* (pathogenic substance);
- (3) Various signs and symptoms;
- (4) Predominance of various *doṣas* in different types of *kuṣṭha*;
- (5) Signs and symptoms manifested in different types of *kuṣṭha*;
- (6) A brief description of the aggravated *doṣas*;
- (7) Curability and incurability of *kuṣṭha*;
- (8) Cases of *kuṣṭha* which are difficult of cure;
- (9) Various well established recipes for the cure of *kuṣṭha*;
- (10) Etiology and signs as well as symptoms of *kilāsa*;
- (11) Incurability and curability of *kilāsa*; and
- (12) Therapies for the treatment of *kilāsa*. [178-180]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितं
नाम सप्तमोऽध्यायः ॥

Colophon

Thus, ends the seventh chapter on the Treatment of *kuṣṭha* (obstinate skin diseases including leprosy) of the *Cikitsā* section of Agniveśa's work as redacted by Caraka.

CHAPTER VIII

(Treatment of *Rājayakṣmā* or tuberculosis)

अष्टमोऽध्यायः

अथातो राजयक्ष्मचिकित्सितं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the Chapter on the treatment of *Rājayakṣmā* (tuberculosis).

Thus, said Lord Ātreya. [1-2]

Kuṣṭha (obstinate skin diseases including leprosy) and *rājayakṣmā* (tuberculosis) have one distinctive feature in common, i. e. both of them are caused by the simultaneous vitiation of all the three *doṣas*. Therefore, the Chapter on *rājayakṣmā* follows the Chapter on *kuṣṭha*.

A mythological story is described in *Nidānasthāna* 8 : 11 about the origin of the various diseases including *kuṣṭha*, *unmāda*, *apasmāra* and *rājayakṣmā* as a result of the destruction of Dakṣa's sacrifice by Lord Śiva. Of these, *kuṣṭha* is described in the previous Chapter. *Unmāda* and *apasmāra* will be described later inasmuch as exogenic factors are involved in the causation of these two ailments.

Mythological Origin

दिवौकसां कथयतामृषिभिर्वै श्रुता कथा ।
 कामव्यसनसंयुक्ता पौराणी शशिनं प्रति ॥ ३ ॥
 रोहिण्यामतिसक्तस्य शरीरं नानुरक्षतः ।
 आजगामाल्पतामिन्द्रोर्देहः स्नेहपरिक्षयात् ॥ ४ ॥
 दुहितृणामसंभोगाच्छेषाणां च प्रजापतेः ।
 क्रोधो निःश्वासरूपेण मूर्तिमान् निःसृतो मुखात् ॥ ५ ॥
 प्रजापतेर्हि दुहितृष्टाविंशतिमं शुमान् ।
 भार्यार्थं प्रतिजग्राह न च सर्वास्ववर्तत ॥ ६ ॥
 गुरुणा तमवध्यातं भार्यास्त्रसमवर्तिनम् ।
 रजःपरीतमबलं यक्ष्मा शशिनमाविशत् ॥ ७ ॥
 सोऽभिभूतोऽतिमहता गुरुक्रोधेन निष्प्रभः ।
 देवदेवर्षिसहितो जगाम शरणं गुरुम् ॥ ८ ॥
 अथ चन्द्रमसः शुद्धां मर्ति बुद्ध्वा प्रजापतिः ।
 प्रसादं कृतवान् सोमस्ततोऽश्विभ्यां चिकित्सितः ॥ ९ ॥

स विमुक्तग्रहश्चन्द्रो विरराज विशेषतः ।
 ओजसा वर्धितोऽश्विभ्यां शुद्धं सत्त्वमवाप च ॥१०॥
 क्रोधो यक्ष्मा ज्वरो रोग एकार्थो दुःखसंज्ञकः ।
 यस्मात् स राज्ञः प्रागासीद्राजयक्ष्मा ततो मतः ॥११॥
 स यक्ष्मा हुङ्क्तोऽश्विभ्यां मानुषं लोकमागतः ।
 लब्ध्वा चतुर्विधं हेतुं समाविशति मानवान् ॥१२॥

The mythological story narrated by the gods to the sages [regarding the origin of *rājayakṣmā*] relates to the habitual sex indulgence of *Candra* (the Moon). The moon being exceedingly attached to *Rohiṇī* (the star Aldebaran) did not care for his health. He became emaciated due to the depletion of unctuousness. He was, therefore, not able to satisfy the sexual urge of the rest of the daughters of *Dakṣa Prajāpati*. Therefore, *Dakṣa's* anger came out of his mouth in the form of breath and took a physical form.

The Moon had earlier been married to the twenty eight daughters of *Prajāpati*. But he was not able to satisfy them all [as stated before]. So the Moon was afflicted by *rājayakṣmā* as a result of *Dakṣa's* expression of anger, the Moon's discriminatory treatment with his wives and the resultant preponderance of *rajas* (the second *guṇa* representing passionate disposition) as well as weakness. Being subdued by the excessive anger of *Dakṣa*, the Moon was depleted of his complexion. Accompanied by the gods and godly sages, he sought the shelter of *Dakṣa*. Being satisfied about the good intentions of the Moon, *Dakṣa* was pleased with the former. The Moon was thereafter, treated by the two *Aśvins*. So Moon's vitality (*ojas*) was enhanced, he became free from the ailment, became specially endowed with complexion and attained purity of mind (*śuddha sattva*).

The words *krodha*, *yakṣmā*, *jvara* and *roga* are all synonymous, and they connote *duḥkha* (misery). Since, in the time of yore, it inflicted misery (*yakṣmā*) upon the *rājan* or the king [of stars], the ailment is known as *rāja-yakṣmā*. This *rājayakṣmā*, being ousted [from the heaven] by the two *Aśvins*, came down to the world of human beings. Thus,

this disease afflicts human beings activated by the four-fold causative factors. [3-12]

It is clear from the above mentioned mythological reference that the depletion of *dhātus* (tissue elements) constitutes the main causative factor of *rājayakṣmā* (tuberculosis). Similarly, the sinful disposition as in the form of discriminatory treatments with the wives is also a causative factor of this disease.

Depletion of unctuousness (*snehaparikṣaya*) implies the loss of vital tissue elements like *śukra* (semen) and *ojas* (*rasa* in the present context ; vitality or essence of all the tissue elements in general).

Four-fold Causative Factors

अथैवाबलमारम्भं वेगसंधारणं क्षयम् ।
यक्ष्मणः कारणं विद्याच्चतुर्थं विषमाशनम् ॥१३॥

The causative factors of the *rājayakṣmā* (tuberculosis) are of four categories, namely (1) over exertion (exceeding one's own capacity), (2) supression of the natural urges, (3) depletion of tissue elements, and (4) irregular dieting. [13]

The first three causative factors relate to regime in general. The fourth one specially relates to diet because of which it is separately mentioned in the above verse.

It is very clear from the above verse that the causative factors of *rājayakṣmā* are four-fold. Even then, the mention of the term *caturtha* (meaning the fourth) is used here in order to include all the other subsidiary causative factors within these four-fold ones.

Etiology of Tuberculosis Caused by Over-exertion

युद्धाध्ययनभाराध्वलङ्घनसवनादिभिः ।
पतनैरभिघातैर्वा साहसैर्वा तथाऽपरैः ॥१४॥
अथैवाबलमारम्भैर्जन्तोरुरसि विक्षते ।
वायुः प्रकुपितो दोषाबुदीर्योभौ प्रधावति ॥१५॥
स शिरःस्थः शिरःशूलं करोति गलमाश्रितः ।
कण्ठोद्ध्वंसं च कासं च स्वरभेदमरोचकम् ॥१६॥
पार्श्वशूलं च पार्श्वस्थो वर्चोभेदं गुदे स्थितः ।
जृम्भां ज्वरं च सन्धिस्थ उरःस्थश्चोरसो रुजम् ॥१७॥
क्षणानादुरसः कासात् कफं घ्रीवेत् सशोणितम् ।
जर्जरेणोरसा रुच्छ्रुमुरःशलातिपीडितः ॥१८॥
इति साहसिको यक्ष्मा रूपैरेतैः प्रपद्यते ।
एकादशभिरात्मज्ञो भजेत्तस्मान्न साहसम् ॥१९॥

Vāyu gets aggravated due to injury in the chest (lungs) caused by fighting, reading (reciting *mantras*) loudly, carrying excessive weight, walking long distance, observing fast for a long time, swimming, falls, assault and other forms of over-exertion exceeding one's own capacity. This aggravated *vāyu* stimulates the remaining two *doṣas*, namely *pitta* and *kapha*, and rapidly circulates [all over the body]. When [this aggravated *vāyu*] is located in the head, it causes (1) headache; when located in the throat, it causes (2) irritation in the throat, (3) cough, (4) hoarseness of voice and (5) anorexia; when located in the sides of the chest, it causes (6) *parśvaśūla* (pain in the sides of the chest); when located in the anus, it causes (7) diarrhoea; when located in the joints, it causes (8) yawning and (9) fever; and when located in the chest, it causes (10) pain in the chest. Because of the injury to the chest, as well as coughing the patient (11) spits out phlegm along with blood. Thus, the patient suffers from unbearable pain in his chest due to the pulmonic damage (*jarjareṇa urasā*). These eleven signs and symptoms [mentioned above] are manifested in the patients suffering from *yakṣmā* (tuberculosis) caused by over-exertion. Therefore, a wise person should not indulge in over-exertion. [14-19]

Various etiological factors of *rājayakṣmā* are spelt out in the *Nidāna* 6:3-12. Again these are being described here in the context of their specific relevance to the treatment of the disease.

*Etiology, etc. of Tuberculosis Caused by
Suppression of Natural Urges*

ह्रीमत्त्वाद्वा घृणित्वाद्वा भयाद्वा वेगमागतम् ।
वातमूत्रपुरीषाणां निगृह्णाति यदा नरः ॥२०॥
तदा वेगप्रतीघातात् कफपित्ते समीरयन् ।
ऊर्ध्वं तिर्यग्धश्चैव विकारान् कुर्वतेऽनिलः ॥२१॥
प्रतिश्यायं च कासं च स्वरभेदमरोचकम् ।
पार्श्वशूलं शिरःशूलं ज्वरमंसावमर्दनम् ॥२२॥
अङ्गमर्दं मुहुश्छर्दिं वर्चोभेदं त्रिलक्षणम् ।
रूपाण्येकादशैतानि यक्ष्मा यैरुच्यते महान् ॥२३॥

When a person suppresses the manifested natural urges of flatus, urine and stool because of bashfulness, aversion and

fear, the *vāta* gets aggravated due to obstruction to its movement, and it aggravates *kapha* and *pitta*. This aggravated *vāyu*, while moving upwards, downwards and sideways, causes several diseases, namely (1) *pratisyāya* (coryza), (2) cough, (3) hoarseness of voice, (4) anorexia, (5) pain in the sides of the chest, (6) headache, (7) fever, (8) kneading pain in the shoulder region, (9) malaise, (10) frequent vomitine, and (11) diarrhoea having the signs and symptoms of all the three *doṣas*. These eleven signs and symptoms are manifested in the patient suffering from this acute type of tuberculosis. [20-23]

*Etiology, etc. of Tuberculosis caused by
Kṣaya (Diminution of Tissues)*

इष्योत्कण्ठाभयत्रासक्रोधशोकातिकर्शनात् ।
अतिव्यवायानशनाच्छुक्रमोजश्च हीयते ॥२४॥
ततः स्नेहक्षयाद्वायुर्वृद्धो दोषावुदीरयन् ।
प्रतिश्यायं ज्वरं कासमङ्गमर्दं शिरोरुजम् ॥२५॥
श्वासं विडम्भेदमरुचि पार्श्वशूलं स्वरक्षयम् ।
करोति चांससंतापमेकादशगदानिमान् ॥२६॥
लिङ्गान्यवेदयन्त्येतान्येकादश महागदम् ।
संप्राप्तं राजयक्ष्माणं क्षयात् प्राणक्षयप्रदम् ॥२७॥

Śukra (semen) and *ojas* (*rasa* or plasma including chyle) get diminished because of excessive emaciation as a result of jealousy, anxiety, fear, apprehension, anger, grief, excessive indulgence in sex, fasting and intake of less [of nourishing food]. All these factors lead to the diminution of the unctuousness of the body and aggravation of *vāyu*. This aggravated *vāyu* causes aggravation of the remaining two *doṣas*, namely *pitta* and *kapha*, and produces eleven signs and symptoms, namely (1) *pratisyāya* (coryza), (2) fever, (3) cough, (4) malaise, (5) headache, (6) dyspnoea, (7) diarrhoea, (8) anorexia, (9) pain in the chest, (10) aphasia, and (11) burning sensation in the shoulder region. These eleven signs and symptoms are manifested in the patient suffering from *rājayakṣmā* (tuberculosis), a disease of serious nature caused by the diminution of the tissue elements which may lead to death. [24-27]

*Etiology, etc. of Tuberculosis caused by
Viṣamāśana (Irregular Dieting)*

विविधान्यन्नपानानि वैषम्येण समश्नतः ।
जनयन्त्यामयान् घोरान्विषमान्माकृतादयः ॥२८॥
क्षोतांसि रुधिरादीनां वैषम्याद्विषमं गताः ।
रुद्धा रोगाय कल्पन्ते पुष्यन्ति च न धातवः ॥२९॥
प्रतिश्यायं प्रसेकं च कासं छर्दिमरोचकम् ।
ज्वरमंसाभितापं च छर्दनं रुधिरस्य च ॥३०॥
पार्श्वशूलं शिरःशूलं स्वरभेदमथापि च ।
कफपित्तानिलकृतं लिङ्गं विद्याद्यथाक्रमम् ॥३१॥
इति व्याधिसमूहस्य रोगराजस्य हेतुजम् ।
रूपमेकादशविधं हेतुश्चोक्तश्चतुर्विधः ॥३२॥

Irregularity in the intake of various types of food and drinks leads to the aggravation of *vāyu*, etc. resulting in the manifestation of acute diseases necessitating mutually conflicting (*viṣama*) therapies. These *doṣas*, aggravated because of irregularity [in the intake of food, etc.] obstruct the channels of tissue elements like blood. This leads to the manifestation of ailments, viz. tuberculosis [Because of this obstruction] the subsequent *dhātus* (tissue elements) remain unnourished. As a result of this, the aggravated *kapha* causes (1) *pratiśyāya* (coryza), (2) *praseka* (excessive salivation), (3) cough, (4) vomiting, and (5) anorexia; the aggravated *pitta* causes (6) fever, (7) burning sensation in the shoulders, and (8) hemoptysis; and the aggravated *vāyu* causes (9) pain in the sides of the chest, (10) headache and (11) hoarseness of voice.

Thus, *rājayakṣmā* (tuberculosis) being a conglomeration of several diseases is manifested in eleven forms depending upon four-fold causative factors. [28-32]

Each of the four-fold causative factors of *rājayakṣmā* (tuberculosis) is described to be responsible for the eleven forms of diseases. These eleven forms of diseases, taken together, constitute fully manifested forms of tuberculosis.

In verses 46-47, varieties of *rājayakṣmā* having only six or three symptoms are described. These are the partially (not fully) manifested forms of tuberculosis.

The question may arise about the need for describing four varieties of *rājayakṣmā* (tuberculosis) depending upon the four-fold causative factors like over-exertion because all these varieties have common signs and symptoms and all the varieties are caused by the simultaneous aggravation of all the three *doṣas* (*tridoṣaja*). Therefore, description of tuberculosis as one entity seems appropriate. This view finds support from the description in *Suśruta : Uttaratāntra* 41 : 3, according to which *śoṣa* (tuberculosis) is of only one variety. In the present work (verse-63) also, *yakṣmā* is described as a product of three *doṣas*. Thus it is pointed out that *yakṣmā* should be considered to be of only one variety.

But the above mentioned view is not tenable and it is appropriate to divide the disease into four categories on the basis of their etiology and treatment. Four distinct etiological factors are already described, namely over-exertion, suppression of natural urges, diminution of tissue elements and irregular dieting. There are distinct signs and symptoms of four categories of tuberculosis. For example, in the variety of tuberculosis caused by over-exertion, hoarseness of voice, pain in the chest and yawning are the distinctive features; in the one caused by suppression of natural urges malaise, frequent vomiting and diarrhoea are the distinctive features; in the variety caused by diminution of tissue elements, the distinctive features are dyspnoea, pain in the sides of the chest and burning sensation in the shoulders; and in the fourth variety caused by irregular dieting, the distinctive feature is hemoptysis. In the first variety, *pratiśyāya* (coryza) does not manifest itself eventhough, it is common to the remaining three varieties. Because of these distinctive features, treatment of all these varieties differ in each case. Therefore, classification of *rājayakṣmā* into four categories is appropriate.

Description of *rājayakṣmā* as of only one variety in other classics is but too general a statement. A similar statement is made in this text also (vide verse-63). But minutely speaking, the four varieties of *yakṣmā* (tuberculosis) have got to be accepted as four distinct categories as described above.

In verses 45-46, some signs and symptoms common to all the varieties of tuberculosis would be described. These signs and symptoms are described as those of vitiated *doṣas*. Therefore, those signs and symptoms (described in verses 45-46) should not be considered to be mere repetition of the ones stated earlier.

Premonitory Signs and Symptoms

पूर्वरूपं प्रतिश्यायो दौर्बल्यं दोषदर्शनम् ।
 अदोषेष्वपि भावेषु काये बीभत्सदर्शनम् ॥ ३३ ॥
 घृणित्वमश्नतश्चापि बलमांसपरिक्षयः ।
 श्लोमद्यमांसप्रियता प्रियता चावगुण्ठने ॥ ३४ ॥

मक्षिकाघुणक्शेणानां तृणानां पतनानि च ।
 प्रायोऽन्नपाने केशानां नखानां चाभिवर्धनम् ॥ ३५ ॥
 पतत्रिभिः पतङ्गैश्च श्वापदैश्चाभिघर्षणम् ।
 स्वप्ने केशास्थिराशीनां भस्मनश्चाधिरोहणम् ॥ ३६ ॥
 जलाशयानां शैलानां वनानां ज्योतिषामपि ।
 शुष्यतां क्षीयमाणानां पततां यच्च दर्शनम् ॥ ३७ ॥
 प्राग्रूपं बहुरूपस्य तज्ज्ञेयं राजयक्ष्मणः ।

The following are the premonitory signs and symptoms of *rājayakṣmā* (tuberculosis) having several varieties :

- (1) *Pratīṣyāya* (coryza) and weakness;
- (2) Finding fault with right things;
- (3) Appearance of ugly signs and symptoms in the body;
- (4) Abhorrence for eatables;
- (5) Diminution of strength and muscle tissue;
- (6) Attachment to women, alcohol and meat;
- (7) Liking for isolation;
- (8) Generally his food and drinks are infested with the fall of flies insects, hair and grass;
- (9) Rapid growth of hair and nails;
- (10) Assault by birds, wasps and animals;
- (11) Climbing of heaps of hair, bones and ashes in dreams; and
- (12) Dreams of ponds, mountains and forests, which are already dried or getting dried, as well as fall of planets. [33-38]

Signs and Symptoms

रूपं त्वस्य यथोद्देशं निर्देक्ष्यामि सभेषजम् ॥ ३८ ॥
 यथास्वेनोष्मणा पाकं शरीरा यान्ति धातवः ।
 स्रोतसा च यथास्वेन धातुः पुष्यति धातुतः ॥ ३९ ॥
 स्रोतसां संनिरोधाच्च रक्तादीनां च संक्षयात् ।
 धातूष्मणां चापचयाद्राजयक्ष्मा प्रवर्तते ॥ ४० ॥
 तस्मिन् काले पचत्यग्निर्यदन्नं कोष्ठसंभितम् ।
 मलीभवति तत् प्रायः कल्पते किञ्चिदोजसे ॥ ४१ ॥

तस्मात् पुरीषं संरक्ष्यं विशेषाद्राजयक्ष्मिणः ।
 सर्वधातुक्षयार्तस्य बलं तस्य हि विड्वलम् ॥ ४२ ॥
 रसः स्रोतःसु रुद्धेषु स्वस्थानस्थो विदह्यते ।
 स ऊर्ध्वं कासवेगेन बहुरूपः प्रवर्तते ॥ ४३ ॥
 जायन्ते व्याधयश्चातः षडेकादश वा पुनः ।
 येषां संघातयोगेन राजयक्ष्मेति कथ्यते ॥ ४४ ॥
 कासोऽसतापो वैस्वर्यं ज्वरः पार्श्वशिरोरुजा ।
 छर्दनं रक्तकफयोः श्वासवर्चोगदोऽरुचिः ॥ ४५ ॥
 रूपाण्येकादशतानि यक्ष्मणः षड्भिमानि वा ।
 कासो ज्वरः पार्श्वशूलं स्वरवर्चोगदोऽरुचिः ॥ ४६ ॥
 सर्वैरर्थैस्त्रिभिर्वाऽपि लिङ्गैर्मौसबलक्षये ।
 युक्तो वर्ज्यश्चिकित्स्यस्तु सर्वरूपोऽप्यतोऽन्यथा ॥ ४७ ॥

Now, we shall describe details of the signs and symptoms along with remedies of this disease.

The [*poṣaka*] *dhatus* (nourishing tissue elements) of the body [first of all] get cooked (metabolised) [being acted upon] by their respective *uṣmās* or *dhātu-agnis* (enzymes in the tissue elements). From out of these [*poṣaka*] *dhatus* (nutrient tissue elements) the [*poṣya*] *dhatus* (stable tissue elements) [thereafter], get nourished through their respective *srotas* (channels of circulation). If there is obstruction to their channels of circulation or if there is diminution of stable tissue elements like *rakta* (hemoglobin fraction of blood) or if there is diminution of *dhātu-uṣmās* or *dhātu-agnis* (enzymes located in the tissue elements) then *rājayakṣmā* (tuberculosis) is manifested. At that time, whatever food is digested in the gastro-intestinal tract by [*jāṭhara*]-*agnis* (enzymes located in the gastro-intestinal tract) is mostly reduced to *malas* (waste products); and very little of it contributes to the formation of *ojas* (nourishment). Therefore, in a patient suffering from *rājayakṣmā* (tuberculosis) care should be taken specially to guard against [excessive] bowel movement. The patient is depleted of all tissue elements and the strength. (Preservation of) Stool is the only source of strength left with him. Because of the obstruction to the channels of circulation, *rasadhātu* (plasma including chyle) becomes *vidagḍha* (improperly metabolised) in its own location. [The *mala* or waste product of this] *rasa* comes out

through the upper passages in different forms by the way of coughing. Thereafter, six or eleven forms of diseases are manifested. Their conglomeration is called *rājayakṣmā*.

(1) Coughing, (2) burning sensation in the shoulders, (3) impairment of the voice, (4) fever, (5) pain in the sides of the chest, (6) headache, (7) hemoptysis, (8) spitting of phlegm, (9) dyspnoea, (10) diarrhoea and (11) anorexia—these are the eleven forms of diseases which constitute *rājayakṣmā* (tuberculosis). Alternatively, (1) cough, (2) fever, (3) pain in the sides of the chest, (4) impairment of the voice, (5) diarrhoea, and (6) anorexia—these six ailments also constitute *rājayakṣmā* (tuberculosis).

If there is diminution of muscle tissue and strength then the patient of *rājayakṣmā* (tuberculosis) having all the eleven or six or any of the three signs and symptoms should not be treated. If there is no diminution of muscle tissue or strength, then the patient of *rājayakṣmā* (tuberculosis) should be treated even if all the signs and symptoms are manifested. [38-47]

Earlier, signs and symptoms of *rājayakṣmā* (tuberculosis) were described in brief : henceforth their details will be described. Prior to the details of the signs and symptoms, it is necessary to fully know the nature of the disease. One of the characteristic features of *rājayakṣmā* (tuberculosis) is the obstruction to the nourishment of the tissue elements. Therefore, the process of synthesis (*utpādakrama*) of tissues as well as nourishment (*poṣaṇakrama*) are being described in the above mentioned verses.

There are thirteen types of *agnis* (enzymes), namely, seven *dhātvaṅnis*, five *mahābhūtāṅnis* and one *jāḥarāgni* which help in the digestion of food and metabolism. After the digestion of food, *resudhātu* (plasma including chyl-) is formed, and from out of these, subsequent *dhātus* namely, *rakta*, etc. receive their nourishment being acted upon by their *dhātvaṅnis* located in each of these tissues (*dhātus*). This explanation holds good if the operation of *Khalekapotanyāya* is accepted in the form of the metabolic law of selectivity. Alternatively, according to *Kramapariṇāma*, that is *Kṣīradadhinyāya* (Metabolic law of transformation), *rakta* gets nourishment from *rasa* and *māmsa* gets nourishment from *rakta*, etc. [For details of these laws refer to commentary on *Sūtra* 28 : 4; p. 539 of Vol. I]. In *rājayakṣmā*, this process of the nourishment of *dhātus* (tissue elements) is affected and the channels carrying the nutrient material to the tissues is affected by the vitiated *doṣas* responsible for the causation of the disease.

Because of this obstruction and because of lack of adequate nutrient material, *rakta* etc. in the body get depleted. Because of the depletion of the *dhātus* (tissue elements) and because of the effect of vitiated *doṣas*, *dhātuvagnis* (enzymes responsible for synthesising tissue elements) get depleted.

The reason for depletion of the *rasa* (plasma including chyle) which is responsible for providing nutrient material to the tissues is described in the verse—41. The term '*ojas*' used in this verse implies *sāra* or the nutrient product.

In verse 42, instructions have been given to guard against excessive movement of bowel. This instruction is specially valid for the patient suffering from *rājayakṣmā*, even though, it is also applicable generally to all patients who are weak.

In verse 42, the strength of the patient is stated to be located in the strength of the stool (*viḍbala*). Here this term connotes the power to preserve the stool.

The *rasa* (plasma or chyle) which is produced [of course in limited quantity] after the interaction of *jāṭharāgni* (enzymes located in the gastro-intestinal tract) and food ingredients does not produce the nourishment to remaining tissue elements as it happens in normal circumstances. On the other hand, it undergoes (*vidāha*) in its own location, that is heart.

In verse 47, the patient of *rājayakṣmā* having all, half or three of the signs and symptoms is stated to become incurable, if there is depletion of muscle tissue and strength. In total, eleven signs and symptoms are described in verse 45. Six (signs and symptoms) should be treated as half of eleven. Traditionally, the bigger number is treated as half of the odd number. In the present case, half of eleven should be six. [Signs and symptoms are single indivisible units; therefore five and half cannot be taken as half of eleven. Either five or six can be taken as half of eleven. In the present context, the bigger number, i. e. six is to be treated as half of eleven.] This principle of taking the bigger number as half is also conventionally accepted for even numbers inasmuch as sixteen is treated as half of thirty—cf. *Siddhi* 1 : 47.

In verse 47, patients having three signs and symptoms of *rājayakṣmā* are mentioned as incurable if there is depletion of the strength and muscle tissues. Unlike eleven and six signs and symptoms, these three signs and symptoms are not specified. Therefore, any three of these eleven signs and symptoms (vide verse 45) may be accepted as markers of incurability in this context. According to some other scholars, the three signs and symptoms described in verse 52, namely (1) burning sensation in the shoulders and sides of the chest, (2) burning sensation in the hands

and feet, and (3) fever all over the body are to be taken into account in this connection. This view, according to some others, is not teneble, and they describe these as the characteristic features of *jvara* (fever) of *rājayakṣmā* (and not of *rājayakṣmā* in general).

Pratiśyāya (*Coryza*)

घ्राणमूले स्थितः श्लेष्मा रुधिरं पित्तमेव वा ।
 मारुताध्मातशिरसो मारुतं श्यायते प्रति ॥ ४८ ॥
 प्रतिश्यायस्ततो घोरो जायते देहकर्शनः ।
 तस्य रूपं शिरःशूलं गौरवं घ्राणविषयः ॥ ४९ ॥
 ज्वरः कासः कफोत्क्लेशः स्वरभेदोऽरुचिः क्लमः ।
 इन्द्रियाणामसामर्थ्यं यक्ष्मा चातः प्रजायते ॥ ५० ॥

In the patient whose head is filled up with vitiated *vāyu*, the *kapha*, *rudhira* or *pitta* located in the upper portion (*mūla*= lit. root) of the nasal passage, moves towards the *vāyu* (located in the head) as a result of which *pratiśyāya* (*coryza*) which is of serious nature and which causes emaciation of the body is manifested. Its signs and symptoms are headache, heaviness, stuffy nose, fever, cough, mucous nausea (*kaphotkleśa*), hoarseness of voice, anorexia, fatigue and inability of sensory and motor organs to perform their (normal) activities. Thereafter, *yakṣmā* (tuberculosis) is manifested. [48-50]

The above mentioned signs and symptoms of *pratiśyāya* also constitute the premonitory signs and symptoms of *rājayakṣmā* (tuberculosis).

Characteristics of Cough

पिच्छलं बहलं विस्त्रं हरितं श्वेतपीतकम् ।
 कासमानो रसं यक्ष्मी निष्ठोवति कफानुगम् ॥ ५१ ॥

The patient of *rājayakṣmā* (tuberculosis), while coughing, spits out *rasa* (plasma or mucoid secretion) mixed with phlegm, which is slimy, thick, putrid in odour and green, white or yellow in colour. [51]

In verse 43, one of the characteristic features of *rājayakṣmā* (tuberculosis) is stated to be spitting of morbid *rasa* (plasma) in different forms by the way of coughing. This point is explained in the above verse.

Characteristics of Fever

अंसपार्श्वाभितापश्च संतापः करपादयोः ।
 ज्वरः सर्वाङ्गश्चेति लक्षणं राजयक्ष्मणः ॥ ५२ ॥

Burning sensation in the shoulders and sides of the chest, burning sensation in the hands and feet and hyperpyrexia all over the body—these are the characteristic features of [*jvara* or fever] in *rājayakṣmā* (tuberculosis). [52]

Svarabheda (*Hoarseness of Voice*)

वातापिचत्तात्कफाद्रकात् कासवेगात् सपीनसात् ।
 स्वरभेदो भवेद्वाताद्रूक्षः क्षामश्चलः स्वरः ॥ ५३ ॥
 तालुकण्ठपरिमोषः पित्ताद्रक्तमसूयते ।
 कफाद्भेदो विबद्धश्च स्वरः खुरखुरायते ॥ ५४ ॥
 सन्नो रक्तविबद्धत्वात् स्वरः कृच्छ्रात् प्रवर्तते ।
 कासातिवेगात् कषणः पीनसात्कफवातिकः ॥ ५५ ॥

[In a patient of *rājayakṣmā*], *svarabheda* (hoarseness of voice) is caused by *vāyu*, *pitta*, *kapha*, *rakta*, *kāsavega* (strain of coughing) or *pīnasa* (chronic rhinitis). If caused by *vāyu*, the voice becomes *rūkṣa* (dry), *kṣāma* (weak) and *cala* (unstable). If it is caused by *pitta*, then there will be burning sensation in the palate and throat, and the patient will refrain from speaking. If it is caused by *kapha*, the voice becomes *vibaddha* (obstructed or choked) and *khurakhura* (rubbing noise). If it is caused by *rakta*, then the voice becomes *sanna* (low) and because of obstruction, the voice comes out with difficulty. If the hoarseness of the voice is caused by the strain of excessive coughing, then it is associated with injury to the throat. If it is caused by *pīnasa* (chronic rhinitis) then the signs and symptoms of *kaphaja* and *vātika* types (mentioned above) are manifested. [53-55]

Pain in the Sides of the Chest and Head

पार्श्वशूलं त्वनियतं संकोचायामलक्षणम् ।
 शिरःशूलं ससन्तापं यक्ष्मिणः स्यात्सगौरवम् ॥ ५६ ॥

[In a patient of *rājayakṣmā*], pain in the sides of the chest is indeterminate—sometimes, it is associated with the contraction [of the chest] and sometimes it is associated with the expansion [of the chest]. [In the patient of *rājayakṣmā*], headache is associated with burning sensation and heaviness. [56]

In the patient of *rājayakṣmā* (tuberculosis), headache is caused by the simultaneous vitiation of all the three *doṣas*, inasmuch as the pain is caused by *vāyu*, burning sensation by *pitta* and heaviness by *kapha*.

Spitting of Blood

अभिसन्ने शरीरे तु यक्षिणो विषमाशनात् ।
कण्ठात्प्रवर्तते रक्तं श्लेष्मा चोत्क्लिष्टसंचितः ॥ ५७ ॥

When the body of the patient suffering from *rājayakṣmā* (tuberculosis) becomes emaciated, the accumulated and excited blood and phlegm comes out from the throat. [57]

In the above mentioned verse, the pathogenesis of "spitting of blood" is being explained. The term '*abhisanna*' means emaciated (*sanna*) from all sides (*abhiṭaḥ*). Another reading of this term is '*abhiṣyande*'. If this reading is accepted, then it will mean transudation (*syandana*) from all the sides (*abhiṭaḥ*). The appropriateness of this interpretation in the present context is to be determined.

The clause "*utkliṣṭa* (excited) - *sañcitaḥ* (accumulated)" used in the above verse is to be interpreted in the reverse order (*pūrvanipāta*) because in the process of pathogenesis, *kapha* gets accumulated (*sañcita*) first and thereafter gets excited (*utkliṣṭa*).

Cause of Bleeding

रक्तं विबद्धमार्गत्वान्मांसादीन्नानुपच्यते ।
आमाशयस्थमुत्क्लिष्टं बहुत्वात् कण्ठमेति च ॥ ५८ ॥

Because of the obstruction to the channels of the blood, it becomes incapable of getting converted (*anupadyate*, lit. to reach) into *māṃsadhātu* (muscle tissue) etc. Thus, it gets accumulated in excess in *āmaśaya* (stomach) and being excited, it comes out (*eti* = to come) through the throat. [58]

According to normal metabolic process, *rakta* (blood) is transformed to or it nourishes *māṃsadhātu* (muscle tissue) etc. Because of the obstruction to the channels of circulation it becomes impossible for *rakta* to reach *māṃsa* etc. As a result of this, it comes into the stomach by the process of transudation and gets accumulated there in excess. This blood, instead of going downwards, comes upwards to the throat because of its large quantity. In *rājayakṣmā* (tuberculosis), *rakta* does not get nourished from *rasa* (plasma including chyle). Therefore, the quantity of the former is already diminished. Even this small quantity of blood in the body gets accumulated in the stomach in excess because of the obstruction in its channels of circulation to *māṃsadhātu* (muscle tissue) etc.

The term *māṃsāśaya* in Cakrapāṇi's commentary appears to be a printing mistake. It should be read as *āmāśaya* as attested from the commentary published by C. K. Sen & Co.

Dyspnoea and Diarrhoea

वातश्लेष्मविबद्धत्वादुरसः श्वासमृच्छति ।
दोषैरुपहते चाग्नौ सपिच्छमतिसार्यते ॥ ५९ ॥

The patient of *rajayakṣma* (tuberculosis) suffers from *śvāsa* (dyspnoea) because of obstruction [to the movement of air] by *vāyu* and *kapha*. This patient passes the quantity of stool along with mucus because of the suppression of *agni* (enzymes) by the vitiated *daśas*. [59]

Aruci (Anorexia or aversion for food)

पृथग्दोषैः समस्तैर्वा जिह्वाहृदयसंश्रितैः ।
जायतेऽरुचिराहारे द्विष्टैरर्थैश्च मानसैः ॥ ६० ॥
कषायतिक्तमधुरैर्विद्यान्मुखरसैः क्रमात् ।
वाताद्यैररुचिं जातां मानसीं दोषदर्शनात् ॥ ६१ ॥

Arocaka (aversion for food or anorexia) is caused by the individual *doṣas* and by all the *doṣas* simultaneously vitiated. These vitiated *doṣas* are located in the tongue as well as heart. The fifth variety of anorexia is caused by aversion for the object of gustatory sensation (taste). The taste of the mouth becomes astringent, bitter and sweet in *vālika*, *paittika* and *kaphaja* types of anorexia respectively. In the psychic type of anorexia, the patient finds fault with otherwise right types of food and drinks. [60-61]

In *Sūtra* 19 : 4 (4), while describing five varieties of *arocaka*, it is stated "*pañca bhaktasyanaśanasthānāniti vātapittakaphasannipātadveṣāḥ*". According to Cakrapāṇi, this should read as "*pañca bhaktasyanaśanasthānāniti vātapittakaphadveṣāyāsāḥ*". On the basis of this reading, Cakrapāṇi comments here as follows :

In *Sūtra* 13 : 4 (4), *tridoṣaja* variety of *aruci* (anorexia) is not described. However, from the therapeutic point of view, this *tridoṣaja* (caused by the simultaneous vitiation of all the three *doṣas*) variety is described here on the lines of "*dvandvajagulma*". Cakrapāṇi, in this connection has quoted "*caluro rocakān hanyurvātādyekajasarvajān*". [This reference is not traceable here].

This *tridoṣaja* type of *aruci* is the result of homogenous combination of *doṣas* (*prakṛtisamasamavāya*). Therefore, its signs and symptoms are not described separately. In this type of *aruci* (anorexia), all the signs and symptoms of *arocaka* caused by individual *doṣas* are manifested in combined form.

Chardi (*Vomiting*)

अरोचकात् कासवेगादोषोत्क्लेशाद्भयादपि ।
छर्दिर्या सा विकाराणामन्येषामप्युपद्रवः ॥ ६२ ॥

Chardi (vomiting) is caused by *arocaka* (anorexia), strain of coughing, excitation of *doṣas* and fear. This vomiting might also occur as a complication in other diseases. [62]

Treatment of Rājayakṣmā

सर्वस्त्रिदोषजो यक्ष्मा दोषाणां तु बलाबलम् ।
परीक्ष्यावस्थिकं वैद्यः शोषिणं समुपाचरेत् ॥ ६३ ॥
प्रतिश्याये शिरःशूले कासे श्वासे स्वरक्षये ।
पार्श्वशूले च विविधा क्रियाः साधारणीः शृणु ॥ ६४ ॥

All varieties of *rājayakṣmā* (tuberculosis) are caused by the simultaneous vitiation of all the three *doṣas*. After ascertaining the proportionate preponderance or feebleness of these *doṣas*, the physician should treat the patient suffering from this disease, on the basis of the stage of the ailment.

Various therapeutic measures for *pratiśyāya* (coryza), headache, cough, dyspnoea, *svarakṣaya* (aphasia) and pain in the sides of the chest, in general, will now be described, [63-64]

All the varieties of *rājayakṣmā* (tuberculosis) are caused by the vitiation of all the three *doṣas*. Depending upon the preponderance or feebleness of these vitiated *doṣas*, the disease is divided into different types. The therapeutic measures are broadly classified into two categories—one dealing with specific ailments associated with *rājayakṣmā* like coryza, and the other for the treatment of *rājayakṣmā* as a whole as characterised by the diminuation of *rasa*, etc. from all over the body.

Line of Treatment

पीनसे स्वेदमभ्यङ्गं धूममालेपनानि च ।
परिवेकावगाहंश्च यावत् वाटयमेव च ॥ ६५ ॥

लवणाम्लकटूष्णांश्च रसान् स्नेहोपबृंहितान् ।
 लावतिच्चिरिदक्षाणां वर्तकानां च कल्पयेत् ॥ ६६ ॥
 सपिप्पलीकं सयवं सकुलत्थं सनागरम् ।
 दाडिमामलकोपेतं स्निग्धमाजं रसं पिबेत् ॥ ६७ ॥
 तेन षड्निवर्तन्ते विकाराः पीनसादयः ।
 मूलकानां कुलत्थानां यूषैर्वा सूपकल्पितैः ॥ ६८ ॥
 यवगोधूमशालयन्त्रैर्यथासात्म्यमुपाचरेत् ।
 पिबेत्प्रसादं वारुण्या जलं वा पाञ्चमूलिकम् ॥ ६९ ॥
 धान्यनागरसिद्धं वा तामलक्याऽथवा शृतम् ।
 पर्णिनीभिश्चतसृभिस्तेन चान्नानि कल्पयेत् ॥ ७० ॥

The hot soup of the meat of *lāva*, *tittiri*, *lakṣa* and *varṭaka*, added with salt, sour as well as pungent drugs and *sneha* (oil, ghee, etc.), should be used for fomentation, massage, fumigation, *ālepana* (external application), *pariṣeka* (sprinkling of liquids), bath, preparation of thick gruel and *vātya* (preparation of barley water) in the treatment of *pinasa* (coryza).

The patient should take the soup of the meat of goat added with barley, *kulattha*, ginger, *daḍima*, *āmalaka* and ghee. By this, six ailments like *pinasa* (coryza) etc., get cured.

The soup of *mūlaka* and *kulattha* should be properly prepared. Along with this soup, the patient should take food preparations made of barley, wheat and rice depending upon their wholesomeness (suitability).

The patient should drink the upper portion of *vāruṇī* (a type of alcoholic drink) or water boiled with *pañcamūla* (*bilva*, *śyonaka*, *gāmbhārī*, *pāṭalī* and *ganikārikā*).

For food preparations, the water boiled with *dhānya* and *nāgara* or *tāmalakī* or *parṇīcatuṣṭaya* (*śālaparṇī*, *prśnīparṇī*, *māṣaparṇī* and *mudgaparṇī*) should be used. [65-70]

For the preparation of meat-soup, twelve *palas* of meat should be taken, and for the quantity of water and drugs, the rule prescribed for the preparation of *yavāgū* (thick gruel) should be followed—vide commentary on *Sūtra* 2 : 17 (pp. 68-69 of the Vol. I of this work.)

In the place of '*sūpakalpitaiḥ*' in verse 68, Cakrapāṇi reads *sūpasamskṛtaiḥ*. It seems, the line '*tena śaṭvinivartante vikārāḥ pinasādayaḥ*', according to Cakrapāṇi, should be placed after verse 70. If this is accepted, then all the above mentioned recipes should be used in the treatment of six ailments described in the verse 64.

Fomentation, etc.

कृशरोत्कारिकामाषकुलत्थयवपायसैः ।
 संकरस्वेदविधिना कण्ठं पार्श्वमुरः शिरः ॥ ७१ ॥
 स्वेदयेत् पत्रभङ्गेण शिरश्च परिपेचयेत् ।
 बलागुडूचीमधुकशृतैर्वा वारिभिः सुखैः ॥ ७२ ॥
 वस्तमत्स्यशिरोभिर्वा नाडीस्वेदं प्रयोजयेत् ।
 कण्ठे शिरसि पार्श्वे च पयोभिर्वा सवातिकैः ॥ ७३ ॥
 औदकानूपमांसानि सलिलं पाश्चमूलिकम् ।
 सस्नेहमारनालं वा नाडीस्वेदे प्रयोजयेत् ॥ ७४ ॥
 जीवन्त्याः शतपुष्पाया बलाया मधुकस्य च ।
 वचाया वेशवारस्य विदार्या मूलकस्य च ॥ ७५ ॥
 औदकानूपमांसानामुपनाहाः सुसंस्कृताः ।
 शस्यन्ते सचतुःस्नेहाः शिरःपार्श्वसशूलिनाम् ॥ ७६ ॥

Fomentation should be applied over the throat, sides of the chest, *uras* (chest) and head according to the procedure prescribed for *San̥karasveda* (vide *Sūtra* 14 : 41), and for this purpose, *kṛśarā* (thick gruel), *utkārīkā* (pudding) and *pāyasa* (milk preparation boiled with *māṣa*, *kulattha* and *yava*) should be used.

The head of the patient should be sprinkled with *patra-bhaṅga* (decoction of leaves having *vāyu* alleviating properties) or the luke-warm (*sukha*) decoction of *bala*, *guḍūci* and *madhuka*.

The throat, head or the sides of the chest should be fomented with *nāḍīsveda* (vide *Sūtra* 14 : 43) by using drugs, namely the head of the goat and fish or the decoction of drugs belonging to *vātika* [and *vātikottara*] group. [For details, see commentary below].

For *nāḍīsveda*, the meat of aquatic and semi-aquatic animals, the decoction of *pañcamūla* (*bilva*, *śyonāka*, *gāmbhārī*, *pāṭalī* and *gaṇīkārīkā*), *sneha* (oil, ghee, etc.) and *āranāla* (sour gruel) may also be used. If there is headache, pain in the sides of the chest and shoulder pain, then the application of *upanāha* (hot ointment) of *jīvanti*, *śatapuspā*, *bala*, *madhuka*, *vaca*, *veśāvara*, *vidārī*, *mūlaka* and meat of aquatic as

well as semi-aquatic animals sizzled and mixed with four types of *sneha* (oil, ghee, muscle fat and bone marrow) is useful. [71-76]

Kṛśārā is prepared by boiling sesame seeds, rice and *māṣa* together. The term '*patrabhaṅga*' used in the verse 72 implies the decoction of leaves having *vāyu*-alleviating property.

The term '*śavātikaiḥ*' used in verse 73 implies two groups of drugs, namely *vātika* and *uttaravātika*. According to other allied texts, *bilva*, *agnimantha*, *Kāśmārya*, *śreyasī*, *pāṭalā*, *balā*, *śālaparnī*, *prśnīparnī*, *bṛhatī*, *kaṇṭakārikā*, *vardhamāna* and *mūlaka* belong to *vātika* group. Similarly, *karamarda*, *badara*, *kulattha*, *śuṣkamūlaka*, *śvadamṣṭrā*, *vaṇuparnī*, *aśvagandhā*, *śatāvārī*, *ṛṣyaprokta*, *guḍācī*, *madhuka*, *śigru*, *yava*, *āragvadha* and similar other drugs belong to *uttaravātika* group.

For the preparation of *veśavāra*, the meat free from bones should be made to a paste and boiled, This should be mixed with jaggery, ghee, *pippalī* and *marica*.

Recipes for External Application

शतपुष्पा समधुकं कुष्ठं तगरचन्दने ।
आलेपनं स्यात् सघृतं शिरःपार्श्वसशूलनुत् ॥ ७७ ॥
बला रास्ना तिलाः सर्पिर्मधुकं नीलमुत्पलम् ।
पलङ्कषा देवदारु चन्दनं केशरं घृतम् ॥ ७८ ॥
वीरा बला विदारी च कृष्णयन्धा पुनर्नवा ।
शतावरी वसस्या च कत्तुणं मधुकं घृतम् ॥ ७९ ॥
चत्वार एते श्लोक धैः प्रदेहाः परिकीर्तिताः ।
शस्ताः संस्पृक्षोपाणां शिरःपार्श्वसशूलिनाम् ॥ ८० ॥
नाचनं धूपनानि स्नेहाश्चोत्तरभक्तिकाः ।
तैलान्यभ्यङ्गयोगीनि वस्तिकर्म तथा परम् ॥ ८१ ॥

External application (*alepana*) of the paste of *śatapušpā*, *madhuka*, *kuṣṭha*, *tagara* and *candana* along with ghee cures headache and pain in the sides of the chest as well as shoulders.

Pradeha (external application of thick ointment) prepared of the following four recipes is useful in the treatment of headache and pain in the sides of the chest as well as shoulders caused by the simultaneous vitiation of two *doṣas* :

1. *Balā*, *rāsnā*, *tila*, ghee, *madhuka* and *nīlotpala*;
2. *Palanakaṣā* (*guggulu*), *devadāru*, *candana*, *keśara* and ghee;

3. *Virā, balā, vidārī, kṛṣṇagandhā* and *punarnavā*; and
4. *Śatāvārī. payasya, kṣīrakākoli*), *kattīṇa, madhuka* and ghee.

For these patients, *nāvana* (inhalation therapy), *dhūmapāna* (smoking therapy), administration of *sneha* (ghee, etc.) after the intake of food, massage with medicated oils and medicated enema (*basti*) are useful. [77-81]

Blood-letting Therapy, etc.

शृङ्गालाबुजलौकोभिः प्रदुष्टं व्यधनेन वा ।
 शिरःपार्श्वसंश्लेषु रुधिरं तस्य निर्हरेत् ॥ ८२ ॥
 प्रदेहः सघृतश्चेष्टः पद्मकोशीरचन्दनैः ।
 दूर्वामधुकमञ्जिष्ठाकेशरैर्वा घृताभुतैः ॥ ८३ ॥
 प्रपौण्डरीकनिर्गुण्डीपद्मकेशरमुत्पलम् ।
 कशेरुकाः पयस्या च ससर्पिष्कं प्रलेपनम् ॥ ८४ ॥
 चन्दनाद्येन तैलेन शतधौतेन सर्पिषा ।
 अभ्यङ्गः, पयसा सेकः शस्तश्च मधुकाशुना ॥ ८५ ॥
 माहेन्द्रेण सुशीतेन चन्दनादिशृत्तेन वा ।
 परिषेकः प्रयोक्तव्य इति संशमनी क्रिया ॥ ८६ ॥

The patient suffering from headache and pain in the sides of the chest as well as shoulders should be administered blood-letting therapy with *śṛṅga* (horn), *alābu* (gourd) and *jalaūkā* (leeches) or by venesection. For such patients, *pradeha* (external application of thick ointments) with the paste of *padmaka*, *uśīra* and *candana* added with ghee or the paste of *dūrva*, *madhuka*, *mañjiṣṭhā* and *keśara* mixed with ghee is useful.

Pralepana (application of ointment) of *prapaunḍarika*, *nirguṇḍī*, *padmakeśara*, *utpala*, *kaśeruka* and *payasyā* along with ghee is useful in this condition.

Massage with the help of *Candanādyataila* and *Śatadhautaghṛta* is useful in this condition.

Pariṣeka (sprinkling of liquids) with milk, decoction of *madhuka*, cold rain-water or the decoction of *candana*, etc. is useful in this condition. Thus the alleviation therapies are described. [82-86]

For blood-letting therapy, *śṅga* (horn) should be used if there is vitiation of *vāyu*, *alābu* (gourd) should be used if there is vitiation of *kapha* and *jālukā* (leeches) should be used if there is vitiation of *pitta*.

Elimination Therapies

दोषाधिकानां वमनं शस्यते सविरेचनम् ।
 स्नेहस्वेदोपपन्नानां सस्नेहं यन्न कर्शनम् ॥ ८७ ॥
 शोषी मुञ्चति गात्राणि पुरीषसंसनादपि ।
 अवल्लापेक्षिणीं मात्रां किं पुनर्यो विरिच्यते ॥ ८८ ॥

[The patient suffering from *rājayakṣmā*] having excessively vitiated *doṣas* should be given oleation and fomentation therapies, and thereafter, *vamana* (emetic therapy) and *virecana* (purgation therapy) should be administered. The recipe for these therapies should contain *sneha* (ghee, oil etc.), and these recipes should not have depleting (*karṣaṇa*) effect. The patient of *rājayakṣmā* will die if there are loose bowels. Therefore, the dose of these recipes should be such, which a weak person can stand, and he should never be given a strong purgative. [87-88]

The patient of *rājayakṣmā* should be given exceedingly mild emetic and purgation therapies which should not cause the depletion of body tissues.

Recipes

योगान् संशुद्धकोष्ठानां कासे श्वासे स्वरक्षये ।
 शिरःपार्श्वसंशूलेषु सिद्धानेतान्प्रयोजयेत् ॥ ८९ ॥
 बलाविदारिगन्धाद्यैर्विदार्या मधुकेन वा ।
 सिद्धं सलवणं सर्पिर्नस्यं स्यात्स्वर्यमुत्तमम् ॥ ९० ॥
 प्रपौण्डरीकं मधुकं पिप्पली बृहती बला ।
 क्षीरं सर्पिश्च तत्सिद्धं स्वर्यं स्यान्नावनं परम् ॥ ९१ ॥
 शिरःपार्श्वसंशूलघ्नं कासश्वासनिवर्हणम् ।
 प्रयुज्यमानं बहुशो घृतं चौत्तरभक्तिकम् ॥ ९२ ॥
 दशमूलेन पयसा सिद्धं मांसरसेन च ।
 बलागर्भं घृतं सद्यो रोगानेतान् प्रवाधते ॥ ९३ ॥
 भक्तस्योपरि मध्ये वा यथाग्न्यभ्यवचारितम् ।
 रास्त्राघृतं वा सक्षीरं सक्षीरं वा बलाघृतम् ॥ ९४ ॥
 लेहान् कासापहान् स्वर्याञ् श्वासहिकानिवर्हणान् ।
 शिरःपार्श्वसंशूलघ्नान् स्नेहांश्चातः परं शृणु ॥ ९५ ॥

घृतं खर्जूरमृद्धीकाशर्कराक्षौद्रसंयुतम् ।
 सपिप्पलीकं वैस्वर्यकासश्वासज्वरापहम् ॥ ९६ ॥
 दशमूलशृतात् क्षीरात् सर्पिर्यदुदियान्नवम् ।
 सपिप्पलीकं सक्षौद्रं तत् परं स्वरबोधनम् ॥ ९७ ॥
 शिरःपार्श्वसंशूलघ्नं कासश्वासज्वरापहम् ।
 पञ्चभिः पञ्चमूलैर्वा शृताद्यदुदियाद्धृतम् ॥ ९८ ॥
 पञ्चानां पञ्चमूलानां रसे क्षीरचतुर्गुणे ।
 सिद्धं सर्पिर्जयत्येतच्चक्ष्मणः सप्तकं बलम् ॥ ९९ ॥
 खर्जूरं पिप्पली द्राक्षा पथ्या शृङ्गी दुरालभा ।
 त्रिफला पिप्पली मुस्तं शृङ्गाटगुडशर्कराः ॥ १०० ॥
 वीरा शटी पुष्कराख्यं सुरसः शर्करा गुडः ।
 नागरं चित्रको लाजाः पिप्पल्यामलकं गुडः ॥ १०१ ॥
 श्लोकाद्यैर्विहितानेतांस्त्रिह्यान्ना मधुसर्पिषा ।
 कासश्वासापहान्स्वर्यान्पार्श्वशूलापहान्स्तथा ॥ १०२ ॥

After the *koṣṭha* (gastro-intestinal tract) is cleaned of impurities, the physician should administer the following efficacious recipes for the treatment of *kāsa* (cough), *śvāsa* (dyspnoea), headache and pain in the sides of the chest as well as shoulders :

- (1) *Nasya* (inhalation therapy) with the ghee boiled with *balā*, *vidārī*, *aśvagandhā*, etc. or *vidārī* and *madhuka* along with salt is excellent for the promotion of voice;
- (2) *Nāvana* (inhalation therapy) of ghee boiled with *prapaundarika*, *madhuka*, *pippalī*, *bṛhatī*, *balā* and milk is excellent for the promotion of voice;
- (3) Frequent intake of ghee after food is useful in curing headache, pain in the sides of the chest as well as shoulders, cough and dyspnoea;
- (4) Medicated ghee prepared by boiling with *balā*, decoction of *daśamūla* (*bilva*, *śyonaka*, *gambhārī*, *paṭalī*, *ganikārīka*, *śalaparnī*, *prśniparnī*, *bṛhatī*, *kaṇṭakārī*, and *gokṣura*) milk and meat-soup is useful in the instantaneous cure of the above mentioned ailments;
- (5) [Besides], the intake of *Rasnāghṛta* or *Balāghṛta* along with milk after food or during the course of

food in a dose commensurate with the power of digestion of the patient is also useful in the treatment of the above mentioned ailments;

We shall hereafter, describe the recipes of ghee to be taken in the form of linctus for the alleviation of *kāsa* (cough), promotion of voice and cure of *dyspnoea*, hiccup, headache and pain in the sides of the chest as well as shoulders.

Intake of ghee added with *kharjūra*, *mṛdvikā*, *śarkarā*, honey and *pippalī* cures *vaisvarya* (hoarseness of voice), *kāsa* (cough), *śvāsa* (dyspnoea) and *jvara* (fever).

The ghee which is collected freshly from the milk boiled with the decoction of *daśamūla* (*bilva*, *śyonāka*, *gambhārī*, *pātālā*, *gaṇikārikā*, *śālaparnī*, *prśniparnī*, *bṛhatī*, *kaṇṭakārī* and *gokṣura*) should be mixed with *pippalī* and honey. This is an excellent recipe for the promotion of voice. It also cures headache, pain in the sides of the chest as well as shoulders, cough, dyspnoea and fever.

Ghee should be collected from the milk boiled with five varieties of *pañcamūla* (namely *bṛhat pañcamūla* (*bilva*, *śyonāka*, *gambhārī*, *pātālī* and *gaṇikārikā*), *kṣudrapañcamūla* (*śālaparnī*, *prśniparnī*, *bṛhatī*, *kaṇṭakārī* and *gokṣura*), *tṛṇapañcamūla* (*śara*, *ikṣu*, *darbha*, *kāśa* and *śālī*), *kaṇṭakapañcamūla* (*jīvaka*, *ṛṣabhaka*, *medā*, *jīvanī* and *śatavarī*) and *vallīpañcamūla* (*punarnavā*, *śālaparnī*, *prśniparnī*, *balā* and *eraṇḍa*)—vide *Cikitsā* 1 : 1 : 41-44]. This ghee (one part) should be cooked by adding the decoction of five varieties of *pañcamūla* (three parts) and milk (one part). This recipe cures all the seven ailments of *rājayakṣmā* (tuberculosis).

The following four recipes, when taken in the form of a linctus along with honey and ghee cures *kāsa* (cough), *śvāsa* (dyspnoea) and pain in the sides of the chest. They also promote voice.

- (1) *Kharjūra*, *pippalī*, *drākṣā*, *pathyā*, *śṛṅgī* and *durālabhā*;
- (2) *Triphalā*, (*haritakī*, *bibhṛtakī* and *āmalakī*, *pippalī*, *mustā śṛṅgāṭa*, jaggery and *śarkarā*;
- (3) *Virā*, *śaṭī*, *puṣkaramūla*, *surasā*, *śarkarā* and jaggery; and
- (4) *Nagara*, *citraka*, *lājā*, *pippalī*, *āmalakī* and jaggery.

VIII]

Verse 91 deals with the recipe of a medicated ghee. In this recipe, milk (*kṣīra*) should be used as liquid (*drava*). By implication, the quantity of milk should be four times of ghee. The clause '*kṣīram sarpiḥ ca*' has a variant reading, i. e. '*kṣīrasarpiḥ*'. If this variant reading is accepted, then the ghee collected from milk (not from curd) is to be used in this preparation and water should be used as liquid (*drava*). The medicated ghee; the recipe of which is described in the verse 91, should be used both for inhalation and taking internally. Normally, medicated ghee is administered internally on empty stomach. But in the present case, the medicated ghee should be used only after food for the cure of headache, etc.

In the recipe described in verse 93 [the root of] *balā* is to be used in the form of pasta [and the quantity of this paste should be $\frac{1}{4}$ th of the quantity of ghee]. As liquid, (*drava*), the decoction of *daśamūla*, milk and meat-soup should be used. [Since there are three liquids, each one should be taken in quantity equal to that of the ghee]. Eventhough in the text, only *daśamūla* is described and its use in the form of decoction is not specified, these drugs are to be used in the form of decoction only, because of their description along with other liquids without interruption (*avāntara sāhacaryāt*).

Another reading of this term is '*dāśamūlena payasā*'. If this variant reading is accepted, then the milk boiled with *daśamūla* is to be used in this preparation.

The second recipe in verse 94, according to Cakrapāṇi, implies that the patient should take either *Rāsnāghṛta* or *Rāsnākṣīra* or *Balāghṛta* or *Balākṣīra*. In this connection, he makes a reference to the recipe of *Rāsnāghṛta* in the chapter dealing with the treatment of *kāsa* (cough) — vide *Cikitsā* 18 : 43-46 and the description of *Balāghṛta* in the chapter dealing with the treatment of *vātarakta* (gout). [In the present version of *Carakasamhitā*, the recipe of *Balāghṛta* is not traceable in the chapter 29 of the *Cikitsāsthāna* dealing with the treatment of this disease]. According to him, both these recipes of ghee are to be taken along with milk as will be prescribed by the *Ācārya* himself. [This reference is not readily traceable].

In the recipe in verse no. 97, *pippalī* and honey are to be mixed as *prakṣepa* (drugs which are added at the fag end of the preparation). In the present context, honey and *pippalī* powder are to be added after the medicated ghee is fully cooked and filtered.

The recipe described in the verse 98-99 can also be used by adding the *prakṣepa* of *pippalī* and honey for the promotion of voice, etc.

For the preparation of the recipe prescribed in the verse 98-99, three parts of the decoction and one part of each of ghee and milk should be used. According to Jātūkarna, "Freshly collected ghee from milk boiled

with *daṣamūla* should be added with *pippalī* and honey and given to the patient suffering from tuberculosis. Another recipe for this ailment is prepared from the ghee collected from the milk boiled with the five varieties of *pañcamūla*. To this ghee (one part), three parts of the decoction of the five varieties of *pañcamūla* and one part of milk should be added and cooked."

(Regarding the therapeutic effect of the recipe described) in verses 98-99, it is stated "*yakṣmaṇaḥ sapṭakaṇḍī balam*" meaning effective in the seven ailments constituting *rājayakṣmā* or tuberculosis". [Cakrapāṇi, interpreting this clause, refers to the text where seven ailments, viz. *svarabheda*, etc. are described. *Hikkā* or hiccup is one such ailment described there. Eventhough this *hikkā* doesn't constitute one of the signs of *rājayakṣmā*, it is one of the *upadravas* or complications. The text referred to by Cakrapāṇi does not occur in the extant edition of the *Caraka saṃhitā*. Seven ailments described in the beginning of this topic (verse-5) can be taken in this connection. *Hikkā* is no doubt described there, but the description of ailments does not begin with *svarabheda* as mentioned by Cakrapāṇi. Gaṅgādhara, while interpreting this clause refers to the seven ailments described in verses 97-98, and we have followed him in our translation of this clause.

Sitopalādicārṇa

सितोपलं तुगक्षीरीं पिप्पलीं बहुलं त्वचम् ।
अन्त्यादूर्ध्वं द्विगुणितं लेहयेन्मधुसर्पिषा ॥ १०३ ॥

चूर्णितं प्राशयेद्वा तच्छ्वासकासकफातुरम् ।
सुसज्जिह्वारोचकिनमर्त्पाग्निं पार्श्वशूलिनम् ॥ १०४ ॥

Sixteen parts of *sitopala* (*miṣṛī* or sugar with big crystals), eight parts of *tugākṣīrī* (bamboo salt), four parts of *pippalī*, two parts of *bahulā* (*bṛhadelā*) and one part of *tvak* should be made to a powder. This should be mixed with honey and ghee, and given to the patient to lick. This cures *śvāsa* (dyspnoea), *kāsa* (cough), *kapha* (phlegm), *sūptajihvā* (numbness of the tongue), *arocaka* (anorexia), *alpāgni* (low power of digestion) and *pārśvashūla* (pain in the sides of the chest).

[103-104]

Sitopalā, *tugākṣīrī*, *pippalī*, *bahulā* and *tvak*—each of these drugs is to be taken in double the quantity of the succeeding ones. This doubling, therefore, has to be done from the end to the beginning. To indicate this, the text specifies '*antyādūrdhvam*'. In the present context, the term '*ūrdhvam*' implies those which are already described and not those which

will be described later. In the verse 104, in the place of *kaphātūram*, there is a variant reading *jvarātūram*. The latter appears to be more appropriate with reference to the context.

Treatment of Burning Sensation

हस्तपादाङ्गदाहेषु ज्वरे रक्ते तथोर्ध्वगे ।
वासाघृतं शतावर्षा सिद्धं वा परमं हितम् ॥ १०५ ॥

If there is burning sensation in hands, feet or in the body, and if there is fever and bleeding from the upper channels of the body, then the patient should be given *Vāsāghṛta* or *Śatāvarighṛta* which are very useful. [105]

Vāsāghṛta is described in the treatment of *raktapitta* (vide *Cikitsā* 4:88) and *gulma* (vide *Cikitsā* 5 : 126-127). *Śatāvarighṛta* would be described in the treatment of *yonivyāpat* (vide *Cikitsā* 30 : 64-69). [*Śatāvariyādiḥṛta* is also described in *Cikitsā* 4 : 95-96]

Duralabhadighṛta

दुरालभां श्वदंष्ट्रां च चतस्रः पर्णिनीर्बलाम् ।
भागान्पलोन्मितान् कृत्वा पलं पर्पटकस्य च ॥ १०६ ॥
पचेद्दशगुणे तोये दशभागावशेषिते ।
रसे सुपूते द्रव्याणामेषां कलकान् समावपेत् ॥ १०७ ॥
शटयाः पुष्करमूलस्य पिप्पलीत्रायमाणयोः ।
तामलक्याः किरातानां तिक्तस्य कुटजस्य च ॥ १०८ ॥
फलानां सारिवायाश्च सुपिष्टान् कर्षसंमितान् ।
ततस्तेन घृतप्रस्थं क्षीरद्विगुणितं पचेत् ॥ १०९ ॥
ज्वरं दाहं भ्रमं कासमंसपाश्वर्शिशिरोरुजम् ।
तृष्णां छर्दिमतीसारमेतत् सर्पिर्व्यपोहति ॥ ११० ॥

One *pala* of each of *duralabhā*, *śvadamṣṭrā*, four varieties of *parṇi* (*śalaparṇi*, *pr̥śniparṇi*, *māṣaparṇi* and *mudgaparṇi*), *balā* and *parpatāka* should be boiled by adding ten times (of ghee, i. e. ten *prasthas*) of water and reduced to one tenth. Thereafter, the decoction should be properly strained out. To this, in a fine paste form, one *karṣa* of each of *śaṭi*, *puṣkaramūla*, *pippali*, *trāyamāṇā*, *tāmalakī*, *kirātatikta*, fruits of *kuṭaja* and *sarivā* should be added. Thereafter, one *prastha* of ghee and two *prasthas* of milk should be added and cooked. This medicated ghee cures *jvara* (fever), *dāha* (burning sensation),

bhrama (giddiness), *kāsa* (cough), pain in shoulders, sides of the chest and head, *tṛṣṇā*, (morbid thirst), vomiting and diarrhoea. [106-110]

In the above mentioned recipe, "*paced daśagune toye*" means drugs should be boiled in water, ten times of ghee, i. e. in ten *prasthas* of water. For decoction, eight drugs are described to be taken, one *pala* each. If water is taken ten times of these drugs and after boiling reduced to 1/10th, then the total quantity of decoction will not be sufficient for cooking this recipe of medicated ghee. If ten *prasthas* of water is taken (i. e. ten times of ghee) and reduced to 1/10th, then the quantity of decoction will be one *prastha* which will be sufficient for cooking the recipe. This is on the lines suggested by Jaiūkarṇa. [Gaṅgādhara reads *śodamṣṭrā* in the beginning of this recipe and calls it *Gokṣurādyaghṛta*.]

Jivantyādyaghṛta

जीवन्ती मधुकं द्राक्षां फलानि कुटजस्य च ।
शटीं पुष्करमूलं च व्याघ्रीं गोक्षुरकं बलाम् ॥ १११ ॥
नीलोत्पलं तामलकीं त्रायमाणां दुरालभाम् ।
पिप्पलीं च समं पिष्ट्वा घृतं वैद्यो विपाचयेत् ॥ ११२ ॥
एतद्वाधिसमूहस्य रोगेशस्य समुत्थितम् ।
रूपमेकादशविधं सर्पिरथ्यं व्यपोहति ॥ ११३ ॥

Jivanti, *madhuka*, *drākṣā*, fruits of *kuṭaja*, *śaṭi*, *puṣkaramūla*, *vyāghri*, *gokṣura*, *balā*, *nīlotpala*, *tāmalakī*, *trāyamāṇā*, *duralabhā* and *pippalī*—all these drugs should be taken in equal quantity and made to a paste. Ghee should be cooked along with this paste. This excellent recipe of medicated ghee cures all the eleven signs and symptoms of this serious disease (tuberculosis) which is a conglomeration of several ailments.

[111-113]

In the above mentioned recipe, milk and decoction described in the recipe of *Duralabhādyaghṛta* (verses 106-110) should be used. According to several commentators, large quantity of water should be added to this recipe as *drava* (liquid) while cooking.

Recipe

बलां स्थिरां पृश्निपर्णीं बृहतीं सनिदिग्धिकाम् ।
साधयित्वा रसे तस्मिन्पयो गव्यं सनागरम् ॥ ११४ ॥
द्राक्षाखर्जरसर्पिर्भिः पिप्पल्या च शृतं सह ।
सक्षौद्रं ज्वरकासघ्नं स्वयं चैतत् प्रयोजयेत् ॥ ११५ ॥

आजस्य पयसश्चैवं प्रयोगो जाङ्गला रसाः ।

यूषार्थं चणका मुद्गा मकुष्टाश्चोपकल्पिताः ॥ ११६ ॥

Sthirā, pṛśniparnī, bṛhatī and *nidigdhikā* should be boiled, and a decoction should be prepared. To this decoction, cow's milk, *nāgara*, *drākṣā*, *kharjūra*, ghee and *pippalī* should be added and cook d. Intake of this recipe along with honey cures fever and cough, and promotes voice. While using this recipe, the patient should take goat-milk and the soup of meat of animals inhabiting arid zone. He should also take the *yūṣa* (vegetable soup) of *caṇaka*, *mudga* and *makuṣṭha*.] 114-116]

This recipe is to be prepared along with milk, decoction and paste of drugs. The milk and decoction, added together, should be eight times the quantity of ghee and the paste should be 1/8th of ghee. Honey is to be added as *prakṣēpa* after the cooking of the preparation is over and the recipe is cool.

Cakrapāṇi has treated this as a recipe of medicated ghee. According to his commentary, the decoction of *balā*, *sthirā*, *pṛśniparṇī*, *bṛhatī* and *nidigdhikā* should be prepared following the general rule. To this, equal quantity of cow's milk should be added. The quantity of ghee should be 1/4th of the quantity of decoction and milk taken together. The paste of *nāgara*, *drākṣā*, *kharjūra* and *pippalī* (taken in equal quantities) should be 1/8th of ghee,

Gaṅgādhara interprets this verse in a different way. According to him, this is a recipe of medicated milk (*dugdhapāka*) and not a medicated ghee (*ghṛtapāka*). Five drugs namely *balā*, etc., should be taken in equal quantities, boiled with eight times the quantity of water and reduced to 1/4th. To this decoction, one fourth of cow's milk should be added and 1/32nd part of *nāgara*, *drākṣā*, *kharjūra*, cow's ghee and *pippalī*, all taken together should be added and boild till 1/4th (of the quantity of milk) remains. After filtration, this medicated milk preparation should be cooled, and to this, honey, 1/16th part should be added and given to the patient. According to Gaṅgādhara, the above mentioned rule should be followed for recipes containing goat-milk, soup of the animals inhabiting arid zone, and *yūṣa* (vegetable soup) of *caṇaka*, *mudga*, *makuṣṭha*, etc.

There are obvious errors in the Cakrapāṇi's commentary. The text of it in the edition of C. K. Sen & Co. is entirely at variant with the text of it published by Nirṇayasāgara Press. According to the former, the text of Cakrapāṇi's commentary reads as follows : "*atra kṣīre kvāthakalkasādhya calurguṇaksirāt kvāthyādidraavyāṇ cāṣṭabhāgena jñeyam. Madhukam prakṣepārtha yojyam.*"

Treatment of Different Stages of Tuberculosis

ज्वराणां शमनीयो यः पूर्वमुक्तः क्रियाविधिः ।
यक्ष्मिणां ज्वरदाहेषु ससर्पिष्कः प्रशस्यते ॥ ११७ ॥

Therapeutic measures described earlier for the treatment of different types of *juara* (vide *Cikitsā* 3) should be employed along with ghee for the treatment of fever and burning sensation of the patient suffering from tuberculosis. [117]

Treatment of Excessive Phlegm

कफप्रसेके बलवान् श्लैष्मिकश्छर्दयेन्नरः ।
पयसा फलयुक्तेन माधुकेन रसेन वा ॥ ११८ ॥
सर्पिष्मत्या यवाग्वा वा घमनीयोपसिद्धया ।
घान्तोऽन्नकाले लघ्वन्नमाददोत सदीपनम् ॥ ११९ ॥

If there is excessive expectoration of phlegm, if the patient is strong (i. e. not too weak) and if he is of *kapha prakṛti* (constitution dominated by *kapha*), then he should be given emetic therapy with the following recipes :

- (1) Milk boiled with *madanaphala*;
- (2) Milk boiled with the decoction of *madhuyasṭi*; and
- (3) *Yavagṇ* (thick gruel) prepared by boiling with emetic drugs and added with ghee.

After the administration of the emetic therapy, and during the meal-time, the patient should be given light diet which is prepared with such drugs as are stimulant of digestion like *śunṭhi*. [118-119]

Diet and Drinks for Excessive Phlegm

यवगोधूममाध्वीकसिध्वरिष्टसुरासवान् ।
जाङ्गलानि च शूल्यानि सेवमानः कफं जयेत् ॥ १२० ॥

Intake of *yava*, *godhūma*, *mādhvika*, *sīdhu*, *ariṣṭa*, *surā*, *āsava*, meat of animals inhabiting arid zone and *śūlya* type of meat (meat roasted on a spike) preparation overcomes *kapha*. [120]

Role of Vāyu in Expectoration

श्लेष्मणोऽतिप्रसेकेन वायुः श्लेष्माणमस्यति ।
कफप्रसेकं तं विद्वान् क्षिग्धोष्णेनैव निर्जयेत् ॥ १२१ ॥

During excessive expectoration of phlegm, it is *vāyu* which stimulates the phlegm to come out. Therefore, a wise physician should treat such a condition (of expectoration of phlegm) with the help of unctuous and hot remedies. [121]

Treatment of Vomiting

क्रिया कफप्रसेके या वस्यां सैव प्रशस्यते ।
हृद्यानि चान्नपानानि वातघ्नानि लघूनि च ॥ १२२ ॥

Therapeutic measures described for the treatment of expectoration of phlegm should be employed if there is vomiting [in the patient of tuberculosis]. To such a patient, diet and drinks which are *hṛdya* (useful for the heart), which alleviate *vāyu* and which are light should be given. [122]

Kapha praseka (expectoration of phlegm) is of two types, namely (1) *svatantra*, i. e. independently caused by *kapha*, and (2) *vātaparādhāna*, i. e. dependant upon the *vāyu*. *Vamana* (vomiting) is correspondingly of two types. In the former type which is dominated by *kapha*, emetic therapy should be administered, and in the later type dominated by *vāyu*, therapies which are unctuous and hot should be administered.

Treatment of Diarrhoea

प्रायेणोपहताग्नित्वात् सपिच्छमतिसार्यते ।
प्राप्नोति चास्यवैरस्यं न चान्नमभिनन्दति ॥ १२३ ॥
तस्याग्निदीपनान् योगानतीसारनिवर्णान् ।
वक्त्रशुद्धिकरान् कुर्यादरुचिप्रतिषाधकान् ॥ १२४ ॥
सनागरानिन्द्रयवान् पाययेत्तण्डुलाम्बुना ।
सिद्धां यवागूं जीर्णे च चाङ्गेरीतक्रदाडिमैः ॥ १२५ ॥
पाठा बिल्वं यमानी च पातव्यं तक्रसंयुतम् ।
दुरालभा शृङ्गवेरं पाठा च सुरया सह ॥ १२६ ॥
जम्बवाग्नमभ्यं बिल्वं च सकपित्थं सनागरम् ।
पेयामण्डेन पातव्यमतीसारनिवृत्तये ॥ १२७ ॥

In the patient of tuberculosis, generally *agni* (enzymes responsible for digestion and metabolism) is afflicted. This causes diarrhoea accompanied with mucus and *asyavairasya* (distaste in the mouth). Such a patient does not relish any food. To such a patient, the following recipes which stimu-

late the power of digestion, which stop diarrhoea, which cleanse the mouth and which counteract anorexia should be administered :

- (1) *Indrayava* with *nāgara* should be mixed with *tanḍulāmbu* (rice-wash) and the patient should be given this recipe to drink. After the recipe gets digested, the patient should be given *yavāga* (thick gruel) cooked along with *cāṅgeri*, butter-milk and *dāḍima*;
- (2) *Pāṭha*, *bilva* and *yamānī* should be mixed with butter-milk. The patient should drink this potion;
- (3) *Durālabhā*, *śṛṅgavera* and *pāṭha* should be taken along with *surā* (a type of alcoholic drink); and
- (4) Pulp of the seeds of *jambū* and *āmra*, *bilva*, *kapittha* and *nāgara* are to be mixed with the *maṇḍa* (upper portion) of *peyā* (thin gruel).

The above mentioned recipes cure diarrhoea. [123-127]

The clause '*peyāmaṇḍena*' used in verse 127 is not very clear. *Peyā* stands for thin gruel having stickiness (vide *Suśruta : Sūtra* 46 : 334) and *maṇḍa* stands for a preparation of very thin gruel which is free from stickiness (*Suśruta : Sūtra* 46 : 344).

Therefore, the *maṇḍa* of *peyā*, as the meaning of the clause '*peyāmaṇḍena*' implies, does not appear to be appropriate because the upper portion of *peyā* (which is characterised by stickiness) cannot be free from stickiness in the upper portion to be called *maṇḍa*. There is, however, another reading of this clause in the C. K. Sen & Co. edition of the *Carakasamhitā* which is '*surāmaṇḍena*', i. e. upper portion of *surā* (a type of alcoholic drink). Gaṅgādhara Sen has accepted this reading and Cakrapāṇi is silent about it. We feel, '*surāmaṇḍena*' is a better reading].

Preparations of Khaḍa

एतनेव च योगांघ्रिन् पाठादीन् कारयेत् खडान् ।

ससृज्यधान्यान्सस्त्रेहान् साम्लान्संग्रहणान् परम् ॥ १२८ ॥

The recipes described in verses 126-127 can also be prepared in the form of *khaḍa* (a type of sour drink) by adding pulses fats and sour ingredients. Such *khaḍa* preparations are useful in stopping diarrhoea. [128]

The term *khaḍa* is already explained in the commentary of *Nidāna* 2 : 4 (-vide p. 35 of Vol. II of this work). According to some other com.

mentators, *rasa* (meat-soup) is prepared of meat, *yūṣa* (vegetable soup) is prepared of cereals and pulses, *khaḍ* (1) *a* is prepared of fruits and *kāmbalika* is prepared of roots and profuse quantity of til-seed cake and sour ingredients.

Recipe of *Khaḍa*

वेतसार्जुनजम्बूनां मृणालीकृष्णगन्धयोः ।
 श्रोपण्या मद्यन्त्याश्च यूथिकायाश्च पल्लवान् ॥ १२९ ॥
 मातुलुङ्गस्य धातक्या दाडिमस्य च कारयेत् ।
 स्नेहाश्ललवणोपेतान् खडान् सांग्राहिकान् परम् ॥ १३० ॥
 चाङ्गेर्याश्चक्रिकायाश्च दुग्धिकायाश्च कारयेत् ।
 खडान्दधिसरोपेतान् ससर्पिकान्सदाडिमान् ॥ १३१ ॥

Leaves of *vetasa*, *arjuna*, *jambū*, *mṛṇālī*, *kṛṣṇagandhā*, *śrīparṇī*, *madayanti* and *yūthikā* should be mixed with *mātuluṅga*, *dhātakī*, *dāḍima*, fats, sour ingredients and salt for preparing *khaḍas* which are excellent for counteracting diarrhoea.

Similarly, *khaḍas* can be prepared of *cāṅgerī*, *cukrikā* and *dugdhikā* mixed with cream of curd, ghee and *dāḍima*.

[129-131]

Diet and Drinks for Diarrhoea

मांसानां लघुपाकानां रसाः सांग्राहिकैर्युताः ।
 व्यञ्जनार्थं प्रशस्यन्ते भोज्यार्थं रक्तशालयः ॥ १३२ ॥
 स्थिरादिपञ्चमूलेन पाने शस्तं शृतं जलम् ।
 तक्रं सुरा सचुक्रिका दाडिमस्याथवा रसः ॥ १३३ ॥
 इत्युक्तं भिन्नशक्तानां दीपनं ग्राहि भेषजम् ।

The soup of different types of meat which are light for digestion should be mixed with astringent ingredients. Use of these *vyañjanas* (non-cereal side dishes) along with red variety of *śālī* rice is useful in diarrhoea. The patient should drink water boild with *laghupañcamūla* (*śālāparṇī*, *prśniparṇī*, *bṛhatī*, *kaṇṭakārī* and *gokṣura*), butter, *sura*, *cukrikā* and the juice of *dāḍima*.

Thus, medicaments which are digestive stimulants and *grahī* (constipative) for the patient of tuberculosis having diarrhoea are described. [132-134]

Regime to remove Distate in Mouth

परं मुखस्य वैरस्यनाशनं रोचनं शृणु ॥ १३४ ॥
 द्वौ कालौ दन्तपवनं भक्षयेन्मुखधावनम् ।
 तद्वत् प्रक्षालयेदास्यं धारयेत् कवलग्रहान् ॥ १३५ ॥
 पिबेद्धमं ततो मृष्टमद्याद्दीपनपाचनम् ।
 भेषजं पानमन्नं च हितमिष्टोपकल्पितम् ॥ १३६ ॥

Now, hear the excellent measures for the removal of distate in the mouth and for the promotion of the liking for food. These are as follows :

- (1) One should brush his teeth both the times (morning and evening) with the help of tooth-twigs and use *mukhadhavana* (drugs to be chewed for correcting the aggravated *doṣas* in the mouth);
- (2) Similarly, he should wash the mouth and use *kavala-graha* (keeping mouthful of drugs in thin paste form in the oral cavity); and
- (3) One should smoke (medicated cigars) and thereafter, take such drugs, food and drinks which are stimulant of digestion as well as carminative, which are useful and which are deliciously prepared. [134-136]

One should brush teeth twice in a day, morning and evening, with the help of tooth-twigs having bitter and pungent tastes like *karañja* and *karavira*. The decoction of these bitter and pungent drugs are to be used for washing the mouth.

Recipes for Mukhadhavana

त्वङ्मुस्तमेका धान्यानि मुस्तमामलकं त्वचम् ।
 दार्वीत्वचो यवानी च तेजोद्वा पिप्पली तथा ॥ १३७ ॥
 यवानी तिन्तिडीकं च पञ्चैते मुखधावनाः ।
 श्लोकापादेऽवमिहिता रोचना मुखशोधनाः ॥ १३८ ॥
 गुटिकां धारयेदास्ये चूर्णैर्वा शोधयेन्मुखम् ।
 एषामालोडितानां वा धारयेत् कवलग्रहान् ॥ १३९ ॥

The following five recipes are useful for *mukhadhavana* (drugs to be chewed for correcting the aggravated *doṣas* in the mouth) :

- (1) *Tvak*, *musta*, *ela* and *dhanya*;
- (2) *Musta*, *āmalaka* and *tvak*;

- (3) *Dārvi*, *tvak* and *yavāni*;
- (4) *Tejohvā*, (*cavika*) and *pippalī*; and
- (5) *Yavāni* and *tintiḍika*.

The above mentioned recipes can be prepared in the form of pills to be kept in the mouth [and sucked]. In the form of powder, these recipes can be used [for the massage of gums and teeth] for cleansing the mouth. Mixed with water, [the powder or paste] of these recipes can be used as *kavalagraha* (keeping mouthful of drugs in thin paste form in the oral cavity). [137-139]

Other Recipes for Kavalagraha

सुरामाध्वीकसीधूनां तैलस्य मधुसर्पिषोः ।
कवलान् धारयेदिष्टान् क्षीरस्येक्षुरसस्य च ॥ १४० ॥

Surā, mādhvika, sīdhu, oil, honey, ghee, milk and sugar cane juice—these are to be used as per the liking of the patient, for *kavalagraha* (keeping mouthful of drugs in thin paste form in the oral cavity). [140]

Yavāni-Śaḍava

यवानीं तिन्तिडीकं च नागरं सांम्लवेतसम् ।
दाडिमं बदरं चारुलं कार्षिकं चोपकल्पयेत् ॥ १४१ ॥
धान्यसौवर्चलाजाजीवराङ्गं चार्धकार्षिकम् ।
पिप्पलीनां शतं चैकं द्वे शते मरिचस्य च ॥ १४२ ॥
शर्करायाश्च चत्वारि पलान्येकत्र चूर्णयेत् ।
जिह्वाविशोधनं हृद्यं तच्चूर्णं भक्तरोचनम् ॥ १४३ ॥
दृत्सीहपार्श्वशूलघ्नं विबन्धानाहनाशनम् ।
कासश्वासहरं ग्राहि ग्रहण्यर्शोविकारनुत् ॥ १४४ ॥
इति यवानीषाडवम् ।

One *karṣa* of each of *yavāni*, *tintiḍika*, *amlavetasa*, *daḍima*, and *badara* (sour variety), half *karṣa* of each of *dhānya*, *sauvarcala*, *ajāṇi* and *varāṅga* (*tvak*), one hundred of *pippalīs*, two hundred fruits of *marica* and four *palas* of *śarkarā* should be made to a powder. This recipe, when administered, cleanses the tongue. It is cardiac tonic and it promotes relish for food. It cures heart diseases, splenic disorders, pain in the sides of the chest, constipation, *anaha* (flatulence), cough,

śvāsa (asthma), *grahāṇī* (sprue syndrome) and *arśas* (piles). It is *grāhi*, i. e. it works as a constipative in a patient suffering from diarrhoea. [141-144]

In the above mentioned recipe, the quantity of some drugs is mentioned in the form of weight and in respect of some others, it is by number. For example, *pippalī* is mentioned to be taken by number of fruits.

Tālīsādyacūrṇa and *Tālīsādyaguṭikā*

तालीशपत्रं मरिचं नागरं पिप्पली शुभा ।
यथोत्तरं भागवृद्ध्या त्वगेले चार्धभागिके ॥ १४५ ॥
पिप्पल्यष्टगुणा चात्र प्रदेया सितशर्करा ।
कासश्वासारुचिहरं तच्चूर्णं दीपनं परम् ॥ १४६ ॥
हृत्पाण्डुरग्रहणीदोषशोषक्षीहज्वरापहम् ।
वम्यतीसारमूलघ्नं मूढवातानुलोमनम् ॥ १४७ ॥
कल्पयेद्गुटिकां चैतच्चूर्णं पक्त्वा सितोपलाम् ।
गुटिका ह्यग्निसंयोगाच्चूर्णाह्विताः स्मृताः ॥ १४८ ॥
इति तालीशाद्यं चूर्णं गुटिकाश्च ।

Tālīsapatra (one part), *marica* (2 parts), *nāgara* (3 parts), *pippalī* of good quality (4 parts), *trak* (1/2 parts), *elā* (1/2 part) and white sugar (32 parts) should be made to a powder. This powder, when administered, cures cough, *śvāsa* (asthma) and *aruci* (anorexia). It is an excellent stimulant of digestion, It cures heart diseases, anemia, *grahāṇīdoṣa* (sprue syndrome), *śoṣa* (consumption), splenic disorders, fever, vomiting, diarrhoea and colic pain. It causes downward movement of obstructed *vāyu* in the abdomen. By cooking this powder with the [syrup of] *sitopalā* (*miśri* or sugar having big crystals), this recipe can be prepared in the form of pills. While cooking, these drugs come in contact with the heat of fire which makes the recipe exceedingly light for digestion. [145-148]

* The term *śubhā* used in the verse 145 is an epithet of *pippalī*. By implication, *pippalī* of good quality should be used in this recipe, This is on the lines suggested by Hārīta and Jatūkarnā. *Śubhā* is no doubt, the name of a drug called *vaṃśalocana* (bamboo-salt). But Hārīta, while describing *Tālīsādicūrṇa*, has not taken this drug *vaṃśalocana* into account. Similarly, Jatūkarnā, while describing *Tālīsādiguṭikā*, has not mentioned *śubhā* as one of its ingredients. In both the recipes, Hārīta and Jatūkarnā have included the remaining drugs of this recipe.

For the preparation of *Tālīsādyaguṭikā*, *sitopalā*, (*miṣṛī* or sugar having large crystals) should be added with water, boiled and made to a syrup. To this, the powder of other drugs should be added for the preparation of pills.

Gaṅgādhara Sen has contradicted the above mentioned view of Cakrapāṇi in respect of the term '*śubhā*'. According to him, *tālīsapatra* (1 part), *marica* (2 parts), *nāgara* (3 parts), *pippalī* (4 parts) *śubhā* or *vamśalocana* (5 parts), *tvak* (1/2 part), *elā* (1/2 part) and *śarkarā* or sugar (32 parts) should be made to a powder.

Administration of Meat

शुष्यतां क्षीणमांसानां कल्पितानि विधानवित् ।
दद्यान्मांसादमांसानि बृंहणानि विशेषतः ॥ १४९ ॥

If the patient is emaciated and reduced of muscle tissues, then he should be given meat of carnivorous animals which are especially nourishing. This meat should be suitably prepared by an expert acquainted with the method of such preparations. [149]

Giving Carnivorous Meat in Disguise

शोषिणे बार्हिणं दद्याद्बर्हिशब्देन चापरान् ।
गृध्रानुल्कांश्चाषांश्च विधिवत् सूपकल्पितान् ॥ १५० ॥
काकास्तित्तिरिशब्देन वर्मिशब्देन चोरगान् ।
भृष्टान् मत्स्यान्त्रशब्देन दद्याद्गण्डूपदानपि ॥ १५१ ॥
लोपाकान् स्थूलनकुलान् बिडालांश्चोपकल्पितान् ।
शृंगालशावांश्च मिषक् शशशब्देन दापयेत् ॥ १५२ ॥
सिंहानृक्षांस्तरक्षूंश्च व्याघ्रानेवंविधांस्तथा ।
मांसादान् मृगशब्देन दद्यान्मांसाभिवृद्धये ॥ १५३ ॥
गजखङ्गितुरङ्गाणां वेशवारीकृतं मिषक् ।
दद्यान्महिषशब्देन मांसं मांसाभिवृद्धये ॥ १५४ ॥

To the patient suffering from consumption, following types of meat should be given to eat :

- (1) Meat of peacock;
- (2) The meat of vultures, owls and blue-joys in the disguise of peacock meat, after preparing in a suitable manner according to the prescribed methods;
- (3) The meat of crow in the disguise of the meat of partridge;

- (4) The meat of snakes in the disguise of the meat of *varmi* (an edible fish which is round and long in shape like a snake);
- (5) The fried meat of earth-worm in the disguise of the intestine of fish;
- (6) The meat of *lopāka* (fox), *sthūla nakula* (large mongoose), cat and cubs of jackal, properly dressed, in the disguise of the meat of rabbit;
- (7) Similarly, the meat of lion, bear, hyena, tiger and such other carnivorous animals should be given in the disguise of the meat of deer to promote the muscle tissues of such patients; and
- (8) The meat of elephant, rhinoceros and horse, well seasoned with spices should be given in the disguise of buffalo meat for the promotion of muscle tissues of the patient. [150-154]

Therapeutic Utility of Meat

मांसेनोपचिताङ्गानां मांसं मांसकरं परम् ।
तीक्ष्णोष्णलाघवाच्छस्तं विशेषान्मृगपक्षिणाम् ॥ १५५ ॥

The meat of carnivorous animals, exceedingly promotes the muscle tissues of the patient. Similarly, the meat of different types of deer and birds is useful for such patients because of its sharpness, heating effect and lightness. [155]

Need for Disguising the Identity of Meat

मांसानि यान्यनभ्यासादनिष्ठानि प्रयोजयेत् ।
तेषूपधा, सुखं भोक्तुं तथा शक्यानि तानि हि ॥ १५६ ॥
जानञ्जुगुप्सन्नैवाद्याज्जग्धं वा पुनरुल्लिखेत् ।
तस्माच्छब्दोपसिद्धानि मांसान्येतानि दापयेत् ॥ १५७ ॥

The meat of some animals, notwithstanding its utility for patients, is not considered edible in tradition. To enable the patient to take such meat without any reservation (or hatred) such nonedible meat should be given in disguise. If the patient comes to know the exact identity of such meat, then out of hatred he may not eat it. Even if he eats such

meat out of compulsion, he may vomit it out. Therefore, the meat of such animals should be cooked properly and given to the patient in disguise, in the name of the meat which is edible traditionally. [156-157]

Wholesome Meat

वर्हित्तिरिदक्षणां हंसानां शूकरोष्ट्रयोः ।
खरगोमहिषाणां च मांसं मांसकरं परम् ॥ १५८ ॥

The meat of peacock, partridge, cock, swan, hog, camel, ass, bull and buffalo is excellent for the promotion of muscle tissue. [158]

Meat of Different Groups of Animals

योनिरष्टविधा चोक्ता मांसानामन्नपानिके ।
तां परीक्ष्य भिषग्विद्वान् दद्यान्मांसानि शोषिणे ॥ १५९ ॥
प्रसहा भूशयानूपवारिजा वारिचारिणः ।
आहारार्थं प्रदातव्या मात्रया वातशोषिणे ॥ १६० ॥
प्रतुदा विष्किराश्चैव धन्वजाश्च मृगद्विजाः ।
कफपित्तपरीतानां प्रयोज्याः शोषरोगिणाम् ॥ १६१ ॥
विधिवत्सूपसिद्धानि मनोज्ञानि मृद्भूनि च ।
रसवन्ति सुगन्धीनि मांसान्येतानि भक्षयेत् ॥ १६२ ॥

In the chapter on “*Annapānavidhi*” dealing with the properties of ingredients of food and drinks (*Sūtra* 27:35-87) meat of eight groups of animals is described. The learned physician should examine the meat keeping the description made there in view and administer suitable meat to the patient suffering from consumption.

To the patient, suffering from consumption caused by aggravated *vāyu*, the meat of birds and animals belonging to the categories of *prasaha* (animals and birds who eat by snatching), *bhūśaya* (animals who live in burrows on the earth), *ānūpa* (animals inhabiting marshy land), *vārija* (aquatic animals) and *vāricara* (birds moving in the water) should be given in appropriate quantity to eat.

To the patient, suffering from consumption caused by aggravated *kapha* and *pitta*, the meat of birds and animals

belonging to the categories of *pratuda* (pecker birds), *viškira* (gallinacious birds) and *dhanvaja* (animals dwelling in arid (zone) should be administered. [159-162]

Specific Utility of Meat and Alcohol

मांसमेवाश्रितः शोषो माध्वीकं पिबतोऽपि च ।

नियतानल्पचित्तस्य चिरं काये न तिष्ठति ॥ १६३ ॥

Consumption does not remain for a long time in the patient who eats meat, who drinks *mādhvika* (a type of alcoholic drink) and who is constantly strong minded. [163]

Prevention of Tuberculosis

वारुणीमण्डनित्यस्य बहिर्मार्जनसेविनः ।

अविधारितवेगस्य यक्ष्मा न लभतेऽन्तरम् ॥ १६४ ॥

Tuberculosis will not be able to find entry into the body of a person who regularly takes *vāruṇīmaṇḍa* (upper portion of the *vāruṇī* type of alcoholic drink), who cleanses the exterior of his body and who does not suppress the manifested natural urges. [164]

Alcoholic Drinks as Anupāna

प्रसन्नां वारुणीं सौधुमरिष्ठानासवान्मधु ।

यथार्हमनुपानार्थं पिबेन्मांसानि भक्षयन् ॥ १६५ ॥

After taking meat, the patient should use as *anupāna* (postprandial drink) *prasanna*, *vāruṇī*, *sīdhu*, *ariṣṭa*, *āsava* or *mādhvika* types alcoholic drinks, depending upon their suitability. [165]

Therapeutic Utility of Alcoholic Drinks

मद्यं तैक्ष्ण्यौष्ण्यवैशद्यसूक्ष्मत्वात् स्रोतसां मुखम् ।

प्रमथ्य विवृणोत्याशु तन्मोक्षात् सप्त धातवः ॥ १६६ ॥

पुण्यन्ति धातुपोषाश्च शोघं शोषः प्रशस्यति ।

Madya (alcoholic drink) is *tikṣṇa* (sharp), *uṣṇa* (hot), *viśāda* (non-slimy) and *sūkṣma* (which can penetrate subtle channels) in its property. Therefore, it is capable of forcefully and quickly opening the orifices of *srotas* (channels) of

circulation) as a result of which seven categories of tissue element get proper nourishment. Consumption gets cure quickly as a result of this tissue nourishment. [166-167]

Recipes of Medicated Ghee

मांसादमांसस्वरसे सिद्धं सर्पिः प्रयोजयेत् ॥ १६७ ॥
 सक्षौद्रं, पयसा सिद्धं सर्पिर्दशगुणेन वा ।
 सिद्धं मधुरकैर्द्रव्यैर्दशमूलकषायकैः ॥ १६८ ॥
 क्षीरमांसरसोपेतैर्घृतं शोषहरं परम् ।
 पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः ॥ १६९ ॥
 सयावशूकैः सक्षीरैः स्रोतसां शोधनं घृतम् ।
 रास्त्रावलागोक्षुरकस्थिरावर्षाभुसाधितम् ॥ १७० ॥
 जीवन्तीपिप्पलीगर्भं सक्षीरं शोषनुद्धृतम् ।
 यवाग्वा वा पिवेन्मात्रां लिह्याद्वा मधुना सह ॥ १७१ ॥
 सिद्धानां सर्पिषामेषामद्यादन्नेन वा सह ।
 शुष्यतामेष निर्दिष्टो विधिराश्ववहारिकः ॥ १७२ ॥

The following recipes should be administered to the patient suffering from consumption :

- (1) Ghee, boiled with the soup of the meat of carnivorous animals, should be given along with honey;
- (2) Ghee boiled with ten times of milk;
- (3) Ghee, cooked with the decoction of *daśamūla* (*bilva*, *śyonaka*, *gombhārī*, *pāṭalī*, *gaṇikārikā*, *śalaparnī*, *pr̥ṣṇiparnī*, *bṛhatī*, *kaṇṭakārī* and *gokṣura*), milk, meat soup and the paste of drugs belonging to *madhura*, *gāṇa* (*Jīvanīya gāṇa*), is excellent for the cure of consumption;
- (4) Ghee, cooked with milk (four times of ghee) and the paste of *pippalī*, *pippatimūla*, *cavya*, *citraka*, *nāgara* and *yavakṣāra*, is excellent for cleansing the channels of circulation; and
- (5) Ghee, cooked with milk and [the paste of] *rāsna*, *bala*, *gokṣura*, *sthira* and *varṣābhū*, and added with *jīvanti* as well as *pippalī* cures consumption.

All the above mentioned recipes of medicated ghee should be given in appropriate dose along with *yavāgū* (thick gruel)

or these are to be mixed with honey and administered in the form of a linctus or these are to be given to the patient along with food. Thus the food and drinks for the patient suffering from consumption are described. [167-172]

Therapies for External Use

बहिःस्पर्शनमाभित्य वक्ष्यतेऽतः परं विधिः ।
 स्नेहक्षीराम्बुकोष्ठेषु स्वभ्यक्तंमवगाहयेत् ॥ १७३ ॥
 स्रोतोविबन्धमोक्षार्थं बलपुष्ट्यर्थमेव च ।
 उत्तीर्णं मिश्रकैः स्नेहैः पुनराक्तैः सुखैः करैः ॥ १७४ ॥
 मृद्नीयात् सुखमासीनं सुखं चोत्सादयेन्नरम् ।

Hereafter, remedies for external use will be described. The patient should take bath in a tub (*koṣṭha*) containing *sneha* (oil, ghee, etc.), milk or water. These medicated baths help in the opening up of the obstructed channels of circulation and promote strength. After finishing the bath, the patient should be given a gentle massage after smearing his body with ghee and oil, mixed together. Thereafter, the patient should sit leisurely and unction (*utsādana*) should be applied [all over his body]. [173-175]

Recipes for Uction

जीवन्तीं शतवीर्यां च विकसां सपुनर्नवाम् ॥ १७५ ॥
 अश्वगन्धामपामार्गं तर्कारीं मधुकं बलाम् ।
 विदारीं सर्षपं कुष्ठं तण्डुलानतसीफलम् ॥ १७६ ॥
 माषांस्तिलांश्च किण्वं च सर्वमेकत्र चूर्णयेत् ।
 यवचूर्णत्रिगुणितं दध्ना युक्तं समाक्षिकम् ॥ १७७ ॥
 एतदुत्सादनं कार्यं पुष्टिवर्णवलप्रदम् ।

Jivanti, *śatavirya*, *vikasā* (*mañjiṣṭhā*), *punarnava*, *aśvagandhā*, *apāmārga*, *tarkārī* (*jaya*), *madhuka*, *balā*, *vidārī*, *saṛṣapa*, *kuṣṭha*, *tanḍula*, fruits of *ataśī*, *māṣa*, *tila* and *kiṇva* (material used for fermenting)—all these drugs should be made to a powder, and to this, three times of the powder of barley should be added. This should then be mixed with curd and honey (in small quantity), and used for unction which promotes nourishment, complexion and strength. [175-178]

Recipe for Medicated Bath

गौरसर्षपकल्केन कल्कैश्चापि सुगन्धिभिः ॥ १७८ ॥
 क्षायादुसुखैस्तोयैर्जीवनीयौषधैः शृतेः ।

The patient of consumption should take bath with warm or cold water depending upon the nature of the season. This water should be boiled with drugs belonging to *Jivaniya gana*. Before taking bath, his body should be rubbed with the paste of white mustard seed or fragrant drugs. [178-179]

Regime

गन्धैः समालयैर्वासोभिर्भूषणैश्च विभूषितः ॥ १७९ ॥
 स्पृश्यान् संस्पृश्य संपूज्य देवताः सभिषग्दिजाः ।
 इष्टवर्णरसस्पर्शगन्धवत् पानभोजनम् ॥ १८० ॥
 इष्टमिष्टैरुपहितं सुखमद्यात् सुखप्रदम् ।

The patient of consumption should apply perfume, wear garlands, [beautiful] garments and ornaments, touch auspicious objects, offer prayer to the gods, physicians and brahmins, and thereafter, he should take food and drinks which are of agreeable colour, taste, touch and smell. The food and drinks should be consumed leisurely. These ingredients of food and drinks should be agreeable or should be mixed with other agreeable articles. [179-181]

Wholesome Corns and Cereals

समातीतानि धान्यानि कल्पनीयानि शुष्यताम् ॥ १८१ ॥
 लघून्यहीनवीर्याणि स्वादूनि गन्धवन्ति च ।
 यानि प्रहर्षकारीणि तानि पश्यतमानि हि ॥ १८२ ॥
 यच्चोपदेक्ष्यते पथ्यं क्षतक्षीणचिकित्सिते ।
 यक्ष्मिणस्तत् प्रयोक्तव्यं बलमांसाभिवृद्धये ॥ १८३ ॥

The patient suffering from consumption should take corns and cereals which were harvested before [at least] one year, which are appropriately cooked, which are light, which are not devoid of potency, which are tasteful and which are of good smell.

Such of the ingredients of food and drinks, which are invigorating, are wholesome for the patient. Wholesome diet and drinks which are to be described in the chapter dealing with the treatment of *kṣataksīṇa* (*Gikitsa* 11) should be given to the patient of tuberculosis for the promotion of his strength and muscle tissue. [181-183]

Useful Regime

अभ्यङ्गोत्सादनैश्चैव वासोभिरहृतैः प्रियैः ।
यथर्तुविहितैः स्नानैरवगाहैर्विमार्जनैः ॥ १८४ ॥
वस्तिभिः क्षीरसर्पिर्भिर्मांसैर्मस्रसौदनैः ।
इष्टैर्मद्यैर्मनोज्ञानां गन्धानामुपसेवनैः ॥ १८५ ॥
सुहृदां रमणीयानां प्रमदानां च दर्शनैः ।
गीतवादित्रशब्दैश्च प्रियश्रुतिभिरेव च ॥ १८६ ॥
हर्षणाश्वासनैर्नित्यं गुरुणां समुपासनैः ।
ब्रह्मचर्येण दानेन तपसा देवताचर्यैः ॥ १८७ ॥
सत्येनाचारयोगेन मङ्गल्यैरप्यहिसया ।
वैद्यविप्रार्चनाच्चैव रोगराजो निवर्तते ॥ १८८ ॥

Tuberculosis, the king of diseases, gets cured by massage, unction, wearing of new and pleasant garments, taking ordinary and medicated bath in consonance with the temperature of the season, external cleansing, using medicated enema, taking milk, ghee, meat, and food mixed with meat soup, drinking agreeable alcoholic preparations, applying pleasing perfumes, observing friendly and beautiful ladies, hearing vocal and instrumental music, hearing invigorating and consoling talks, paying regular obeisance to preceptors, observing celibacy, giving donations, performing penance, offering prayers to the gods, speaking the truth, maintaining good conduct, performing auspicious and non-violant activities and showing respect to physicians and learned brahmins.

[184-188]

Performance of Yajña

यथा प्रयुक्त्या चेष्टया राजयक्ष्मा पुरा जितः ।
तां वेदविहितामिष्टिमारोग्यार्थं प्रयोजयेत् ॥ १८९ ॥

The patient desirous of regaining his health should perform the *yajña* (sacrificial ceremony) enjoined by the Vedas,

by the performance of which the disease tuberculosis was cured in the days of the yore. [189]

To Sum Up

तत्र श्लोकौ—

प्रागुत्पत्तिर्निमित्तानि

प्राग्रूपं रूपसंग्रहः ।

समासाद् व्यासतश्चोक्तं भेषजं राजयक्ष्मणः ॥ १९० ॥

नामहेतुरसाध्यत्वं साध्यत्वं कृच्छ्रसाध्यता ।

इत्युक्तः संग्रहः कृत्स्नो राजयक्ष्मचिकित्सिते ॥ १९१ ॥

Origin of the disease in the days of yore, etiology, p^{re}monitory signs and symptoms, various categories of manifested signs and symptoms, medicaments, described in brief and in detail, derivation of the term *rājayakṣmā*, incurability, curability, curability with difficulty—all these in respect of *rājayakṣmā* (tuberculosis) are described fully in this chapter on *rājayakṣmācikitsā*. [190-191]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने

राजयक्ष्मचिकित्सितं नामाष्टमोऽध्यायः ॥ ८ ॥

Colophon

Thus, ends the eighth chapter dealing with the treatment of *rājayakṣmā* (tuberculosis) in the *cikitsāsthāna* of Agniveśa's work as redacted by Caraka.

CHAPTER IX

Treatment of Unmāda (Insanity)

नवमोऽध्यायः ।

अथात उन्मादचिकित्सितं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the treatment of *unmāda* (insanity).

Thus, said Lord Ātreya. [1-2]

In the *Sūtra* 30 : 59-61, contents of *Cikitsāsthāna* are described. The treatment of *unmāda* (insanity) is enumerated after the treatment of *rājayakṣmā* (tuberculosis) in those verses. Thus, seriatim, the treatment of *unmāda* follows that of *rājayakṣmā*.

The *Cikitsāsthāna* of *Caraka saṃhitā*, as has been described in *Sūtra* 30 : 59-61 contains thirty Chapters. According to the statement made in *Cikitsā* 30 : 289-290, seventeen Chapters in this section were added by Dṛḍhabala because of their nonavailability in the original *saṃhitā* (which was redacted by Caraka). There is a difference of opinion about the identity of these seventeen Chapters. According to C. K. Sen's edition of *Caraka saṃhitā*, the last seventeen Chapters (Chapters 14 to 30) were supplemented by Dṛḍhabala. Gaṅgādhara, in his commentary on *Cikitsā* 30 : 289-290 has also commented accordingly. On the other hand, according to the Nirṇayasāgara edition of *Caraka saṃhitā*, the first eight Chapters and the Chapters on the treatment of *arśas* (Ch. 14), *atisāra* (Ch. 19), *visarpa* (Ch. 21), *madātaya* (Ch. 24) and *divraṇīya* (Ch. 25) belong to original *Caraka saṃhitā*; the remaining seventeen Chapters, namely Ch. 9-13, 15-18, 20, 22, 23 and 26-30 do not belong to original Dṛḍhabala. Cakrapāṇidatta comments on the same lines.

To emphasise the above mentioned point, Cakrapāṇi has stated here "*ayam kramah Carakasamskṛtam pañcādhyaīmarśotisāravīsarphamadātayadvir-āñīyarūpam parityajya jñeyah.*" Thus according to Cakrapāṇi, the consecutive order of Chapters dealing with the treatment of various diseases in the original text redacted by Caraka was as follows :

- Chapter 8 : treatment of *rājayakṣmā*;
- Chapter 9 : treatment of *arśas*;
- Chapter 10 : treatment of *atisāra*;
- Chapter 11 : treatment of *visarpa*;

- Chapter 12 : treatment of *madātyaya*;
 Chapter 13 : treatment of *dvivraṇīya*; and
 Chapter 14 : treatment of *unmāda*.

Apparently, there is a deviation from that order and all the Chapters from 9-13, as explained above, are considered to be later additions by Dṛḍhabala as stated by Cakrapāṇi. In view of the divergent views expressed by Cakrapāṇi and Gaṅgādhara about the original and subsequently added Chapters and their order of arrangement, it is very difficult to arrive at any conclusion. It needs further examination, both from the point of view of textual criticism and internal evidence.

बुद्धिस्मृतिज्ञानतपोनिवासः पुनर्वसुः प्राणभृतां शरण्यः ।

उन्मादहेत्वाकृतिभेषजानि कालेऽग्निवेशाय शशंस पृष्ठः ॥ ३ ॥

Once upon a time, Punarvasu, the abode of *buddhi* (intellect), *smṛti* (memory), *jñāna* (knowledge) and *tapas* (penance), and the protector (*śaranya*), of living beings while replying to questions, explained to Agniveśa the etiology, signs, symptoms, and treatment of *unmāda* (insanity). [3]

Buddhi (intelligence) connotes discriminatory knowledge; *smṛti* (memory) connotes the knowledge about the objects and experience of the past, and *tapas* connotes different forms of penance like *Cāndrāyana*. Lord Punarvasu is described as an abode of all these supernatural intellectual faculties. The term '*hetu*' (etiology) mentioned in the verse above implies *saṃprāpti* (pathogenesis), *sthiti* (location), *rūpa* (external manifestations) and *kāla* (time of manifestation).

Etiology

विरुद्धदुष्टाशुचिभोजनानि प्रधर्षणं देवगुरुद्विजानाम् ।

उन्मादहेतुर्भयहर्षपूर्वो मनोऽभिघातो विषमाश्च चेष्टाः ॥ ४ ॥

The causative factors of *unmāda* (insanity) are as follows :

- (1) Intake of *viruddha* (mutually contradictory), *duṣṭa* (polluted) and *aśuci* (impure) food and drinks;
- (2) *Pradharsaṇa* (insult) to the gods, preceptors and *dvijas* (people belonging to the families of *brāhmaṇas*, *kṣatriyas* and *vaiśyas*);
- (3) Affliction of the mind because of fear and exhilaration; and
- (4) Unwholesome regime. [4]

Food preparations containing milk and fish are examples of *viruddhāhāra* (mutually contradictory diet). Poisons which are responsible for the aggravation of *doṣas* in excess are the examples of *duṣṭāhāra* (polluted food). *Unmāda* (insanity) may be caused by any of these above mentioned causative factors along with fear and exhilaration. Other allied factors like anger are also responsible for *unmāda* (insanity).

Pathogenesis

तैरल्पसत्त्वस्य मलाः प्रदुष्टा बुद्धेर्निवासं हृदयं प्रदूष्य ।
स्रोतांस्यधिष्ठाय मनोवहानि प्रमोहयन्त्याशु नरस्य चेतः । ५ ॥

They (the causative factors described above) vitiate the *doṣas* which afflict *hṛdaya* (heart), the abode of intellect, of a person having less of *sattva* (one of the three attributes of mind representing purity and consciousness), and while being located in the *manovahasrotas* (channels carrying psychic impulses), they instantaneously infatuate the mind. [5]

Hṛdaya (heart) is already described in *Sūtra* 30 : 4 as the abode of intellectual activities. This has been specified here with a view to indicating the affliction of intellect as a result of damage to its substratum, i. e. heart. The vessels emanating from the heart, penetrate into different parts of the body to provide blood circulation. These vessels are also responsible for carrying the mental stimulus to different parts of the body. An alternative explanation is the intimate relationship between the mind and the whole of the body, which is afflicted as a result of the affliction of the heart by the vitiated *doṣas*.

Cakrapāṇi in this connection has quoted "*kevalamevāsya manasaḥ śarira-madhiṣṭhānabhūtam*". A similar reference is available in *Vimāna* 5 : 5 with a slightly different reading, namely "*tadvad atindriyāṇām punaḥ sattvādinām kevalam cetanāvac charīramayanabhūtam adhiṣṭhānabhūtam ca*".

Signs and Symptoms

धीविभ्रमः सत्त्वपरिस्वप्नश्च पर्याकुला दृष्टिरधीरता च ।
अवद्ववाक्त्वं हृदयं च शून्यं सामान्यमुन्मादगदस्य लिङ्गम् ॥ ६ ॥
स मूढचेता न सुखं न दुःखं नाचारधर्मो कुत एव शान्तिम् ।
विन्दत्यपास्तस्मृतिबुद्धिसंज्ञो भ्रमत्ययं चेत इतस्ततश्च ॥ ७ ॥

Intellectual confusion, fickleness of mind, unsteadiness of the vision, impatience, incoherent speech and a sensation of vacuum in the heart (vacant mindedness)—these in general are the signs and symptoms of *unmāda* (insanity). Such a

patient, with bewildered mind becomes incapable of experiencing pleasure and sorrow. He becomes incapable of conducting himself appropriately. Therefore, he loses peace of the mind altogether and becomes devoid of memory, intellect and recognition. His mind wavers here and there. [6-7]

The description in verse-6, according to some, relates to premonitory signs and symptoms of *unmāda* (insanity) in general. But these are actually the manifested signs and symptoms of the disease. The term '*bhramati*' used in verse-7, is to be construed as '*bhrāmayati*' as a causative form by implication. That is to say, as the sun causes the horses to move so such a patient causes his mind to move here and there.

Root-meaning of the term Unmāda

समुद्भ्रमं बुद्धिमनःस्मृतीनामुन्मादमागन्तुनिजोत्थमाहुः ।

The term *unmāda* stands for *samudbhrama*, i. e. perversion. Because, in this ailment, the intellect, mind and memory get perverted, this is called *unmāda* (insanity). It is of two types, viz., *āgantu* (exogenous) and *nijottha* (endogenous). [18]

Perversion of the mind includes thinking of unthinkable objects. Perversion of consciousness (*saṁjñā*) etc., as described in *Nidāna* 7 : 5, are also included in the perversion of mind inasmuch as such perversions of conscience, etc. are included in psychic perversions.

Varieties

तस्योद्भवं पञ्चविधं पृथक् तु वक्ष्यामि लिङ्गानि चिकित्सितं च ॥ ८ ॥

Now, the signs, symptoms and treatment of the five varieties of *unmāda* will be described separately. [1]

Unmāda is of five types, viz., *vātika*, *pañtika*, *kaphaja*, *sānnipātika* and *āgantuja*. Of these, the fourth variety, i. e. *sānnipātika* (caused by the simultaneous vitiation of all the three *doṣas*) is considered to be incurable, and therefore, treatment of this variety of *unmāda* is not described in this Chapter. Even then, the text mentions the treatment of all the five varieties including the *sānnipātika* variety on the analogy of the expression "*chattriṇo gacchanti*" (people with umbrellas are going) in relation to a group of people majority of whom are having umbrellas (which might include people who are without umbrellas).

Etiology, Signs and Symptoms of Vātika Unmāda

रुक्षाल्पशीतान्नविरैकधातुक्षयोपवासैरनिलोऽतिवृद्धः ।
चिन्तादिजुष्टं हृदयं प्रदूष्य बुद्धिं स्मृतिं चाप्युपहन्ति शीघ्रम् ॥ ९ ॥

अस्थानहासस्मितनृत्यगीतवागङ्गविक्षेपणरोदनानि ।

पारुष्यकाश्यारुणवर्णताश्च जीर्णं वलं चानिलजस्य रूपम् ॥ १० ॥

Vata gets exceedingly aggravated by the intake of ununctuous food, less of food and cold food, excessive elimination of *doṣas*, diminution of tissue elements and fasting. This aggravated *vāyu* adversely affects the heart afflicted with mental agony (including worry, passion and anger) and instantaneously perverts the intellect and memory. As a result of this, the following signs and symptoms are manifested :

- (1) Laughing, smiling, dancing, singing, speaking, moving limbs of the body and weeping in inappropriate place (inopportune moment); and
- (2) Roughness of the skin, emaciation and reddish coloration of the skin;

These signs and symptoms become more conspicuous after the digestion of food (when normally *vāyu* gets aggravated).
[9-10]

Etiology, Signs and Symptoms of Paittika Unmāda

अजीर्णकटुम्लविदाह्यशीतैर्भोज्यैश्चितं पित्तमुदीर्णवेगम् ।

उन्मादमत्युग्रमनात्मकस्य हृदि श्रितं पूर्व्वदाशु कुर्यात् ॥ ११ ॥

अमर्षसंरम्भविनयभावाः संतर्जनातिद्रवणौष्ण्यरोषाः ।

प्रच्छायशीतान्नजलाभिलाषाः पीता च भाः पित्तकृतस्य लिङ्गम् ॥ १२ ॥

The accumulated *pitta* gets aggravated by indigestion, intake of pungent, sour, *vidāhi* (which causes burning sensation) and hot food. This aggravated *pitta* afflicts the heart of a patient devoid of self control and leads to serious type of *unmāda* instantaneously as spelt out earlier (in verse 9). As a result of this, the following signs and symptoms are manifested :

- (1) Intolerance, overdaring, nakedness, intimidation, running about, excessive heat in the body and anger;
- (2) Desire for shady place, cold food and cold water; and
- (3) Yellow complexion. [11-12]

Etiology, Signs and Symptoms of Kaphaja Unmāda

संपूरणैर्मन्दविचेष्टितस्य सोष्मा कफो मर्मणि संप्रवृद्धः ।
 बुद्धिं स्मृतिं चाप्युपहत्य चित्तं प्रमोहयन् संजनयेद्विकारम् ॥ १३ ॥
 वाक्चेष्टितं मन्दमरोचकश्च नारीविविक्तप्रियताऽतिनिद्रा ।
 छर्दिश्च लाला च वलं च भुङ्क्ते नखादिशौक्यं च कफात्मकस्य ॥ १४ ॥

Kapha, along with *ūṣmā* (*pitta*) gets aggravated because of *sampūrṇa* (over nourishment) and indolence. This aggravated *kapha* afflicts the vital organ (heart), adversely affects the intellect and memory, and vitiates the mind leading to morbidity (*kaphaja unmāda*). Signs and symptoms of *kaphaja unmāda* are as follows :

- (1) Sluggishness in speech and activities;
- (2) Anorexia;
- (3) Liking for women and lonely places;
- (4) Excessive sleep, vomiting and excessive salivation;
- (5) Aggravation of the condition immediately after taking food (when *kapha* gets normally aggravated); and
- (6) Whiteness of nails, etc. [13-14]

Kapha alone is not capable of producing *unmāda* (insanity). It is only in association with *ūṣmā* (*pitta*), that it produces *unmāda*. Alternatively the term '*ūṣmā*' also connotes potency of power. If this interpretation is accepted, then the clause '*soṣmā kapha*' will mean "*kapha*, with its potency is exceedingly aggravated to cause *kaphaja* type of *unmāda*".

Sānnipātika Type of Unmāda

यः सन्निपातप्रभवोऽतिघोरः सर्वैः समस्तैः स च हेतुभिः स्यात् ।

सर्वाणि रूपाणि विभर्ति तादृग्विरुद्धभैषज्यविधिर्विवर्ज्यः ॥ १५ ॥

Sānnipātika type of *unmāda* (where all the three *doṣas*, viz. *vāyu*, *pitta* and *kapha* get simultaneously aggravated) is a serious ailment. It is caused by the (simultaneous) vitiation of all the three *doṣas* by their (respective) causative factors (as spelt out in verses 9, 11 and 13). In this condition, signs and symptoms of all the three *doṣas* (spelt out in verses 10, 12 and 14) are manifested. Such a condition needs therapeutic measures which are mutually contradictory, Therefore, the physician should not attend to such a patient. [15]

Use of the term 'tādṛk', according to some physicians, implies incurability of the condition only when it is caused by all the etiological factors and also only when all the signs and symptoms of the three varieties of *unmāda* (insanity) are manifested. According to them, if the *sānnipātika* variety of *unmāda* is caused by a few of these causative factors and if only a few of these signs and symptoms are manifested, then this is not incurable.

Exogenous Types of Unmāda (insanity)

देवर्षिगन्धर्वपिशाचयक्षरक्षःपितॄणामभिधर्षणानि ।
आगन्तुहेतुर्नियमव्रतादि मिथ्याकृतं कर्म च पूर्वदेहे ॥ १६ ॥

Exogenous types of *unmāda* are caused by extraneous causes, namely improper observance of *niyama* (spiritual disciplines) in the present life and improper conduct of the past life which leads to seizures by the gods, ṛṣis (sages), *gandharvas*, *piśācas*, *yakṣas*, *rākṣas* and *pitṛs* (manes). [16]

In *Suśruta : Uttaraśthāna* 67, seizures caused by different types of the gods are also described. The difference between *Caraka* and *Suśruta* is because of the difference in comparatively known and unknown types of seizures during their respective periods. In fact, there are innumerable types of seizures—vide paragraph 21 of this Chapter.

While explaining the signs and symptoms of different types of seizures in the paragraph 20, the seizures by *rākṣasas*, in addition to *brahmarākṣasas* are described. In the above mentioned verse, the term '*rākṣasa*' stands for both *rākṣasa* and *brahmarākṣasa*.

The reading of Cakrapāṇi's commentary on the above verse, according to the *Nirṇayasāgara* edition is "*iha Ye surādyāḥ Suśrutoktās te' nāviṣkṛtatamā vijñeyāḥ*". In the edition of *Caraka saṃhitā* by C. K. Sen & Co., the above line reads differently as "*Ye cāsaṅkhyeyā grahagaṇāḥ Suśrutoktās te iha āviṣkṛtā vijñeyāḥ*". While our exposition above is based on the reading available in the *Nirṇayasāgara* edition, we feel, the reading of C. K. Sen & Co. edition is syntactically more appropriate.]

Signs and Symptoms of Exogenous Unmāda in General

अमर्त्यवाग्विक्रमवीर्यचेष्टो ज्ञानादिविज्ञानबलादिभिर्यः ।

उन्मादकालोऽनियतश्च यस्य भूतोत्थमुन्मादमुदाहरेत्तम ॥ १७ ॥

Bhūtonmāda (seizures by supernatural beings), in general is characterised by the following :

- (1) Supernatural speech, valour, potency and activities manifested as a result of [supernatural] knowledge

(*jñāna*) and intellectual excellence (*viññāna*) as well as strength, etc.; and

(2) Undeterminability of the time of occurrence. [17]

Unmāda (insanity) caused by different *doṣas* has a fixed time when it gets aggravated. For example, *vātika* type of *unmāda* is aggravated after the digestion of food and *kaphaja* type of *unmāda* gets aggravated immediately after taking food. Such things do not happen in the case of exogenous types of *unmāda*. The latter may occur any time. Another reading of '*unmādakālo*' *niyataḥ* is *unmādakālo niyataḥ*. If this variant reading is accepted, then this refers to the specific days of the month in which seizures by specific types of supernatural beings take place. These fixed days of the month will be described in paragraph 21 of this Chapter.

Modes of Seizure

अदूषयन्तः पुरुषस्य देहं देवादयः स्वैस्तु गुणप्रभावैः ।
विशन्त्यदृश्यास्तरसा यथैव च्छायातपौ दर्पणसूर्यकान्तौ ॥ १८ ॥

The gods, etc., because of their own qualities and powers, cause seizures of the individual without afflicting his physique. These supernatural beings are (themselves) invisible and they afflict the human being instantaneously on the analogy of the reflection of one's picture in the mirror or sun rays in *sūryakānta maṇi* (sun stone), without significantly affecting [the body or the gem]. [18]

The gods and other supernatural beings have their own qualities and powers. Some of them possess eight *siddhis* (spiritual perfections) like *aṇimā* (atomisation or the ability to become too subtle), etc. It is with these supernatural qualities and powers that these supernatural beings afflict the human being during seizures without significantly affecting their physique.

आघातकालो हि सपूर्वरूपः प्रोक्तो निदानेऽथ सुरादिभिश्च ।
उन्मादरूपाणि पृथङ्निबोध कालं च गम्यान् पुरुषांश्च तेषाम् ॥ १९ ॥

The time of seizure, premonitory signs and symptoms and actual signs and symptoms of afflictions by the gods, etc., are already described, in general, in the *Nidāna* section (*Nidāna* 7). Now, the signs and symptoms of seizures by the gods, etc., the time of seizure and the nature of a person who is susceptible to these seizures are being specially described in respect of each of these varieties. [19]

Specific Signs and Symptoms

तद्यथा—सौम्यदृष्टिं गम्भीरमधृष्यमकोपनमस्वप्रभोजनाभिलाषिणमल्पस्वेद-
मूत्रपुरीषवातं शुभगन्धं फुल्लपञ्चवदनमिति देवोन्मत्तं विद्यात्; गुरुवृद्धसिद्धर्षीणा-
मभिशपाभिचाराभिधानानुरूपचेष्टाहारव्याहारं तैरुन्मत्तं विद्यात्; अप्रसन्नदृष्टि-
मपश्यन्तं निद्रालुं प्रतिहतवाचमनन्नाभिलाषमरोचकाविपाकपरोतं च पितृभिरुन्मत्तं
विद्यात्; (चण्डं साहसिकं तीक्ष्णं गम्भीरमधृष्यं) मुखवाद्यनृत्यगीतान्नपान-
स्नानमाल्यधूपगन्धरतिं रक्तवस्त्रबलिकर्महास्यकथानुयोगप्रियं शुभगन्धं च गन्धर्वो-
न्मत्तं विद्यात्; असकृत्स्वप्नरोदनहास्यं नृत्यगीतवाद्यपाठकथान्नपानस्नानमाल्य-
धूपगन्धरतिं रक्तविभुताक्षं द्विजातिवैद्यपरिवादिनं रहस्यभाषिणं च यक्षोन्मत्तं
विद्यात्; नष्टनिद्रमन्नपानद्वेषिणमनाहारमप्यतिबलिनं शस्त्रशोणितमांसरक्तमाल्या-
भिलाषिणं संतर्जकं च राक्षसोन्मत्तं विद्यात्; प्रहासनृत्यप्रधानं देवविप्रवैद्यद्वेषा-
वज्ञाभिः स्तुतिवेदमन्त्रशास्त्रोदाहरणैः काष्ठादिभिरात्मपीडनेन च ब्रह्मराक्षसोन्मत्तं
विद्यात्; अस्वस्थचित्तं स्थानमलभमानं नृत्यगीतहासिनं बद्धाबद्धप्रलापिनं संकर-
कूटमलिनरथ्याचेलतृणाश्मकाष्ठाधिरोहणरतिं भिन्नरुक्षस्वरं नश्रं विधावन्तं
नैकं तिष्ठन्तं दुःखान्यावेदयन्तं नष्टस्मृतिं च पिशाचोन्मत्तं विद्यात् ॥ २० ॥

Insanity Caused by Seizure of the Gods

The patient having seizures by the *devas* (gods) is of gentle look, earnest, invincible, free from anger, sleep and desire for food, having less of sweat, urine, stool and flatus, emitting good aroma from the body and having the face like a blooming lotus.

Insanity Caused by Seizure of Ṛṣis, etc.

A person having the activities and speech as ordained by the *abhiśāpa* (curse), *abhicāra* (spell) and *abhidhyāna* (desire to transform on the basis of will-power) of preceptors, senior persons, *siddhas* (those who have obtained spiritual perfection) and *ṛṣis* (sages) is to be diagnosed as suffering from *unmāda* (insanity) caused by the seizure of preceptors, etc.

Insanity Caused by Seizure of Manes

A person suffering from *unmāda* (insanity) caused by the seizure of *pitṛs* (manes) is characterised by unhappy look, inability to see, sleepiness, interrupted speech, lack of desire for food, anorexia and indigestion.

Insanity Caused by Seizure of Gandharva

A person suffering from *unmāda* (insanity) caused by the seizure of *gandharva* (a class of celestial musicians) is characterised by violent acts, over bravery, sharpness, seriousness, invincibility and liking for *mukhavādyā* (vocal music or musical instruments played with the help of mouth), dancing, singing, good food, good drinks, garlands, incense, perfume, red apparel, *bali* (offering of sacrifices), laughing and talking (engagement in humorous talks). Pleasing aroma comes out from his body.

Insanity Caused by Seizure of Yakṣa

Unmāda (insanity) caused by the seizure of *yakṣa* (semi-divine celestial beings; attendants of Kubera, the god of wealth) is characterised by frequent sleep, cry and laugh, liking for dancing, singing, playing musical instruments, reciting sacred scriptures, telling stories, good food, good drinks, bath, garlands, incense and perfumes. His eyes are red and tearful. He despises *dvijas* (persons belonging to the families of *brāhmaṇas*, *kṣatriyas* and *vaiśyas*) and physicians. He discloses the secrets of others.

Insanity Caused by Seizure of Demons

Unmāda (insanity) caused by the seizure of *rākṣasas* (demons) is characterised by sleeplessness, hatred for food and drinks, excessive strength of the patient in spite of his aversion for food, liking for weapons, blood, meat and red garlands and ferociousness.

Insanity Caused by Seizure of Brahmarākṣasa

Unmāda (insanity) caused by the seizure of *brahmarākṣasa* (a class of evil demons) is characterised by excessive laughter, dance, hatred and disobedience to the gods, *vipras* (persons belonging to the family of brahmins) and physicians. He recites illustrations from hymns, the vedas, *mantras* (incantations) and other scriptures. He injures himself by pieces of wood, etc.

Insanity Caused by Seizure of Piśāca

Unmāda (insanity) caused by the seizure of *piśāca* (a class of demons) is characterised by ficklemindedness. He

complains of having no place to stay. He engages himself in dancing, singing, laughing and incoherent speech. He likes climbing over uneven places, entering into caves, walking in dirty streets and over dirty cloths, and climbing over heaps of grass, stones and woods. His voice is broken and hoarse. He remains naked and runs here and there. He does not stick to one place. He always complains of his miseries before others and he suffers from loss of memory. [20]

The seizures by the gods, etc. mentioned above refers to their attendants resembling them. This has been explained in *Suśruta : Uttaratāntra* 60 : 21 as follows : "These gods, etc. do not enter into or possess human beings. Those who describe otherwise do so because of ignorance and they are not experts in demonology. It is the innumerable attendants of the gods, etc. living on blood, fat and meat, the terrible ones roaming at night who possess human beings to cause *unmāda* (insanity)."

In the verse 16, *unmāda* is described to be caused by the seizure of *ṛsis*, etc. . Seizure by *gurus* (preceptors), etc. are not mentioned. Even then, as a result of the cures, etc. of *guru* (preceptor), *vrddha* (senior persons) and *siddha* (the one who has accomplished spiritual perfection), a person gets *unmāda* (insanity). Therefore, they are described in the para 20.

Time of Seizure

तत्र चौक्षाचारं तपःस्वाध्यायकोविदं नरं प्रायः शुक्लप्रतिपदि त्रयोदश्यां च छिद्रमवेक्ष्याभिधर्षयन्ति देवाः, ज्ञानशुचिविविक्तसेविनं धर्मशास्त्रश्रुतिवाक्यकुशलं प्रायः षष्ठ्यां नवम्यां चर्षयः, मालपितृगुरुवृद्धसिद्धाचार्योपसेविनं प्रायो दशम्याममावस्यायां च पितरः, गन्धर्वाः स्तुतिगीतवादिन्नरति परदारगन्धमाल्यप्रियं चौक्षाचारं प्रायो द्वादश्यां चतुर्दश्यां च, सत्त्वबलरूपगर्वशौर्ययुक्तं माल्यानुलेपनहास्यप्रियमतिवाक्करणं प्रायः शुक्लैकादश्यां सप्तम्यां च यक्षाः, स्वाध्यायतपोनियमोपवासब्रह्मचर्यदेवयतिगुरुपूजाऽरति भ्रष्टशौचं ब्राह्मणमब्राह्मणं वा ब्राह्मणवादिनं शूरमानिनं देवागारसलिलक्रीडनरति प्रायः शुक्लपञ्चम्यां पूर्णचन्द्रप्रदर्शने च ब्रह्मराक्षसाः, रक्षःपिशाचास्तु हीनसत्त्वं पिशुनं स्त्रेण लुब्धं शठं प्रायो द्वितीयातृतीयाष्टमीषु; इत्यपरिसंख्येयानां ग्रहाणामाविष्कृततमा शृष्टावेते व्याख्याताः ॥ २१ ॥

Gods

The gods possess a person fond of purity, good conduct, penance and study of religious scriptures, generally on the first and thirteenth days of the bright fort-night (*śukla pakṣa*) in an opportune moment (at the sight of some of his weak points).

R̥sis

R̥sis possess a person fond of bath, purity and lonely place, and conversant with the sayings of the religious scriptures and the vedas, generally on the sixth or ninth day of the fort-night (*pakṣa*) in an opportune moment (at the sight of some of his weak points).

Pit̥rs

Pit̥rs (manes) possess a person devoted to the service of his parents, *gurus* (preceptors), *v̥ddhas* (senior persons), *siddhas* (those who have accomplished spiritual perfection) and *acāryas* (spiritual teachers), generally on the tenth day of the fort-night (*pakṣa*) or on the new moon day [in an opportune moment, i. e. at the sight of some of his weak points].

Gandharva

Gundharvas (a class of celestial musicians) possess a person fond of hymns, songs and musical instruments, women of other persons, perfumes, garlands, purity and good conduct, generally on the twelfth or fourteenth day of a fort-night (*pakṣa*) [in an opportune moment, i.e. at the sight of some of his weak points].

Yakṣa

Yakṣas (semi-divine celestial beings, attendants of Kubera, the god of wealth) possess a person endowed with mental strength, physical strength, good complexion, ego and valour, having liking for garlands, unction and laughter and who is talkative, generally during the seventh or eleventh day of the bright fort-night (*śukla pakṣa*) [in an opportune moment, i.e. at the sight of some of his weak points].

Brahmarākṣasa

Brahmarākṣasa (a class of evil demons) possess a brahmin or a non-brahmin claiming to be a brahmin who has abhorrence for the study of religious scriptures, penance, observance of scriptural rules, *upavāsa* (fasting), *brahmacarya* (celibacy), respect for the gods, *yatis* (recluses) and *gurus* (preceptors);

and purity, who claims to be brave and who likes a temple and aquatic games, generally on the fifth day of the bright fort-night (*śukla pakṣa*) or on the fullmoon day [in an opportune moment, i. e. at the sight of some of his weak points].

Rākṣasa and Piśāca

Rākṣasas and *piśācas* (types of evil demons) possess a person who is devoid of will power, who is a backbiter who is fond of women and who is greedy and a cheat, generally on the second, third or eighth day of the fortnight [in an opportune moment, i.e. at the sight of some of his weak points].

These *grahas* (celestial beings) are innumerable. The seizures by the eight most conspicuous ones amongst them are described here. [21]

The term "*caukṣācārām*" stands for a person with a pure conduct. "*Caukṣa*" is derived from "*cukṣa*" meaning purity.

Eventhough, persons with pure conduct and with auspicious performances are not susceptible to afflictions by insanity, still as a result of sinful acts of the past life, they suffer from different forms of demoniac seizures.

Various types of demoniac seizures occur generally on the specified dates as mentioned above only at the sight of some of the weak points such as intake of remnants of food already taken by others or staying in a place where people had taken food and which had not been properly cleaned. In the context of *bhūtavidyā* (science of demoniac seizures), only a few most conspicuous varieties of such seizures are described here. In fact, there are innumerable varieties of such seizures.

Signs of Incurability

सर्वेष्वपि तु खल्वेषु यो हस्ताबुधस्य रोषसंरम्भान्निःशङ्कमन्येष्यात्मनि वा निपातयेत् स ह्यसाध्यो ज्ञेयः; तथा यः साध्रुनेत्रो मेढ्रप्रवृत्तरक्तः क्षतजिह्वः प्रसृतनासिकश्छिद्यमानचर्माऽप्रतिहन्यमानघाणिः सततं विकूजन् दुर्वर्णस्तृषार्तः पूतिगन्धश्च स हि सार्थिनोन्मत्तो ज्ञेयः; तं परिवर्जयेत् ॥ २२ ॥

In the above mentioned varieties of *unmāda*, if the patient having raised his hand in a fit of anger, daringly thrashes others or himself, he should be considered as incurable. Similarly, if the patient, with tears in the eyes, passes blood from the pudendum, if he has injuries in his tongue, running nostrils, excised skin, uninterrupted (long) speech, constant

mumbling, discoloration of the body, excessive thirst and putrid smell of the body, he is to be considered as suffering from *unmāda* (insanity) as a result of possession of violent spirits, and hence, he should not be treated. [22]

[From the commentary of Cakrapāṇi, it appears, in the text of *Caraka saṃhitā*, "*himsārthi*" (having desire for violence) is one of the conditions of incurability. Another reading of this term is "*drohi mārātmakāḥ*". Both these terms are not available in the extant edition of *Caraka saṃhitā*].

Bhūtas (super natural beings) are of three categories, namely (1) *ratyarthi* (those desirous of pleasure), (2) *arcanārthi* (those desirous of being worshipped), and (3) *himsārthi* (those desirous of violence). When a person is possessed by the third category of supernatural beings, he is considered to be incurable.

Management of Ratyarthi Unmāda, etc.

रत्यर्चनाकामोन्मादिनौ तु भिषगभिप्रायाचाराभ्यां बुद्ध्वा तदङ्गोपहारवलिमिश्रेण । मन्त्रमैषज्यविधिनोपक्रमेत् ॥ २३ ॥

If the *unmāda* (insanity) is caused by the possession of evil spirits desirous of pleasure or worship, the physician should ascertain the nature of possession through the intentions and behaviour of the patient, and treat him by the administration of appropriate *mantras* and medicines along with the requisite presents and sacrifices. [23]

If the patient desires to possess an object or makes efforts therefor, then he is to be considered as under the seizure by a *ratyarthi* spirit (the one desirous of pleasure). On the other hand, if he wants to be worshipped or if he is in search of flowers, incense, etc., which are used for worship, then he is to be considered as under the seizure by an *arcanārthi* spirit (the one desirous of being worshipped). The physician should accordingly ascertain the nature of the seizure and administer appropriate therapies.

तत्र द्वयोरपि निजागन्तुनिमित्तयोरुन्मादयोः समासविस्तराभ्यां भेषजविधिमनुष्याभ्यास्यामः ॥ २४ ॥

Now, we shall expound therapeutic measures for both endogenous (*nija*) and exogenous (*āgantuja*) types of *unmāda* in brief as well as in detail. [24]

Line of Treatment

उन्मादे वातजे पूर्वं स्नेहपानं विशेषवित् ।
कुर्यादावृतमार्गं तु सस्नेहं मृदुशोधनम् ॥ २५ ॥

कफपित्तोद्धवेऽप्यादौ वमनं सविरेचनम् ।
 स्निग्धस्विन्नस्य कर्तव्यं शुद्धे संसर्जनक्रमः ॥ २६ ॥
 निरुहं स्नेहवस्ति च शिरसश्च विरेचनम् ।
 ततः कुर्याद्यथादोषं तेषां भूयस्त्वमाचरेत् ॥ २७ ॥
 हृदिन्द्रियशिरःकोष्ठे संशुद्धे वमनादिभिः ।
 मनःप्रसादमाप्नोति स्मृतिं संज्ञां च विन्दति ॥ २८ ॥
 शुद्धस्याचारविभ्रंशो तीक्ष्णं नावनमञ्जनम् ।
 ताडनं च मनोबुद्धिदेहसंवेजनं हितम् ॥ २९ ॥
 यः सक्तोऽबिनये पट्टैः संयम्य सुदृढैः सुखैः ।
 अपेतलोहकाष्ठाद्ये संरोध्यश्च तमोगृहे ॥ ३० ॥
 तर्जनं प्रासनं दानं हर्षणं सान्त्वनं भयम् ।
 विस्मयो विस्मृतेर्हर्तोनयन्ति प्रकृतिं मग्नः ॥ ३१ ॥
 प्रदेहोत्सादनाभ्यङ्गधूमाः पानं च सर्पिषः ।
 प्रयोक्तव्यं मनोबुद्धिस्मृतिसंज्ञाप्रबोधनम् ॥ ३२ ॥
 सर्पिःपानादिरागन्तोर्मन्त्रादिश्लेष्यते विधिः ।

In *vātika* type of *unmāda* (insanity), the physician should first of all ascertain the exact nature of *vāyu*, and in the beginning, administer *sneha* (oil, ghee, etc.) [to a patient if the passage of *vāyu* is not obstructed]. If the passage of *vāyu* is obstructed, then the patient should be given laxative along with *sneha* (oil, ghee, etc.,) only in small quantities.

If *unmāda* (insanity) is caused either by *kapha* or *pitta*, then the patient should be given in the beginning, emetic and purgation therapies respectively. After the administration of oleation and fomentation therapies, and after the body of the patient is purified (by the administration of elimination therapies), he should be given *samsarjana krama* (from lighter to heavier diet gradually according to the prescribed procedure). Thereafter, he should be given *nirūha* (a type of medicated enema), *sneha basti* (medicated enema prepared along with oil, ghee etc.,) and *śirovirecana* (therapies for the elimination of *doṣas* from the head).

Depending upon the predominance of *doṣas*, these elimination therapies are required to be administered repeatedly.

By the administration of emetic therapies, etc., the heart, sense organs, head and *koṣṭha* (gastro-intestinal tract) gets

cleaned as a result of which, the mind gets refreshed and the patient gains memory as well as consciousness.

If, even after the body is cleansed, the patient exhibits perversion of conduct, then he should be given strong inhalation therapy, collyrium and [even] beatings which are useful for stimulating his mind, intellect and the body.

If the patient has a strong physique, and he is disobedient, then he should be tied tightly without hurting his body, with pieces of cloth, and kept confined to a dark room devoid of iron (rods) and wooden pieces.

Shouting with anger, terrorising (with the help of police men), donation (presents), exhilaration, consolation, fear and exhibition of surprising acts bring back the natural state of the mind by counteracting the causes of his loss of memory.

The patient suffering from *unmāda* (insanity) should be administered *pradeha* (application of thick ointments), *utsādana* (unction), *abhyāṅga* (massage), *dhūma* (fumigation) and ghee for taking internally to stimulate his mind, intellect, memory and consciousness.

The patient suffering from exogenous type of *unmāda* (insanity) should be given *sarpīḥ pāna* (ghee to be taken internally), etc., and *mantras*, etc., should be recited for his benefit. [25- $\frac{1}{2}$ 33]

Vitiation of *vāyu* takes place in two different ways, namely (1) it gets aggravated without any obstruction, and (2) it gets vitiated because of obstruction to the channel of its circulation. In the case of the former, *sneha* (oil, ghee, etc.,) should be given. In the case of the latter, mild laxative should be given along with *sneha* only in small quantities. The term "*sasneha*" literally meaning "along with *sneha*" is to be interpreted as "*iśatsneha*" meaning "along with very small quantity of *sneha*". Administration of large quantity of ghee, etc., in the case of the latter is prohibited. Keeping this in view, it is stated "*vāyu* being obstructed by *medas* (fat) and *kapha* causes colic pain, numbness of the body and oedema. If to such a patient, *sneha* (ghee, oil, etc.,) is administered by an ignorant physician, then these signs and symptoms get aggravated" (vide—Siddhi 1 : 57-58).

By the cleansing of heart, etc., (which are physical organs), the mind does get refreshed. This relationship between the body and the mind is expounded in *Śārīra* 4 : 36.

In verse 30, the patient suffering from *unmāda* (insanity) is suggested to be tied with a piece of cloth. Since he is violent, it might be necessary to tie him tightly which might injure his body. This is not deriable and to indicate this, the term "*sukhaih*" is used in this verse.

The patient should be kept confined to a dark room devoid of iron rods and pieces of wood. Otherwise, he might commit suicide or hurt himself with these devices-

Residing in a lonely house is described as one of the causative factors of *unmāda* (insanity). But residing in the same lonely house is prescribed here for the treatment of this ailment because of the specific nature of this disease.

Unmāda (insanity) is caused by fear, exhilaration, etc. . If the patient is made to forget these incidents of fear, exhilaration, etc., then the normalcy of his mind is restored. For example, in the case of *viṣama jvara* (irregular fever) which is characterised by the onset of fever at a fixed time, if the patient is kept engaged in such activities and talks by which he forgets the time of the onset of the fever, then this forgetfulness results in the recovery of the patient from his ailment.

अतः सिद्धतमान्योगाञ्छृणून्मादविनाशनान् ॥ ३३ ॥

Now, we shall describe the most efficacious recipes for the cure of *unmāda* (insanity). [33½]

[*Hingvādya Ghṛta*]

हिङ्गुसौवर्चलव्योषैर्द्विपलांशैर्घृताढकम् ।
चतुर्गुणे गवां मूत्रे सिद्धमुन्मादनाशनम् ॥ ३४ ॥

Two *palas* of each of *hingu*, *sauvarcala*, *śunṭhi*, *marica* and *pippali* should be made to a paste and cooked with one *ādhaka* of ghee by adding four times (*ādhakas*) of cow's urine. This medicated ghee is efficacious in curing *unmāda* (insanity).

Kalyāṇaka Ghṛta

[34]

विशाला त्रिफला कौन्ती देवदार्वलवालुकम् ।
स्थिरा नतं रजन्यौ द्वे सारिवे द्वे प्रियङ्गुका ॥ ३५ ॥
नीलोत्पलैलामञ्जिष्ठादन्तीदाडिमकेशरम् ।
तालीशपत्रं बृहती मालत्याः कुसुमं नवम् ॥ ३६ ॥
विडङ्गं पृश्निपर्णी च कुष्ठं चन्दनपञ्चकौ ।
अष्टाविंशतिभिः कल्कैरेतैरक्षसमन्वितैः ॥ ३७ ॥
चतुर्गुणे जले सम्यग्घृतप्रस्थं विपाचयेत् ।
अपस्मारे ज्वरे कासे शोषे मन्देऽनले क्षये ॥ ३८ ॥

वातरक्ते प्रतिस्थाये तृतीयकचतुर्थके ।
 छर्द्यशीमूत्रकृच्छ्रेषु विसर्पोपहतेषु च ॥ ३९ ॥
 कण्डूपाण्डूनामयोन्मादविषमेहगदेषु च ।
 भूतोपहतचित्तानां गद्वदानामचेतसाम् ॥ ४० ॥
 शस्तं स्त्रीणां च वन्ध्यानां धन्यमायुर्वलप्रदम् ।
 अलक्ष्मीपापरक्षोभं सर्वग्रहविनाशम् ॥ ४१ ॥
 कल्याणकमिदं सर्पिः श्रेष्ठं पुंसवनेषु च ।

इति कल्याणकं घृतम् ।

One *akṣa* of each of the twenty-eight drugs, namely *viśālā*, *haritākī*, *bibhitākī*, *āmalākī*, *kauntī*, *devadāru*, *elavaluka*, *sthirā*, *nata*, *rajanī*, *dāruharidrā*, *sarivā*, *kṛṣṇa sarivā*, *priyaṅgu*, *nilotpala*, *elā*, *mañjiṣṭhā*, *dantī*, *dādimā*, *keśara*, *talīśapatra*, *bṛhatī*, fresh *mālātī* flower, *viḍaṅga*, *pṛśnīparṇī*, *kuṣṭha*, *candana* and *padmaka* should be made to a paste. This paste should be added to one *prastha* of ghee and cooked by adding four times (*prasthas*) of water. This medicated ghee is useful in the treatment of *apasmāra* (epilepsy), fever, cough, consumption, suppression of the power of digestion, phthisis, *vāta rakta* (gout), *pratisyaya* (coryza), *tṛtiyaka* and *caturthaka* types of *vīṣama jvara* (irregular fever), vomiting, piles, dysuria, *visarpa* (erysipelas), itching, *pāṇḍu* (anaemia), *unmāda* (insanity), poisoning, *meha* (obstinate urinary disorders including diabetes), seizures by supernatural beings (*bhūtas*), *gaḍgada* (lulling speech), *acetā* (unconsciousness) and sterility in women. It endows the individual with wealth, longevity and strength. It removes inauspiciousness, sins, demoniac seizures and afflictions by evil spirits. It is most useful in *pūṃsavana* (the second sacramental ritual or *samskāra* for getting a child of desired sex). This recipe is called *kalyāṇaka sarpiḥ*. [35-41½]

In the above mentioned recipe, the number twenty-eight (*aṣṭāvīṃśati*) is specifically mentioned in order to enable the physician to take one part of each of the three ingredients of *triphalā* separately. This is already covered within the general rules prescribed in *paribhāṣā* (interpretation of technical terms). But it is emphasised here so that the physician may not commit any error.

The term '*triphalā*' means three fruits. But in the context of medicine, it is the fruits of *haritākī*, *bibhitākī* and *āmalākī*, which are to be taken as *triphalā* vide *Suśruta Sūtra* 38 : 56 and *Caraka : Cikitsā* 1 : 3 : 41. Like

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triphalā, there are several other technical terms presenting the collective name for the groups of drugs, namely *daśamūla* and *pañcamūla*. In such cases also the individual ingredients are to be taken according to the prescribed quantity and the quantity does not apply to the group of drugs as a whole.

There are however, exceptions to this general rule. For example, *daśamūla* (*sya*) described in the verse 52 of this Chapter is to be taken as a whole (not individual drugs) in the prescribed quantity. Such exceptions to the general rule are however, made only when the group name of the drug is described in a subsidiary (*apradhāna*) form. In verse 52 of this Chapter, *daśamūla* has the suffix of sixth case-ending. By implication, like a *rājñah puruṣaḥ* (an officer of the king (*daśamūlasya dvyādhaka*), because of the use of sixth case-ending becomes subordinate. Therefore, two *ādhakas* of all the ten drugs taken together are to be used in that recipe.

Similarly, examples of taking collective names of drugs as a unit are available in *Cikitsā* 15 : 87 and 16 : 80. These general and special rules described above are to be followed while ascertaining the quantity of drugs (described by a collective name) to be used in a recipe. This is to be accepted as the intention of the Ācarya [Agniveśa]

If drugs are described by individual names or by a collective name (*gaṇa*), in a predominant (*pradhāna*) form, then each individual drug has to be taken in the prescribed quantity. If the description of the group name is in a subordinate form, then all the drugs, whether described individually or collectively, are to be taken in the prescribed quantity all together (not individually). For example, in *Cikitsā* 1 : 1 : 69, one *pala* of *tvak*, *elā*, *patra* and *keśara* is described to be added to the recipe, and in *Cikitsā* 1 : 1 : 66-67, the recipe is described to be fried by twelve *palas* of oil and ghee taken together (not individually).

Notwithstanding these general rules, in respect of some recipes, it is specifically stated that the individual drugs carrying a group name should be taken according to the prescribed quantity and the quantity does not apply to all the drugs collectively. Similarly, in respect of some recipes of medicated ghee and medicated oil, the paste is specifically mentioned to be taken 1/4th in quantity of ghee or oil which is already stipulated in the general rules. [In this connection, Cakrapāṇi has quoted a reference from a recipe called *Mahānīla*, which is not traceable in the extant editions of *Caraka saṃhitā*. This could perhaps be traced only when other mss. of this work are consulted.]

The collective name, *triphalā* is used in respect of two groups of drugs, viz., (1) *haritakī*, *bibhitakī* and *āmalaakī* (specifically called *Mahatī triphalā*), and (2) *drākṣā*, *kāśmarya* and *parūṣaka* (specifically called *Svalpa triphalā*) of these two, the former i. e. *Mahatī triphalā* is generally indicated when

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only *triphalā* is used as the group name. In the present context, therefore, only *haritākī*, *bibhitakī* and *āmalakī* are to be used in the recipe.

According to some physicians, the term '*tālīśapatra*' is likely to be misinterpreted as two different drugs, viz., '*tālīśa*' and '*patra*'. To prevent such misinterpretation, the term '*aṣṭāvīṃśati*' (meaning twenty-eight) is specifically mentioned here. According to them, use of individual drugs of *triphalā* in the prescribed quantity, is logically correct.

According to some other physicians, this recipe is also known as *Aṣṭāvīṃśatyauśadha* (in addition to *Kalyāṇaka ghṛta*) and to indicate this, the term '*aṣṭāvīṃśatibhiḥ*' is specifically used here.

In the above mentioned recipe, the ghee and the paste are to be cooked by adding four times of pure water (not any other liquid like decoction). This is in accordance with the general rule (*paribhāṣā*) which is emphasised by the use of the term '*caturguṇe*' in the verse 38.

Mahākalyāṇaka Ghṛta

एष्य एव स्थिरादीनि जले पक्त्वैकविंशतिम् ॥ ४२ ॥

रस्ते तस्मिन् पचेत् सर्पिर्गृष्टिक्षीरे चतुर्गुणे ।

वीरार्द्रमाषकाकोलीस्वयंगुत्तर्षभधिभिः ॥ ४३ ॥

मेदया च समैः कल्कैस्तत् स्यात् कल्याणकं महत् ।

बृंहणीयं विशेषेण सन्निपातहरं परम् ॥ ४४ ॥

इति महाकल्याणकं घृतम् ।

A decoction should be prepared of the twenty-one drugs beginning with *sthira*, described in the earlier recipe (viz. *sthira*, *nata*, *haridrā*, *dāruharidrā*, *sārivā*, *kṛṣṇa sārivā*, *priyaṅgu*, *nīlotpala*, *elā*, *mañjiṣṭhā*, *dantī*, *dādima*, *keśara*, *tālīśapatra*, *bṛhati*, fresh flowers of *mālātī*, *viḍaṅga*, *pṛśniparnī*, *kuṣṭha*, *candana* and *pādmaka*). To this decoction, ghee, four times of *gṛṣṭikṣīra* (milk collected from the cow after its first delivery) and the paste of *vīrā*, green *māṣa*, *ṛddhi* and *medā* ($\frac{1}{4}$ th in quantity of ghee, all ingredients taken in equal quantities) should be added and cooked. This is called *Mahākalyāṇaka ghṛta*. It is exceedingly nourishing and it cures diseases caused by *sannipāta* (simultaneous vitiation of all the three *doṣas*).

[42½–44]

The term '*sthirādi*' mentioned in verse 42, refers to drugs, beginning from the second half of verse 35 to the first half of verse 37. This term also connotes '*vidārīgandhādi pañcamūla*', vide *Cikitsā* 1 : 1 : 42. It is not the intention of the author to take drugs belonging to *vidārīgandhādi*

pañcamūla’, but to take drugs beginning with *‘sthirā’* prescribed in the previous recipe. To make this point clear, *‘ekaviṃśatīm’* (meaning twenty-one) has been used.

According to some physicians, by the use of the term *‘ekaviṃśatīm’*, the intention of the author is to cook this recipe of medicated ghee twenty-one times by adding the decoction of *sthirā*, etc. This presumption is not correct, because in *Jatūkārṇa*, this recipe is described to be cooked only once. [*Cakrapāṇi* in this connection, has quoted the reference from *Jatūkārṇa* and annotated it. There seem to be errors both in the reference from *Jatūkārṇa* and *Cakrapāṇi*’s annotation. The quotation and its annotation are not available in *Cakrapāṇi*’s commentary published by C. K. Sen & Co.]

In the place of *‘ārdramāṣa’*, there is a variant reading *‘dvimāṣa’*. If this reading is accepted, then the term *‘dvimāṣa’* is to be interpreted as *‘māṣa’* and *‘rājamāṣa’*. [In the C. K. Sen & Co. edition of *Caraka saṃhitā*, *‘dvimāṣa’* is described in the place of *‘ārdramāṣa’* and *Cakrapāṇi*’s interpretation of *‘ārdramāṣa’* is just not there.]

Mahāpaiśācika Ghṛta

जटिलां पृतनां केशीं चारटीं मर्कटीं वषाम् ।
 त्रायमाणां जयां वीरां चोरकं कटुरोहिणीम् ॥ ४५ ॥
 वयःस्थां शूकरीं छत्रामतिच्छत्रां पलङ्कषाम् ।
 महापुरुषदन्तां च कायस्थां नाकुलीद्वयम् ॥ ४६ ॥
 कटुस्मरां वृश्चिकालीं स्थिरां चाहृत्य तैर्घृतम् ।
 सिद्धं चातुर्थकोन्मादग्रहापस्मारनाशनम् ॥ ४७ ॥
 महापैशाचिकं नाम घृतमेतद्यथाऽमृतम् ।
 बुद्धिस्मृतिकरं चैव बालानां चाङ्गवर्धनम् ॥ ४८ ॥

इति महापैशाचिकं घृतम् ।

Ghee cooked with [the paste of] *jaṭilā* (*jaṭāmāṃsī*), *putanā* (*haritakī*), *keśī* (*bhūtakeśī*), *cāraṭī* (*kumbhī*), *markaṭī* (*śukāśimbī*), *vacā*, *trāyamāṇā*, *jayā* (*jayanti*), *virā* (*kṣīrakakolī* or *śalaparnī*), *coraka* (*caṇḍālaka*), *kaṭurohiṇī*, *vayaḥsthā* (*brahmī* or *gudūci*), *śūkarī* (*vārāhikanda*), *chatrā* (*madhurikā*), *aticchatrā* (*śatapūṣpā*), *palanḱaṣā* (*guggulu*), *mahāpuruṣadanta* (*śatapari* or *viṣṇukrāntā*), *kāyasthā* (*sūkṣmailā*), both the types of *nakulī* (*rāsnā*), *kaṭambharā* (*kaṭabhī*), *vṛścikālī* (*vṛścikapatrī*) and *sthirā*. This medicated ghee is effective in curing *caturthaka* (a type of *viṣama jvara* or irregular fever), *unmāda* (insanity), *graha* (seizures by evil spirits) and *apasmāra* (epilepsy).

This recipe is called *Mahāpaiśācika ghṛta* and it works like ambrosia. It promotes intellect and memory and helps in the development of the physique of children. [45-48]

According to some physicians, 'chatrā' and 'aticchatrā' stand for both the varieties of *dronapūṣṭi*. *Mahāpuruṣadantā* stands for *śatāvri*. (According to some, this term stands for 'viṣṇukrāntā' and they interpret *jaṭilā*, described in verse 45 as *śatāvri*.)

Whenever a name of a recipe is qualified with 'mahā', is only to indicate that it is a different and better recipe than the one without this epithet. [For example, 'Kalyāṇaka ghṛta' and 'Mahā kalyāṇaka ghṛta' which are described earlier in this chapter.] The epithet 'mahā' used in *Mahāpaiśācika ghṛta* doesn't however, connote the same inasmuch as no recipe of *Paiśācika ghṛta* (without the epithet *mahā*] is described. Use of the epithet 'mahā', in this recipe, however, indicates that it is an exceedingly useful recipe,

Laṣunādyā Ghṛta

लशुनानां शतं त्रिंशद्भयस्त्र्युषणात् पलम् ।
 गवां चर्ममसीप्रस्थो द्यादकं क्षीरमूत्रयोः ॥ ४९ ॥
 पुराणसर्पिषः प्रस्थ एभिः सिद्धं प्रयोजयेत् ।
 हिङ्गुचूर्णपलं शीते दत्त्वा च मधुमाणिकाम् ॥ ५० ॥
 तद्दोषागन्तुसंभूतानुन्मादान् विषमज्वरान् ।
 अपस्मारांश्च हन्त्याशु पानाभ्यञ्जननावनेः ॥ ५१ ॥

इति लशुनाद्यं घृतम् ।

One hundred dehusked cloues of *laṣuna*, thirty fruits of *haritaki*, one *pala* of *tryūṣaṇa* (*śuṣṭhi*, *pippali* and *marica* taken together), one *prastha* of the ash of bovine leather, and two *adhakas* of each of cow's milk and cow's urine should be cooked with two *prasthas* of cow's ghee (ten years old). After it is well cooked and cooled, one *pala* of the powder of *hiṅgu* and two *mānikās* of honey should be added [and mixed well]. Use of this medicated ghee internally and for massage as well as inhalation therapy cures endogenous as well as exogenous types of *unmāda* (insanity) and *viṣama jvara* (irregular fever). [49-51]

Cakrapāṇis's commentary over these verses in the *Nirpayasāgara* edition of *Caraka saṃhitā* is faulty. We have, therefore, followed the commentary in the C. K. Sen & Co. edition of this work in our translation of the text above].

In the text, one *māṇikā* of honey is mentioned to be added to this recipe. Since it is a liquid, according to the general rule, it is to be actually used in double the prescribed quantity, i. e. instead of 8 *palas*, 6 *palas* honey should be added to this recipe [Similarly, ghee should be used in the quantity of two *prasthas* even though only one *prastha* of it is prescribed in the text.

Laṣunāḍya Ghṛta (Second Recipe)

लशुनस्याधिनष्टस्य तुलार्धं निस्तुषीकृतम् ।
 तदर्धं दशमूलस्य द्वादशैः पात्रं विपाचयेत् ॥ ५२ ॥
 पादशेषे घृतप्रस्थं लशुनस्य रसं तथा ।
 कोलमूलकवृक्षास्लमातुलुङ्गार्द्रकै रसैः ॥ ५३ ॥
 दाडिमांश्चसुरामस्तुकाञ्जिकास्लैस्तदर्धिकैः ।
 साधयेत्त्रिफलादारुलवणव्योषदीप्यकैः ॥ ५४ ॥
 यषानीचव्यङ्गिङ्गुवस्लवेतसैश्च पलाधिकैः ।
 सिद्धमेतत् पिवेच्छूलगुल्माशौजठरापहम् ॥ ५५ ॥
 ब्रध्मपाण्डुमयस्त्रीहयोनिदोषज्वरकृमीन् ।
 वातश्लेष्मामयान् सर्वाण्यनुन्मादांश्चापकर्षति ॥ ५६ ॥

इत्यपरं लशुनाद्यं घृतम् ।

Half *tulā* (50 *palas*) of dehusked and unpolluted cloues of *laṣuna* and 25 *palas* of *daśamūla* (*bilva*, *śyonāka*, *gambhārī*, *pāṭalī*, *gaṇikārikā*, *śalaparnī*, *pr̥śniparnī*, *bṛhatī*, *kaṇṭakārī* and *gokṣura*) should be boiled in four *āḍhakās* of water and reduced to $\frac{1}{4}$ th. To this decoction, two *prasthas* of ghee, two *prasthas* the juice of *laṣuna*, one *prastha* each of the juice of *kola*, *mūlaka*, *vṛkṣāmla*, *mātulūṅga*, *ārdraḥka* and *dāḍīma* and one *prastha* of each of *surā*, *mastu* and sour *kāñjika* should be added. This should be cooked by adding the powder or paste of half *pala* of each of *triphalā* (*haritakī*, *bibhitakī* and *āmalakī*), *devadāru*, *lavaṇa*, *vyoṣa* (*śunthī*, *marica* and *pippalī*), *yavānī*, *cavya*, *hiṅgu* and *amlavetaśa*. This medicated ghee cures *śūla*, *gulma* (colic pain), *gulma* (phantom tumour), *arśas* (piles), *jaṭhara*, *bradhna*, *pāṇḍu*, *plīhodara*, *yonidoṣa*, *jvara* (fever), *kṛmī* (parasitic infestation), diseases caused by *vāyu* and *kapha* and all varieties of *unmāda* (insanity). [52-56]

[According to the general rule of *paribhāṣā*, liquids like ghee and juice of garlic etc., are to be taken double the prescribed quantity. This rule has to be followed in the preparation of this recipe.]

Recipes of Medicated Ghee

हिङ्गुना हिङ्गुपर्ण्या च सकायस्थवयःस्थया ।
 सिद्धं सर्पिर्हितं तद्वयःस्थाहिङ्गुचोरकैः ॥ ५७ ॥
 केवलं सिद्धमेभिर्वा पुराणं पाययेद्भूतम् ।
 पाययित्वोत्तमां मात्रां श्वश्रे रुन्ध्याद्गृहेऽपि वा ॥ ५८ ॥

[The patient suffering from *unmāda*] should be administered the following recipes of medicated ghee :

- (1) Ten year old ghee, cooked with *hiṅgu* and *hiṅguparṇī* (according to some : *vamśapatrikā*);
- (2) Ten year old ghee cooked with *kāyasthā* (*sūkṣmailā*) and *vayasthā* (*brāhmī*); and
- (3) Ten year old ghee cooked with *vayasthā*, *hiṅgu* and *coraka*.

Even unprocessed ten year old ghee can be administered to such patients.

The patient should be made to drink the above mentioned recipes of medicated ghee or the unprocessed ghee in a heavy dose and kept confined to an underground cellar or a house.

[57-58]

Old Ghee and Its Therapeutic Utility

विशेषतः पुराणं च घृतं तं पाययेद्भिषक् ।
 त्रिदोषघ्नं पवित्रत्वाद्विशेषाद्ग्रहनाशनम् ॥ ५९ ॥
 गुणकर्माधिकं पानादास्वादात् कटुतिक्तकम् ।
 उग्रगन्धं पुराणं स्याद्दशवर्षस्थितं घृतम् ॥ ६० ॥
 लाक्षारसनिभं शीतं तद्धि सर्वग्रहापहम् ।
 मेध्यं विरेचनेष्वश्रयं प्रपुराणमतः परम् ॥ ६१ ॥
 नासाध्यं नाम तस्यास्ति यत् स्याद्द्वर्षशतस्थितम् ।
 दृष्टं स्पृष्टमथाघ्रातं तद्धि सर्वग्रहापहम् ॥ ६२ ॥
 अपस्मारग्रहोन्मादघतां शस्तं विशेषतः ।

The patient suffering from *unmāda* (insanity) should be specially given old-ghee by the physician to alleviate all the three *doṣas*, and because of its sacred nature, it specially cures demoniac seizures. When taken internally, it has better properties and therapeutic utilities [in comparison to ordinary ghee]. In taste, old ghee is pungent and bitter and it has a

sharp pungent smell. Ghee stored for ten years is called *purāṇa* (old) *ghṛta*. In colour, it is like the solution of lac. It is cold in potency and it is this old ghee, which cures all types of demoniac seizures. It promotes intellect and as a purgative it is excellent. The ghee which is stored for more than ten years, is called *prapurāṇa* (exceedingly old) *ghṛta*. There is no disease which can not be cured by the ghee which is one hundred years old. Even the look, touch and smell of this ghee effectively cure all demoniac seizures. This [hundred years old] ghee is specially useful in curing *apasmāra* (epilepsy), *graha* (demoniac seizures) and *unmāda* (insanity).

[59- $\frac{1}{2}$ 63]

The text beginning from 'ugragandham' (second line of verse 60), according to some scholars is unauthentic. [Cakrapāṇi's commentary over the above mentioned text, both in Nirṇayasagara edition and C. K. Sen & Co. edition of *Caraka Samhitā*, is faulty.]

एतानौषधयोगान् वा विधेयत्वमगच्छति । ६३ ॥
अञ्जनोत्सादनालेपनावनादिषु योजयेत् ।

If it is not possible to administer the above mentioned recipes orally, then these are to be administered in the form of *añjana* (collyrium), *utsādana* (unction), *ālepa* (external use as ointment) and *nāvana* (inhalation therapy). [63 $\frac{1}{2}$ - $\frac{1}{2}$ 64]

['Etān iti vakṣyamaṇān śiṛiṣādīn', this sentence of Cakrapāṇi's commentary in the Nirṇayasāgara edition of *Caraka samhitā* is not available in C. K. Sen & Co. edition of this work. However, the statement made in this sentence does not appear to be appropriate. So, we have followed Gaṅgādhara Sena's commentary in our translation.

Recipes For Inhalation and Collyrium

शिरीषो मधुकं हिङ्गुं लशुनं तगरं वचा ॥ ६४ ॥
कुष्ठं च वस्तमूत्रेण पिष्टं स्यान्नावनाञ्जनम् ।
तद्वद्योषं हरिद्रे द्वे मञ्जिष्ठाहिङ्गुसर्षपाः ॥ ६५ ॥
शिरीषबीजं चोन्मादग्रदापस्मारनाशनम् ।

Śiṛiṣa, *madhuka*, *hiṅgu*, *laṣuna*, *tagara*, *vacā* and *kuṣṭha* should be triturated by adding goat's urine. This paste should be used [after dilution] for inhalation therapy and collyrium.

Similarly, the paste of *vyoṣa* (*śuṇṭhi*, *pippalī* and *marica*), *haridrā*, *dāruharidrā*, *mañjiṣṭhā*, *hiṅgu*, *sarṣapa* and the seeds of

śiṛṣa should be used in a paste form for curing *unmāda* (insanity), *graha* (demoniac seizures and *apasmāra* (epilepsy).

[64½-166]

Recipe

पिष्टा तुल्यमपामार्गं हिङ्गुवालं हिङ्गुपत्रिकाम् ॥ ६६ ॥

वर्तिः स्यान्मरिचार्धांशपित्ताभ्यां गोभृगालयोः ।

तथाऽक्षयेदपस्मारभूतोन्मादज्वरार्दितान् ॥ ६७ ॥

भूतार्तानमरार्ताश्च नरांश्चैव दृणामये ।

One part each of *apāmārga*, *hingū*, *ala* (*haritāla*) and *hingupatrikā*, and half part of *marica* should be made to a paste by adding the bile of cow and jackal. Out of this paste, *vartīs* (enlogated pills) should be prepared. This should be used as collyrium by the patient suffering from *apasmāra* (epilepsy), *bhūtonmāda* (insanity caused by demoniac seizures) and *jvara* (fever). This is also useful for the treatment of eye-diseases in the patient suffering from the seizures of demons and the gods. [66½-168]

Recipe

मरिचं चातपे मासं सपित्तं स्थितमञ्जनम् ॥ ६८ ॥

वैकृतं पश्यतः कार्यं दोषभूतहतस्मृतेः ।

Marica should be impregnated in the bile [of cow and jackal] and dried in sun for one month. Application of this as collyrium cures visual perversion of a patient whose memory is lost as a result of vitiated *doṣas* and demoniac seizures. [68½-169]

Recipe

सिद्धार्थको वचा हिङ्गु करञ्जो देवदारु च ॥ ६९ ॥

मञ्जिष्ठा त्रिफला श्वेता कटभीत्वक् कटुत्रिकम् ।

समांशानि प्रियङ्गुश्च शिरीषो रजनीद्वयम् ॥ ७० ॥

वस्तमूत्रेण पिष्टोऽयमगदः पानमञ्जनम् ।

नस्यमालेपनं चैव स्नानमुद्धतं तथा ॥ ७१ ॥

अपस्मारविषोन्मादकृत्यालक्ष्मीज्वरापहः ।

भूतेभ्यश्च भयं हन्ति राजद्वारे च शस्यते ॥ ७२ ॥

सर्पिरेतेन सिद्धं वा सगोमूत्रं तदर्थकम् ।

Siddharthaka, *vacā*, *hingu*, *karañja*, *devadaru*, *mañjiṣṭhā*, *tri-phala* (*haritaki*, *bibhitaki* and *amalakī*), *śveta*, bark of *kaṭabhi*, *trikatu* (*śuṇṭhi*, *pippalī* and *marica*), *priyangu*, *śirīṣa*, *haridrā* and *dāruharidrā*—these drugs taken in equal quantities should be triturated by adding goat's urine and made to a paste. Use of this antitoxic recipe, in the form of drink, collyrium, inhalation, *alepāna* (external application), *snāna* (bath) and *udvartana* (unction) cures *apasmāra* (epilepsy), *viṣa* (poisoning), *unmāda* (insanity), *kṛtyā* (evil effects of spells), *alakṣmī* (inauspiciousness) and fever. It removes the fear of evil spirits. A person using this recipe also earns royal favour.

With the above mentioned drugs, ghee should be cooked by adding cow's urine. This medicated ghee also produces the therapeutic effects described above. [69½–73]

Smoking Therapy

प्रसेके पीनसे गन्धैर्धूमवर्ति कृतां पिबेत् ॥ ७३ ॥
वैरेचनिकधूमोक्तैः श्वेताद्यैर्वा सहिष्णुभिः ।

If there is excessive salivation and *pinasa* (chronic rhinitis), the patient should be given *dhūma varti* (medicated cigar) prepared of fragrant drugs for smoking. These fragrant drugs are described in the recipe dealing with '*vairecanika dhūma*' (eliminative type of smoking) (cf. *Sūtra sthāna* 5 : 27). Similarly, he should be given cigar prepared of *śveta* etc. along with *hingu*. [73½–74]

Fragrant drugs, which are to be used in the preparation of medicated cigar, are enumerated in *Cikitsā* 3 : 267. However, fragrant drugs like [*kuṣṭha*] and *tagara* should not be used in this recipe vide *Sūtra* 5 : 27 and the commentary thereon.

The second recipe of cigar is to be prepared with drugs like *śveta* etc. and *hingu*. These drugs are described in *Sūtra* 5 : 26.

Recipes

शल्लकोलूकमार्जारजम्बूकवृक्षवस्तजैः ॥ ७४ ॥
मृत्रपित्तशकृल्लोमनक्षैश्चर्मभिरेव च ।
सेकाञ्जनं प्रधमनं नस्यं धूमं च कारयेत् ॥ ७५ ॥
वातश्लेष्मात्मके प्रायः

If *unmāda* (insanity) is caused by the predominance of *vāyu* as well as *kapha*, then the patient should be given *seka* (fomentation), *añjana* (collyrium therapy), *pradhamana* (a type of inhalation therapy), *nasyū* (another type of inhalation therapy) and *dhūma* (fumigation therapy), with the help of urine, bile, faeces, *loma* (small hair), nail and skin (as per availability) of animals and birds like *śallaka*, *ulūka*, *mārjāra*, *jambūka*, *vṛka* and *basta*. [74½-176]

Treatment of Paittika Type of Unmāda

पैत्तिके तु प्रशस्यते ।

तिक्तकं जीवनीयं च सर्पिः स्नेहश्च मिश्रकः ॥ ७६ ॥

शीतानि चाक्षपानानि मधुराणि मृदूनि च ।

In *paittika* type of *unmāda* the patient should be given *Tiktaka ghṛta* (*Mahā tiktaka ghṛta*—vide *Cikitsā* 7 : 144-150), *Jvanīya ghṛta* (vide *Cikitsā* 29 : 61-70) and *Miśraka sneha* (vide *Cikitsā* 5 : 149-151) and food as well as drinks which are cooling, sweet and light. [57½-177]

Blood-letting Therapy

शङ्खकेशान्तसन्धौ वा मोक्षयेज्जोमिषक् सिराम् ।

उन्मादे विषमे चैव ज्वरेऽपस्मार एव च ॥ ७७ ॥

Blood-letting therapy should be administered by venesection, at the joint of the hair-line and temporal region, which is useful in the treatment of *unmāda* (insanity), *viśama jvara* (irregular fever) and *apasmāra* (epilepsy). [77½]

The physician while performing venesection, should not injure the *marma* (vital organ) located in the vicinity of this region. In this connection, he should acquaint himself with the distribution of vessels in this area as described in *Sūruta saṃhitā*.

Diet

घृतमांसवितृप्तं वा निवाते स्थापयेत् सुखम् ।

त्यक्त्वा मतिस्मृतिभ्रंशं संज्ञां लब्ध्वा प्रमुच्यते ॥ ७८ ॥

The patient should be made to drink and eat ghee and meat till his satisfaction, and thereafter, made to sleep in a house without cross-ventilation. As a result of this, he overcomes perversion of the mind and loss of memory and regains consciousness. Thus, he becomes free from the ailment. [78]

Intake of meat is prohibited in *unmāda*, vide verse 96. Even then, administration of meat in a present context, constitutes therapeutic propriety. For example, fear and exhilaration are described as causative factors of *unmāda*; even then these very factors are prescribed for the treatment of this ailment-vide verse 31.

According to some physicians, the statement prohibiting meat in verse 96, relates to exogenous type of *unmāda* and in the above verse, administration of meat is described in the context of endogenous type of this disease. Therefore, according to them, there is no contradiction.

But in *Nidāna* 7 : 14, meat is prescribed as one of the causative factors of both the types of *unmāda* and the present statement does contradict the one made in *Nidāna sthāna*. Therefore, the solution to the problem of contradiction, suggested earlier, seems to be more appropriate.

Regimens

आश्वासयेत् सुहृद्वा तं वाक्यैर्धर्मार्थसंहितैः ।
 भ्रूयादिष्टविनाशं वा दर्शयेदद्भुतानि वा ॥ ७९ ॥
 बद्धं सर्षपतैलाक्तं न्यसेद्वोत्तानमातपे ।
 कपिकच्छास्थवा तसैर्लोहतैलजलैः स्पृशेत् ॥ ८० ॥
 कशाभिस्ताडयित्वा वा सुबद्धं विजने गृहे ।
 रुन्ध्याच्चेतो हि विभ्रान्तं व्रजत्यस्य तथा शमम् ॥ ८१ ॥
 सर्पेणोद्धतदंष्ट्रेण दान्तैः सिंहैर्गजैश्च तम् ।
 प्रासयेच्छस्त्रहस्तैर्वा तस्करैः शत्रुभिस्तथा ॥ ८२ ॥
 अथवा राजपुरुषा बहिर्नीत्वा सुसंयतम् ।
 प्रासयेयुर्वधेनैनं तर्जयन्तो नृपाज्ञया ॥ ८३ ॥
 देहदुःखभयेभ्यो हि परं प्राणभयं स्मृतम् ।
 तेन याति शमं तस्य सर्वतो पिबुतं मनः ॥ ८४ ॥

The patient should be consoled by friends with religious and moral statements. They should announce the news of the loss of something which the patient loves or exhibit surprising events. Having smeared his body with mustard oil and tied [with ropes], he should be made to lie flat in the Sun and his body should be rubbed with *kapikaccha* or branded with hot iron rods or burnt with hot oil or water. Having beaten with a hunter and tied properly, he should be kept confined to lonely house as a result of which the perturbed mind of the patient regains composure. He should be terrorised by the biting of snakes having their fangs removed or with lions and elephants well tamed or by criminals as well as enemies with weapons in their hands. Alternatively he

should be terrorised by police (royal personnel) having taken him outside and properly arrested with the threat of execution by the order of the king.

The danger to life is taken more seriously than the fear of injury to the body. Therefore, the perverted mind of the patient suffering from *unmāda* (insanity) gets detracted from all the sides and regains composure through the above mentioned measures. [79-84]

One of the remedial measures described above is the announcement of the loss of something which the patient loves. This itself is one of the causes of *unmāda* (insanity). The patient, who has mental perversion, regains his mental composure when he is made to worry about something. In mundane affairs, it is observed that an object which is displaced because of the application of pressure or force can be brought back to its original position by the application of the same pressure or force again. This applies to the patient suffering from *unmāda*. The very factor which causes his mental perversion can also be used to bring about his mental composure.

इष्टद्रव्यविनाशात् मनो यस्योपहन्यते ।

तस्य तत्सदृशप्राप्तिसान्त्वाश्वासैः शमं नयेत् ॥ ८५ ॥

कामशोकभयक्रोधहर्षैर्ब्यालोभसंभ्रवान् ।

परस्परप्रतिद्वन्द्वैरेभिरेव शमं नयेत् ॥ ८६ ॥

If mental derangement is caused because of the loss of something which the patient loved, then he should be made to regain a similar object. Simultaneously, he should be consoled with pleasing assurances [of friends] as a result of which he becomes free from the ailment. If *unmāda* (insanity) is caused by passion, grief, fear, anger, exhilaration, jealousy and greed then the exposure of the patient to mutually contradictory psychic factors will cure the ailment. [85-86]

Unmāda is described earlier to be of five types, vide verse 8. The description in verse 85, according to some, relates to another variety of *unmāda*. Therefore, because of contextual propriety, the treatment of this additional variety of *unmāda* is being described here. In this connection, they refer to the description of the varieties of *tṛṣṇā* (morbid thirst) in *Cikitsā* 22. In that chapter, treatment of five varieties of morbid thirst is described. In addition, the treatment of an additional variety of *tṛṣṇā* caused by the intake of heavy food has also been described. According to them, similar is the case with *unmāda* (insanity).

Cakrapāṇi, however, doesn't agree with this observation. According to him, all the above mentioned causative factors are kept in view while describing the pathogenesis of this disease, namely, vitiation of the heart by worry etc., (vide verse 9). Therefore, according to Cakrapāṇi, there are only five varieties of *unmāda* and the variety described above is included in *vātika* type of *unmāda*. When there is loss of any lovable object, then *vāyu* gets aggravated. Similarly, passion, grief etc., described in the verse 86, also aggravate *vāyu*.

बुद्ध्या देशं वयः सात्त्वं दोषं कालं बलाबले ।
चिकित्सितमिदं कुर्यादुन्मादे भूतदोषजे ॥ ८७ ॥

Keeping in view, *deśa* (region or physique), age, wholesomeness, nature of the vitiated *doṣa*, time of onset [and aggravation] of the attack and the strength as well as weakness of the disease, the physician should employ the therapeutic measures described earlier even in the case of *unmāda* caused by *bhūtadoṣa* (demoniac seizure). [87]

देवर्षिपितृगन्धर्वैरुन्मत्तस्य तु बुद्धिमान् ।
वर्जयेदञ्जनादीनि तोक्षणानि क्रूरकर्म च ॥ ८८ ॥
सर्पिण्यानादि तस्येह मृदु भैषज्यमाचरेत् ।
पूजां बल्युपहारांश्च मन्त्राञ्जनविधौस्तथा ॥ ८९ ॥
शान्तिकर्मणिहोमांश्च जपस्वस्त्ययनानि च ।
वेदोक्तान् नियमांश्चापि प्रायश्चित्तानि चाचरेत् ॥ ९० ॥

If the patient is suffering from *unmāda* (insanity) caused by the seizures of *devas* (the gods), *ṛṣis* (sages), *pitṛs* (manes) and *gandharvas* (a group of celestial beings), then a wise physician should avoid sharp collyrium etc., and *krūrakarma* (physical violence like beating etc.). Such a patient should be given medicated ghee and other mild remedies. Prayers, sacrifices, presents and application of collyrium sanctified by the recitation of incantations, propitiating rituals, *iṣṭi homa* (vedic sacrifices), *japa* (recitation of incantation), *svastyayana* (auspicious rituals), observance of vedic rules and *prāyaścitta* (expiation) are useful for such patients. [88-90]

Prevention of Exogeneous Unmāda

भूतानामधिपं देवमीश्वरं जगतः प्रभुम् ।
पूजयन् प्रयतो नित्यं जयत्युन्मादजं भयम् ॥ ९१ ॥

If one worships the Lord *Śiva*, the supreme controller of all *bhūtas* (supernatural beings) and all the omnipotent master

of the universe regularly with devotion, then he becomes free from the attack of *unmāda* (insanity). [91]

Daiva-nyapāśraya Cikitsā

रुद्रस्य प्रमथा नाम गणा लोके चरन्ति ये ।
 तेषां पूजां च कुर्वाण उन्मादेभ्यः प्रमुच्यते ॥ ९२ ॥
 बलिभिर्मङ्गलैर्होमैरोषध्यगदधारणैः ।
 सत्याचारतपोज्ञानप्रदाननियमव्रतैः ॥ ९३ ॥
 देवगोब्राह्मणानां च गुरुणां पूजनेन च ।
 आगन्तुः प्रशमं याति सिद्धैर्मन्त्रोषधैस्तथा ॥ ९४ ॥

The worship of *pramathas*, the attendants of Lord Rudra, who roam about the universe, makes the patient free from *unmāda* (insanity),

Exogenous type of *unmāda* gets cured by *bali* (sacrifices), *maṅgala* (recitation of auspicious *mantras*), *homa* (offering oblations to the fire), wearing talismans containing antitoxic herbs, observance of truthfulness, maintenance of good conduct, practice of penance, recourse of knowledge, charity, observance of scriptural rules and religious bows, offering prayer to the gods, cows, brahmins and preceptors, and by the application of perfected *mantras* and medicines. [92-94]

Therapeutic Measures

यच्चोपदेक्ष्यते किञ्चिदपस्मारचिकित्सिते ।
 उन्मादे तच्च कर्तव्यं सामान्याद्देतुद्ध्ययोः ॥ ९५ ॥

Therapeutic measures, which are to be described in the next Chapter, should also be applied to a patient suffering from *unmāda* (insanity) because both *apasmāra* (epilepsy) and *unmāda* (insanity) share the same etiological factors as well as pathological process i. e. afflictions of tissue elements.

[95]

निवृत्तामिषमद्यो यो हिताशी प्रयतः शुचिः ।
 निजागन्तुभिरुन्मादैः सत्त्ववान् न स युज्यते ॥ ९६ ॥

A person who abstains from eating meat and drinking alcohol, and takes only wholesome food, who is disciplined and pure, and who has strong will power doesn't get afflicted by either endogenous or exogenous type of *unmāda* (insanity).

[96]

Signs of Cure

प्रसादश्चेन्द्रियार्थानां बुद्ध्यात्ममनसां तथा ।
धातूनां प्रकृतिस्थत्वं विगतोन्मादलक्षणम् ॥ ९७ ॥

Clarity of sense faculties in perceiving their objects, clarity of intellect, spirit as well as mind and normalcy of the tissue elements, constitute the signs and the symptoms of the person free from *unmāda* (insanity). [97]

The treatment of *unmāda* includes beating etc., which are very painful for the body. When a patient is free from this disease, such painful therapeutic measures need not be employed. To clarify this position, the signs and symptoms of a person, who is free from *unmāda* (insanity) have been described above.

तत्र श्लोकः—

उन्मादानां समुत्थानं लक्षणं चिकित्सितम् ।
निजागन्तुनिमित्तानामुक्तवान् भिषगुत्तमः ॥ ९८ ॥

To Sum up :

The etiology, signs and symptoms and treatment of endogenous and exogenous varieties of *unmāda* (insanity) are described [in this Chapter] by [Ātreya], an excellent physician. [98]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलपूरिते चिकित्स-
स्थाने उन्मादचिकित्सितं नाम नवमोऽध्यायः ॥ ९ ॥

Colophon :

Thus, ends the ninth chapter dealing with the treatment of *unmāda* (insanity) in the section on therapeutics of Agni-veśa's work as redacted by Caraka, but not being available, restored by Dṛḍhabala.

CHAPTER-X TREATMENT OF EPILEPSY

दशमोऽध्यायः ।

अथातोऽपस्मारचिकित्सितं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the treatment of *apasmāra* (epilepsy).

Thus said Lord Ātreya. [1-2]

In *Caraka : Nidāna* 8 : 11, the mythological origin of different diseases is described, according to which, *unmāda* (insanity) and *apasmāra* (epilepsy) originated simultaneously. Therefore, after the description of the treatment of *unmāda* (insanity), that of *apasmāra* (epilepsy) is being described in this chapter.

Definition

स्मृतेरपगमं प्राहुरपस्मारं भिषग्विदः ।
तमःप्रवेशं बोभत्सचेष्टं धीसत्त्वसंज्ञवात् ॥ ३ ॥

According to the experts in the science of medicine, the term '*apasmāra*' implies 'loss of memory', characterised by loss of consciousness (entering into darkness) and disgusting movements of limbs caused by derangement of the intellect and the mind. [3]

In the above mentioned verse, the characteristic features of *apasmāra* (epilepsy) are explained. In this ailment, the patient loses his memory [during the period of attack]. Because of his entering into the darkness, he loses his consciousness, as a result of which several disgusting physical activities, like foam coming out from the mouth and convulsive movements of the limbs appear. Loss of memory and manifestation of various disgusting physical movements are caused by the derangement of the intellect as well as the mind. The term '*samplava*' implies unnatural state or derangement.

Causative Factors

विभ्रान्तबहुदोषाणामहिताशुचिभोजनात् ।
रजस्तमोभ्यां विहते सत्त्वे दोषावृत्ते हृदि ॥ ४ ॥
चिन्ताकामभयक्रोधशोकोद्वेगादिभिस्तथा ।
मनस्यभिहते नृणामपस्मारः प्रवर्तते ॥ ५ ॥

Attacks of epilepsy, in a person, are caused by the upward movement of the excessively accumulated *doṣas* as a result of the following :

- i. [Habitual] intake of unwholesome and unclean food;
- ii. suppression of the *sattva* (one of the attributes of mind representing purity and consciousness) by *rajas* (another attribute of the mind representing energy and dynamism) and *tamas* (the third attribute of the mind representing passivity and ignorance);
- iii. occlusion of the heart by the aggravated *doṣas*; and
- iv. affliction of the mind by worry, passion, fear, anger, grief, anxiety etc. [4-5]

The term '*sattva*' implies both the attribute of the mind (one of the three attributes representing purity and consciousness) and the mind itself. In verse no. 4, it is used to imply the attribute of the mind. The affliction of the mind itself is described in verse no. 5

Pathogenesis, Signs & Symptoms

धमनीभिः श्रिता दोषा हृदयं पीडयन्ति हि ।
 संपीड्यमानो व्यथते मूढो भ्रान्तेन चेतसा ॥ ६ ॥
 पश्यत्यसन्ति रूपाणि पतति प्रस्फुरत्यपि ।
 जिह्वाक्षिभ्रुः कवलालो हस्तौ पादौ च विक्षिपन् ॥ ७ ॥
 दोषवेगे च विगते सुप्तवत् प्रतिबुध्यते ।

[By the above mentioned factors] *doṣas* located in the vessels (*dhamanī*=artery) afflict the heart and cause disturbances in its functions. The person, thus affected, is afflicted with stupor and mal-functioning of the mental activities. He visualises none existent forms, falls down and gets tremors. His eyes and eyebrows become distorted, saliva comes out from his mouth and his hands and legs become convulsed. When the fits are over, he regains consciousness as if he were getting up from sleep. [6-8]

In verse no. 6, *dhamanī* (vessel) in general is described. Since the *doṣas* located in these vessels, are described to cause affliction of the heart, it is obvious that the vessels connected with the heart are specially affected in this ailment.

In the above mentioned verses, the causative factors in respect of different types of *apasmāra* (epilepsy) are not described because these are

[X]

the same as those described for different varieties of *unmāda* (insanity). Keeping this in view, it is stated in *Cikitsā* 9 : 95 ;

“यच्चोपदेक्ष्यते किञ्चिदपस्मारचिकित्सिते ।

उन्मादे तच्च कर्तव्यं सामान्यादेतदुद्दिश्यते ॥

Therapeutic measures which are to be described in Chapter 10 should also be administered to a patient suffering from *unmāda* (insanity) because both, *apasmāra* (epilepsy) and *unmāda* (insanity) share the same etiological factors as well as pathological process, i. e. afflictions of tissue elements.

Causative factors of *apasmāra* (epilepsy), which are over and above those described for *unmāda*, like intake of unwholesome and impure food are, however, described in verses 4 & 5 above.

Varieties of Apasmāra, their Signs & Symptoms

पृथग्दोषैः समस्तैश्च वक्ष्यते स चतुर्विधः ॥ ८ ॥
 कम्पते प्रदशेदन्तान् फेनोद्गामी श्वसित्यपि ।
 परुषारुणकृष्णानि पश्येद्रूपाणि चानिलात् ॥ ९ ॥
 पीतफेनाङ्गवक्त्राक्षः पीतासृग्वपदर्शनः ।
 सत्तृणोष्णानलव्याप्तलोकदर्शी च पैत्तिकः ॥ १० ॥
 शुक्लफेनाङ्गवक्त्राक्षः शीतो हृष्टाङ्गजो गुरुः ।
 पश्येच्छुक्लानि रूपाणि श्लेष्मिको मुच्यते चिरात् ॥ ११ ॥
 सर्वैरेतैः समस्तैस्तु लिङ्गैर्नैर्यास्त्रिदोषजः ।
 अपस्मारः स चासाध्यो यः क्षीणस्यानघश्च यः ॥ १२ ॥
 पक्षाद्वा द्वादशाहाद्वा मासाद्वा कुपिता मलाः ।
 अपस्माराय कुर्वन्ति वेगं किञ्चिदथान्तरम् ॥ १३ ॥

Apasmāra (epilepsy) is of four types, namely i) *vātika*, ii) *Paittika*, iii) *ślaiṣmika*; and iv) *sānnipātika*.

Vātika type of *apasmāra* is characterised by trembling, gnashing of teeth, throwing out foam from the mouth and panting. The patient gets visual aura of forms which are rough, pink or black in colour.

Paittika type of epilepsy is characterised by yellowness of the foam, limbs, face and eyes. He gets visual aura of yellow or blood-red objects. He suffers from morbid thirst and heat. He visualises the whole world as if set in flames.

The *ślaiṣmika* type of epilepsy characterised by white colour of the foam [from the mouth], body, face and eyes, feeling of cold in the body, face and eyes, feeling of cold in

the body, horripilation and heaviness. The patient visualises the aura of white objects. He recovers from the fit after a long time.

In the *sānnipatika* type of epilepsy, signs and symptoms of all the above mentioned three varieties are manifested. This type of epilepsy is incurable.

Epilepsy, which occurs in emaciated persons or which is of long standing is also incurable. The aggravated *doṣas* cause attacks of epilepsy once in fifteen days, twelve days or a month. The attack may, however, takes place even after a shorter period. [8½-13]

In the *slaiṣmika* type of epilepsy, the patient takes a long time to recover from the attack. By implication, patients having attacks of *vātika* and *paittika* types of epilepsy recover quicker.

Epilepsy caused by all the three *doṣas* is incurable. However, if the patient is emaciated and the disease is chronic, then epilepsy by even one *doṣa* is incurable.

In verse no. 13, attacks of epilepsy are stated to take place after a fortnight or after twelve days or after a month. The attack, however, may take place even before or after these stipulated periods. This is implied by providing three different alternatives. The attack may take place even within a short period after the previous attack. This is implied by the use of the term '*kiñcidathāntaram*' in verse no. 13.

Line of Treatment

तैरावृताणां हृत्स्रोतोमनसां संप्रबोधनम् ।
तीक्ष्णैरादौ भिषक् कुर्यात् कर्मभिर्वमनादिभिः ॥ १४ ॥
वातिकं वस्तिभूयिष्ठैः पित्तं प्रायो विरेचनैः ।
श्लैष्मिकं वमनप्रायैरपरस्मारमुपाचरेत् ॥ १५ ॥

The physician should first of all restore the activities of the heart, channels (vessels) and the mind which are occluded by *doṣas* [as described in verse nos. 4 & 5 above] by the use of sharp (strong) remedial measures like *vamana* (emetic therapy) etc.

The patient suffering from *vātika* epilepsy should be administered mainly *basti* (medicated enema) therapy; one suffering from the *paittika* type of epilepsy should mainly be given *virecana* (purgation) therapy and the one suffering from the

X]

slaiṣmika type of epilepsy should mainly be given *vamana* (emetic) therapy. [14-15]

In *vātika*, *paṭtika* and *kaphaja* types of epilepsy, *basti* (medicated enema), *virecana* (purgation) and *vamana* (emetic) therapies are mainly indicated. Depending upon the requirement of the patients, however, other therapies could also be administered.

Recipes

सर्वतः सुविशुद्धस्य सम्यगाश्वसितस्य च ।

अपस्मारविमोक्षार्थं योगान् संशमनाञ्छृणु ॥ १६ ॥

After the patient is cleansed of impurities from his body [by the administration of emetic therapy, etc.] and after he is well consoled, he should be given alleviation therapies for the cure of *apasmāra* (epilepsy). The recipes for this purpose are furnished in subsequent verses. [16]

Elimination therapies cause the purification of the body by the removal of waste products. Before administering alleviation therapies, the patient should regain his strength. It is for this purpose that he should be well consoled (nourished) to regain his psycho-somatic strength.

Pañcagavya ghṛta

गोशकृद्रसदध्यस्लक्षीरमूत्रैः समैर्घृतम् ।

सिद्धं पिबेदपस्मारकामलाज्वरनाशनम् ॥ १७ ॥

इति पञ्चगव्यं घृतम् ।

Cow's ghee should be cooked by adding the juice of cow-dung, sour curd prepared out of cow's milk, cow's milk and cow's urine, each of them taken in equal quantities. The medicated ghee, thus prepared, cures *apasmāra* (epilepsy), *kamala* (jaundice) and fever. [17]

The term '*pañcagavya*' according to *paribhāṣā* (explanation of technical terms used in āyurveda) includes cow's ghee, juice of cow-dung, curd prepared of cow's milk, cow's milk and cow's urine. However, in the above mentioned recipes, each of these items is individually enumerated for the purpose of clarity.

This is the minor recipe of *Pañcagavya ghṛta*; the major one will be described here after.

Mahāpañcagavya ghṛta

द्वे पञ्चमूल्यौ त्रिफला रजन्यौ कुटजत्वचम् ।

सप्तपर्णमपामार्गं नीलिनीं कटुरोहिणीम् ॥ १८ ॥

सम्पाकं फल्गुमूलं च पौष्करं सदुरालभम् ।
 द्विपलानि जलद्रोणे पक्त्वा पादावशेषिते ॥ १९ ॥
 भार्गी पाठां त्रिकटुकं त्रिवृतां निचुलानि च ।
 श्रेयसीमादकीं मूर्वां दन्तीं भूनिम्बचित्रकौ ॥ २० ॥
 द्वे सारिवे रोहिषं च भूतीकं मदयन्तिकाम् ।
 क्षिपेत्पट्टाऽक्षमात्राणि तेन प्रस्थं घृतात् पचेत् ॥ २१ ॥
 गोशकृद्रसदध्यम्लक्षीरमूत्रैश्च तत्समैः ।
 पञ्चगव्यमिति ख्यातं महत्तदमृतोपमम् ॥ २२ ॥
 अपस्मारे तथोन्मादे श्वयथावदरेषु च ।
 गुल्मार्शः पाण्डुरोगेषु कामलायां हलीमके ॥ २३ ॥
 शस्यते घृतमेतत् प्रयोक्तव्यं दिने दिने ।
 मलक्ष्मीप्रहरोगघ्नं चातुर्थकविनाशनम् ॥ २४ ॥
 इति महापञ्चगव्यं घृतम् ।

To *palas* of each of *bilva*, *syonaka*, *gambhari*, *patali*, *ganikarika*, *śalaparṇi*, *pīśniparṇi*, *bṛhati*, *kaṇṭakāri*, *gokṣura*, *haritaki*, *bibhitaki*, *amalaka*, *haridra*, *daruharidra*, bark of *kuṭaja*, *saptaparṇa*, *apamārga*, *mliṇi*, *kaṭurohiṇi*, *śampaka* (*aragvadha*), root of *phalgu* (*kaṣṭhodumbarika*), *puṣkaramūla* and *dūralabha* should be added with two *droṇas* [in the recipe actually one *droṇa* is described; it has to be taken double in quantity according to *paribhāṣā*] of water, boiled and reduced to one-fourth. Along with this decoction, two *prasthas* of cow's ghee should be cooked by adding two *prasthas* of each of the juice of cow-dung, sour curd prepared of cow's milk, cow's milk and cow's urine, and the paste of one *akṣa* of each of *bhārṅgi*, *pāṭha*, *śunṭhi*, *marica*, *pippalī*, *trivṛta*, *nicula* [*hijjala*], *śreyasī* (*hastipippalī*), *ādḥaki*, *māruḥ*, *danti*, *bhānimba*, *citraka*, *śveta sāriva*, *kṛṣṇa sāriva*, *rohisa*, *bhūṭka* and *madayantika*. This medicated ghee, known as *Mahāpañcagavya* is like ambrosia in the treatment of *apasmāra* (epilepsy), *unmāda* (insanity), *śvayathu* (oedema), *udāra* (obstinate abdominal diseases including ascites), *gulma* (phantom tumour), *aśās* (piles), *pāṇḍu* (anemia), *kamala* (jaundice) and *halīmaka* (a serious type of jaundice). This medicated ghee should be used regularly every day to dispel inauspiciousness and evil effects of bad planets. It also cures *caturthaka* (quartan) type of *viṣama jvara* (irregular fever). [18-24]

The reason for taking each of the individual drug of both the varieties of *pañcamūla* in the prescribed quantity is already explained in previous chapter-vide commentary on *Cikitsā* 9 : 33-43

Brahmī ghṛta

ब्राह्मीरसवचाकुष्ठशङ्खपुष्पीमिरेव च ।

पुराणं घृतमुन्मदादक्ष्म्यपस्मारपापनुत् ॥ २५ ॥

Old cow's gee (one part) should be cooked with the juice of *brāhmī* (four parts) and the paste of *vacā*, *kṛṣṇā* and *śankhaṣuṣpi* ($\frac{1}{4}$ th part in total). This medicated ghee cures *unmāda* (insanity), *alakṣmi* (inauspiciousness), *aṣmāra* (epilepsy) and *pāpa* (effects of evil deeds). [25]

Recipe of Medicated Ghee

घृतं सैन्धवहिङ्गुभ्यां वर्षे बास्ते चतुर्गुणे ।

सूत्रे सिद्धमपस्मारहृद्प्रहामयनाशनम् ॥ २६ ॥

Cow's ghee (1 part) should be cooked by adding [in total] four parts of the urine of bull and goat and the paste of rock salt and asafoetida ($\frac{1}{4}$ th part in total). This medicated ghee cures *aṣmāra* (epilepsy), heart diseases and diseases caused by the evil effects of bad planets. [26]

Generally, the urine of female animals is preferred for use in medicines because their urines are sharp in action as a result of the predominance of *pitta*. The urine of male animals is of very moderate nature. In the present recipe, however, as a special case the urine of bull and he-goat is prescribed.

[Vacādyā ghṛta]

वचाशम्पाककैटयवयःस्थाहिङ्गुचोरकैः ।

सिद्धं पलङ्कषायुक्तैर्वर्तश्लेष्मात्मके घृतम् ॥ २७ ॥

Ghee (1 part) should be cooked with the paste of *vacā*, *śampaka*, *kaiṣarya* (*pārvaṭa nimba*), *vayaṣṭhā* (*guḍuṇī*), *hiṅgu*, *coraka* and *palāṅkaṣā* or *guggulu* ($\frac{1}{4}$ th part in total). [Four parts of water should be added according to the general rule, because in present recipe, there is no liquid]. This medicated ghee is useful in the treatment of *vātika* and *ślaiṣmika* types of epilepsy. [27]

The term '*vātaśleṣmake*', used in the above verse may be interpreted in two different ways, namely 1-i) in *vātika* type of epilepsy and ii) in *ślaiṣmika* type of epilepsy; and 2) in epilepsy caused by the simultaneous vitiation of both *vāta* and *śleṣmā*.

Since *dvandvaja* type of *apasmāra* has not been described, the former interpretation holds good in the present context. However, according to some, it implies *dvandvaja* type of *apasmāra*. Eventhough such types of *apasmāra* are not described, they do occur like *gulma* (phantom tumour)—vide commentary on *Cikitsā* 5 : 16

[*Jivantiya yamaka*]

तैलप्रस्थं घृतप्रस्थं जीवनीयैः पलोन्मितैः ।
क्षीरद्रोणे पचेत् सिद्धमपस्मारविनाशनम् ॥ २८ ॥

Two *prasthas* [in the text actually one *prastha* is mentioned; double the quantity is taken according to the general rules of *paribhāṣā*] of each of oil and cow's ghee should be added with the paste of one *pala* of each of the ten drugs belonging to *Jivantiya gaṇa* (vide *Sūtra* 4 : 9) and two *droṇas* [in the text one *droṇa* is prescribed; double the quantity is taken according to general rules of *paribhāṣā*] of milk, and cooked. This medicated ghee is an effective recipe for the cure of *apasmāra* (epilepsy). [28]

Recipes of Medicated Ghee

कंसे क्षीरेक्षुरसयोः काशमयैऽष्टगुणे रसे ।
कार्षिकैर्जीवनीयैश्च घृतप्रस्थं विपाचयेत् ॥ २९ ॥
वातपित्तोद्धवं क्षिप्रमपस्मारं नियच्छति ।
तद्वत् काशविदारिकुशकवाथशतं घृतम् ॥ ३० ॥

Two *prasthas* of ghee should be added with one *Kaṁsa* of each of milk and sugarcane juice; sixteen *prasthas* of the decoction of *kaśmarya* and one *karṣa* of each of the ten drugs belonging to *jivantiya* group (vide *Sūtra* 4 : 9) and cooked. This medicated ghee instantaneously cures epilepsy caused by *vāyu* and *pitta*.

Similarly, ghee cooked by adding the decoction of *kaśa* and *kuśa* and the juice of *vidārī* and sugarcane is useful in the treatment of this ailment. [29-30]

Recipe of Medicated Ghee

मधुकद्विपले कल्के द्रोणे चामलकीरसात् ।
तद्वत् सिद्धो घृतप्रस्थः पित्तापस्मारभेषजम् ॥ ३१ ॥

Two *prasthas* of ghee should be cooked by adding two *droṇas* of juice of *amalakī* and two *palas* of the paste of *madhuka*.

This medicated ghee instantaneously cures the *paittika* type of *apasmāra* (epilepsy). [31]

Recipe of Medicated Oil

अभ्यङ्गः सार्षपं तैलं वस्तमूत्रे चतुर्गुणे ।

सिद्धं स्याद्गोशक्नुमूत्रैः स्नानोत्सादनमेव च ॥ ३२ ॥

Mustard oil cooked with four times of goat-urine is useful for massage for a patient suffering from epilepsy. Such a patient should use cow-dung for the purpose of unction and cow's urine for the purpose of *snāna* (bath). [32]

The medicated oil described above is to be cooked without adding any paste.

[*Kaṭabhyādi taila*]

कटभीनिस्वकटङ्गमधुशिग्रत्वचां रसे ।

सिद्धं मूत्रसमं तैलमभ्यङ्गार्थे प्रशस्यते ॥ ३३ ॥

[Sesame] oil (one part) should be cooked with [goat's] urine (one part) and the decoction of the barks of *kaṭabhī*, *nimba*, *kaṭvaṅga* and *mādhūśigru* (three parts). This medicated oil should be used for massage. It is very effective [in the treatment of epilepsy]. [33]

According to the general rule of *paribhāṣā*, the liquid should be four times of ghee or oil. Therefore, in the above mentioned recipe, one part of goat-urine and three parts of the decoction of *kaṭabhī*, etc. should be added while cooking.

[*Palanakaśāḍya taila*]

पलङ्कषावचापथ्यावृश्चिकाल्यर्कसार्षपैः ।

जटिलापूतनाकेशीनाकुलीहिङ्गुचोरकैः ॥ ३४ ॥

लशुनातिरसाचित्राकुष्ठैर्विड्भिश्च पक्षिणाम् ।

मांसाशिनं यथालाभं वस्तमूत्रे चतुर्गुणे ॥ ३५ ॥

सिद्धमभ्यञ्जनं तैलमपस्मारविनाशनम् ।

एतैश्चैवौषधैः कार्यं धूपनं सप्रलेपनम् ॥ ३६ ॥

[Sesame] oil should be cooked by adding four times of goat's urine and the paste (1/4th of the oil) of *palanakaśā*, *vacā*, *pathyā*, *vr̥ścikalī*, *arka*, *sarśapa*, *jaṭilā*, *putanakeśī* (*golomī*), *nākulī*, *hiṅgu*, *coraka*, *laṣuna*, *atirasa*, (*jalaja yaṣṭimadhu*), *citrā*, *kuṣṭha*

and the stool of meat-eating birds according to their availability. This medicated oil is very effective in curing *apasmara* (epilepsy).

The above mentioned drugs (ingredients prescribed to be used as paste) should also be used for *dhūpana* (fumigation) and *pralepana* (external application in paste form) [for curing patients suffering from epilepsy]. [34-36]

Pūtanākeśi, mentioned in verse-34, indicates the name of only one drug. *Jatākarna* mentions *golomi* in the place of *pūtanākeśi*.

Recipe for ointment and Fumigation

पिप्पलीं लवणं चित्रां हिङ्गु हिङ्गुशिवाटिकाम् ।
काकोलीं सर्षपान् काकनासां कैटर्यचन्दने ॥ ३७ ॥
शुनःस्कन्धास्थिनखरान् पशुकां चेति पेषयेत् ।
वस्तमूत्रेण पुष्यक्षे प्रवेहः स्यात् सधूपनः ॥ ३८ ॥

Pippali, rock-salt, *citra* (*danti*), *hingū*, *hingūśivāṭikā* (*vaṃśa-patrikā*), *Kakoli*, *sarṣapa*, *kakanāsa*, *kaiṭṭarya*, *candana* and shoulder bones, nails and ribs of the dog should be made to a paste by triturating with goat's urine in the constellation of *puṣya* (8th *nakṣatra*). Use of this for *pradeha* (external application in the form of thick paste) and *dhūpana* (fumigation) [cures epilepsy]. [37-38]

The above mentioned recipe should be made to a paste in *puṣya* constellation. It is the specific effect of this constellation that makes the recipe therapeutically very effective.

Recipes for Uction

अपेतराक्षसोकुष्ठपूतनाकेशिचोरकैः ।
उत्सादनं मूत्रपिष्टैर्मूत्रैरेवावसेचनम् ॥ ३९ ॥
जलौकःशकृता तद्गृध्रैर्वा वस्तरोमभिः ।
बरास्थिमिहंस्तिनखैस्तथा गोपुच्छलोमभिः ॥ ४० ॥

Apetarākṣasi, *kuṣṭha*, *pūtanākeśi* and *coraka* should be triturated by adding [cow's or goat's] urine and made to a paste. This should be used as unction [for the treatment of epilepsy]. The body of the patient should be sprinkled with the urine [of cow or goat].

Similarly, unction should be done with the help of the following recipes :

- i) Stool of leeches;
- ii) ashes of the small hair of the goat;
- iii) ashes of the bone of ass;
- iv) ashes of the nails of elephant; and
- v) ashes of the hair in the tail of the cow. [39-40]

Recipe for Inhalation

कपिलानां गवां मूत्रं नावनं परमं हितम् ।
 श्वशृगालविडालानां सिंहादीनां च शस्यते ॥ ४१ ॥
 भार्गी वच्चा नागदन्ती श्वेता श्वेता विषाणिका ।
 ज्योतिष्मती नागदन्ती पादोक्ता मूत्रपेषिताः ॥ ४२ ॥
 योगास्त्रपोऽतः षड् बिन्दून् षष्ठं वा नावयेद्विषकम् ।

Inhalation of the urine of cow having reddish brown (*kapilā*) colour is exceedingly useful for the cure of epilepsy. Similarly, inhalation of the urine of the dog, jackal, cat, lion etc., is useful in this condition.

Inhalation of five or six drops of the following three recipes is useful [in the treatment of epilepsy]:

- i) *Bhargī*, *vacā* and *nāgadanti* (*kāṣṭhapaṭala*) triturated with cow's urine;
- ii) *śveta* (*śveta aparajita*) and *śveta viṣaṇika* (*śatavari*) triturated with cow's urine;
- iii) *jyotiṣmatī* and *nāgadanti* triturated with cow's urine.
 [41-1/2 43]

The urine of the cow having reddish brown colour is therapeutically more powerful in the treatment of epilepsy. This view is also supported by the expert physicians.

Medicated Oil for Inhalation

त्रिफलाव्योषपीतद्रुयवक्षारफणिज्झकैः ॥ ४३ ॥
 श्यामापामार्गकारञ्जफलैर्मूत्रेऽथ वस्तजे ।
 साधितं नावनं तैलमवस्मारविनाशनम् ॥ ४४ ॥

Oil [one part] should be cooked with goat's urine [four parts] and the paste of *haritaki*, *bibhitaki*, *amalaki*, *śunṭhi*, *pippali*, *marica*, *pīṭadru* (*devadāru*), *yavakṣāra*, *phaṇijjhaka*,

śyāmā, *apāmārga* and fruits of *karañja*. (one fourth part in total). Inhalation of this medicated oil cures *apasmāra* (epilepsy).
[43½-44]

Recipe for Inhalation

पिप्पली वृश्चिकाली च कुष्ठं च लवणानि च ।

भार्गी च चूर्णितं नस्तः कार्यं प्रथमं परम् ॥ ४५ ॥

The powder of *pippali*, *vṛścikālī*, *kuṣṭha*, *saindhava*, *lavaṇa*, *sauvarcala*, *lavaṇa*, *sāmudra lavaṇa*, *viḍa lavaṇa*, *audbhida lavaṇa* (vid *sūtra* 1 : 88-89) and *bhārgī* should be administered in the form of *pradhamana nasya* [in which powders of drugs are blown into the nostrils of the patient]. This is an excellent recipe [for curing epilepsy]. [45]

[*Kāyasthādya vartī*]

कायस्थां शारदान्मुद्गान्मुस्तोशीर्यवांस्तथा ।

सव्योषान् बस्तमूत्रेण पिष्ट्वा वर्तीः प्रकल्पयेत् ॥ ४६ ॥

अपस्मारे तथोन्मादे सर्पदष्टे गरदिंते ।

विषपीते जलमृते चैताः स्युरमृतोपमाः ॥ ४७ ॥

Kāyasthā, *śārada mudga* (*harita mudga*), *musta*, *uśira*, *yava*, *śunṭhi*, *pippali* and *marica* should be made to a paste by triturating with goat's urine. From out of this paste, *vartī* (elongated pills) should be prepared. Application of this thin paste [prepared by rubbing with water] in the eyes [as collyrium] works like ambrosia in [curing] *apasmāra* (epilepsy), *unmāda* (insanity), snake-bite, afflications by [other] poisons, maladies caused by taking poisons internally and *jalamṛta* (a person recovered after drowning but still lying unconscious like a dead person). [46-47]

Śārada mudga means green (*harita*) *mudga* which is generally harvested in the autumn. The term "*jalamṛta*" literally means "a person who is dead because of drowning". In the present context, however, it means "a person who is unconscious like a dead person because of drowning."

Obviously, there is no possibility of reviving an actually dead person. Signs and symptoms of such a person are as follows :

- i) Stiffness of anus, head and eyes ;
- ii) distension of the abdomen and phallus ; and
- iii) coldness of the lower and upper limbs and face.

[*Mustādyā vartī*]

मुस्तं वयःस्थं त्रिफलां कायस्थां हिङ्गु शङ्खलम् ।
 व्योषं माषान् यवान्मूत्रैर्वास्तमैषार्षभैस्त्रिभिः ॥ ४८ ॥
 पिष्ट्वा कृत्वा च तां वर्तिमपस्मारे प्रयोजयेत् ।
 किलासे च तथोन्मादे ज्वरेषु विषमेषु च ॥ ४९ ॥

Musta, *vayahsthā* [*daruharidrā*], *haritaki*, *bibhitaki*, *amalaki*, *kāyasthā* [*elā*], *hingu*, *śāḍvala* [*dūrva*], *śunthī*, *pippalī*, *marica*, *māṣa* and *yava* should be made to a paste by tritulating with the urine of goat, sheep and bull. From this paste, *vartīs* (elongated pills) should be prepared. [These *vartīs* should be rubbed over a stone by adding water, and the thin paste, thus obtained, should be used as collyrium]. This cures *apasmāra* (epilepsy), *kilāsa* (a type of leucoderma), *unmāda* (insanity) and *viṣama jvara* (irregular fever). [48-49]

Recipes for Collyrium and Fumigation

पुष्योद्धतं शुनः पित्तमपस्मारघ्नमञ्जनम् ।
 तदेव सर्पिषा युक्तं धूपनं परमं मतम् ॥ ५० ॥
 नकुलोलूकमार्जारगृध्रकीटाहिकाकजैः ।
 तुण्डैः पक्षैः पुरीषैश्च धूपनं कारयेद्भिषक् ॥ ५१ ॥
 आभिः क्रियाभिः सिद्धाभिर्हृदयं संप्रबुध्यते ।
 स्रोतांसि चापि शुध्यन्ति ततः संज्ञां स विन्दति ॥ ५२ ॥

Dog-bile, collected during *pusya* constellation, should be used as collyrium for the cure of *apasmāra* (epilepsy). This [bile] mixed with ghee should be used for fumigation which is excellent [for curing epilepsy].

[For the treatment of epilepsy], the physician should give fumigation therapy with the help of the beaks, feather and stool of mongoose, owl bird, cat, vulture, *kīṭa* (scorpion etc), snake and crow.

With the help of these therapies, the heart of the patient gets stimulated and the channels get cleansed as a result of which the patient regains consciousness. [50-52]

Treatment of Exogenous Epilepsy

यस्यानुबन्धस्त्वागन्तुर्दोषलिङ्गाधिकाकृतिः ।
 दृश्येत तस्य कार्यं स्यादागन्तून्मादभेषजम् ॥ ५३ ॥

In some patients of epilepsy, exogenous factors [like seizures by evil spirits] are secondarily involved and in such cases signs and symptoms [of these exogenous factors] are manifested over and above those of the *doṣas* (endogenous factors). Treatment of such patients should be on the lines suggested for exogenous types of *unmāda* (insanity)—vide Chapter 9. [53]

The line of treatment of exogenous types of *apasmāra* (epilepsy) is described in the above verse. In respect of the four types of *apasmāra* (epilepsy), signs and symptoms of *doṣas* (*vāyu*, *pitta* and *kapha*) are already described. In some cases, exogenous factors are, however, secondarily involved and the signs and symptoms of these exogenous factors are manifested in such patients in addition to those of the *doṣas*. Thus, the signs and symptoms of exogenous factors do not appear independent of those of the *doṣas*. Therefore, these exogenous ones are not primary but secondary manifestations subordinate to the *doṣas*. These exogenous signs and symptoms are manifested only at a later stage and not from the very beginning. Keeping this in view, in *Sūtra* 19 : 3, *apasmāra* (epilepsy) is described to be only of four types. Unlike *unmāda* (insanity), there is no separate and independent entity called *āgantū* or exogenous epilepsy. It is also stated elsewhere “epilepsy is a serious disease and it is caused only by the vitiation of *doṣas*”.

There are, however, other scholars like *Bhīmadanta* who cite texts in the present context describing the signs, symptoms and treatment of the exogenous type of epilepsy independently. If these texts are accepted as authentic, then there will be discrepancy in the statement regarding the total number of types of epilepsy [mentioned in this chapter and in *Sūtra* 19 : 3].

Atattvabhīniveśa or Psychic Perversion

अनन्तरमुवाचेदमभिवेशः कृताञ्जलिः ।
 भगवन् ! प्राक् समुद्दिष्टः श्लोकस्थाने महागदः ॥ ५४ ॥
 अतत्त्वाभिनिवेशो यस्तद्धेत्वाकृतिभेषजम् ।
 तत्र नोकमतः श्रोतुमिच्छामि तदिहोच्यताम् ॥ ५५ ॥
 शुभ्रूषणे घबः श्रुत्वा शिष्यायाह पुनर्वसुः ।
 महागदं सौम्य ! शृणु सहेत्वाकृतिभेषजम् ॥ ५६ ॥
 मलिनाहारशोलस्य वेगान् प्राप्ताभिगृह्यतः ।
 शीतोष्णजिघृक्षार्थैर्हनुमिश्चातिसेवितैः ॥ ५७ ॥
 हृदयं समुपाभित्य मनोबुद्धिवहाः सिराः ।
 दोषाः संदूष्य तिष्ठन्ति रजोमोहावृतात्मनः ॥ ७८ ॥

रजस्तमोभ्यां वृद्धाभ्यां बुद्धौ मनसि चावृते ।
 हृदये व्याकुले दोषैरथ मूढोऽरुपचेतनः ॥ ५९ ॥
 विषमां कुरुते बुद्धिं नित्यानित्ये हिताहिते ।
 अतत्त्वाभिनिवेशं तमाहुराप्ता महागदम् ॥ ६० ॥
 स्नेहस्वेदोपपन्नं तं संशोध्य वमनादिभिः ।
 कृतसंसर्जनं मेधैरक्षपानैरुपाचरेत् ॥ ६१ ॥
 ब्राह्मीस्वरसयुक्तं यत् पञ्चगव्यमुदाहृतम् ।
 तत् सेव्यं शङ्खपुष्पी च यच्च मेध्यं रसायनम् ॥ ६२ ॥
 सुहृदध्वाजुकलास्तं स्वाप्ता धर्मार्थवादिनः ।
 संयोजयेयुर्विज्ञानधैर्यस्मृतिसमाधिभिः ॥ ६३ ॥

Thereafter, Agniveśa with folded hands said, "O Lord ! In *Sūtra* section (*Sūtra* 19 : 3) you have mentioned in brief *atattvābhiniveśa* (psychic perversion) as a *mahāgāda* (serious disease). But its etiology, signs and symptoms and treatment are not described, there. I want to hear these descriptions. Kindly narrate them in the present context". Having heard this, Lord Punarvasu addressed his disciple who was desirous of hearing and said, "My child, hear about this *mahāgāda* (serious disease) along with its etiology, signs and symptoms and treatment".

In a person indulging in habitual intake of impure food, suppression of the manifested natural urges, excessively indulging in diet, which are cold, hot, unctuous, ununctuous etc; and having his soul occluded by *rajas* (one of the attributes of the mind) and *moha* or *tamas* (another attribute of mind), the vitiated *doṣas* afflict the *manobuddhivāhā sira* (channels carrying the impulses of the mind and intellect) and get lodged in the heart.

With predominant *rajas* and *tamas* occluding the intellect and the mind and the aggravated *doṣas* disturbing the functioning of the heart, the person who is ignorant and mentally weak, makes perverted judgements regarding eternal and ephemeral events and wholesome and unwholesome objects. This *mahāgāda* (serious disease) according to expert physicians, is called *atattvābhiniveśa* (perversion of the mind).

Such a patient should first of all be administered oleation and fomentation therapies followed by elimination or clean-

sing therapies like emetic therapy etc., and then *samsarjana krama* (giving gradually lighter to heavier food). Thereafter, diet and drinks which are promoters of intellect should be given to him.

Pañcagavya ghṛta and *Mahā pañcagavya ghṛta* described above (vide verses 16-24) should be given to such a patient along with the juice of *brāhmī*. Similarly, other *medhya rasāyanas* (promoters of intellect) like *śaṅkhapuṣpi* should be given to him.

His friends and sympathisers and preceptors preaching religious sermons should instill into him understanding, patience, memory and the power of concentration (*samādhi*).

[54-63]

[The above mentioned verses (nos. 54-63) according to *Cakrapāṇi* are available in the Sindh and Kashmir recensions of *Caraka saṃhitā* and he has referred to the opinion of senior physicians according to which these verses are not authentic. By implication, *Cakrapāṇi* did not accept the authenticity of these verses. Therefore, he has not commented upon them. These are, however, available both in the *Nirṇayasagar* & C. K. Sen editions of *Caraka saṃhitā*].

Treatment of Chronic Epilepsy

प्रयुज्यात्तैलशुनं पयसा वा शतावरीम् ।
 ब्राह्मीरसं कुष्ठरसं वचां वा मधुसंयुताम् ॥ ६४ ॥
 दुश्चिकित्स्यो ह्यपस्मारश्चिरकारी कृतास्पदः ।
 तस्माद्रसायनैरेनं प्रायशः समुपाचरेत् ॥ ६५ ॥

If the disease epilepsy is resistant to conventional modes of treatment, if it is chronic and if it has acquired a firm footing, then it should be generally treated with the following recipes of elixirs :

- i) Garlic with oil ;
- ii) *śatavari* with milk ;
- iii) juice of *brāhmī* with honey ;
- iv) juice or decoction of *kuṣṭha* with honey ; and
- v) [powder] of *vacā* with honey. [65]

These recipes are effective in curing chronic epilepsy.

Precautions

जलाग्निद्रुमशैलेभ्यो विषमेभ्यश्च तं सदा ।

रक्षेदुन्मादिनं चैव सद्यः प्राणहरा हि ते ॥ ६६ ॥

The patient suffering from *apasmāra* (epilepsy) and *unmāda* (insanity), should be specially protected from water, fire, trees, mountains and uneven places. These may cause instantaneous death of the patient. [66]

If the patient gets attacks of epilepsy near water, fire etc., then he certainly dies.

To sum up :

तत्र श्लोकौ—

हेतुं कुर्वन्त्यपस्मारं दोषाः प्रकुपिता यथा ।

सामान्यतः पृथक्त्वाच्च लिङ्गं तेषां च शेषजम् ॥ ६७ ॥

महागदसमुत्थानं लिङ्गं चोवाच सौषधम् ।

मुनिर्व्याससमासाभ्यामपस्मारचिकित्सिते ॥ ६८ ॥

In this chapter on the treatment of *apasmāra* (epilepsy), the sage has described in brief as well as in detail the following topics :

- i) Etiological factors of epilepsy ;
- ii) the mode of vitiation of *doṣas* ;
- iii) signs and symptoms in general and of different varieties of epilepsy ;
- iv) treatment of different types of epilepsy ; and
- v) etiology, signs and symptoms of *mahāgada* (Serious Disease or Mental Perversion).

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते चिकित्सा-

स्थानेऽपस्मारचिकित्सितं नाम दशमोऽध्यायः ॥ १० ॥

Colophon

Thus, ends the tenth Chapter dealing with the treatment of *apasmāra* (epilepsy) in the section on therapeutics of Agniveśa's work as redacted by Charaka, and not being available, restored by Drḍhabala.

CHAPTER-XI

TREATMENT OF PHTHISIS

एकादशोऽध्यायः ।

अथातः क्षतक्षीणचिकित्सितं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the treatment of *kṣata kṣīṇa* (phthisis).

Thus, said Lord Ātreya.

[1-2]

A patient suffering from epilepsy, often falls down from uneven and high places, as a result of which there is a possibility of injury to his chest and so he is likely to suffer from phthisis. In view of this, the treatment of *kṣata kṣīṇa* (phthisis) is being described after that of epilepsy. The disease is caused by the deficiency of *śukra* (semen) and *ojas* (vital essence) due to overindulgence in sex, etc.

The characteristic features of this disease will be described in verse nos. 9-11 and one of the important features described therein is the pain in the chest (*uro virujyate*). It is in keeping with this view, that the disease is also called *urah kṣata* (injury to the chest). The disease is so named by the transference of the effect (*kārya*) in the cause (*kāraṇa*) [that is to say, the cause of this disease is the injury to the chest (*urah kṣata*), and as a result of this injury, a patient becomes emaciated (*kṣata kṣīṇa*)].

Another reading of this term '*kṣata kṣīṇa*' is '*kṣīṇa kṣata*'. This term implies that the injury to the chest (*kṣata*) is caused by the diminution of vital tissue elements, like semen and *ojas* (*kṣīṇa*).

Some other scholars read '*kṣata kṣaya*' in the place of '*kṣata kṣīṇa*'. According to them, description in this chapter refers to two diseases, viz. '*kṣata*' and '*kṣaya*'. In this context, they refer to the description in verse no. 13, where special signs and symptoms of both '*kṣata*' and '*kṣīṇa*' are described. This view is not tenable, because this disease is mentioned in the singular form, while describing the premonitory signs and symptoms (vide verse 12) and prognostic signs and symptoms (vide verse 14).

From the above, it appears that '*kṣata kṣīṇa*' is a single entity as a disease, and as a result of the causative factors, its signs and symptoms are manifested in two different ways.

उदारकीर्तिर्ब्रह्मर्षिरात्रेयः

परमार्थवित् ।

क्षतक्षीणचिकित्सार्थमिदमाह

चिकित्सितम् ॥ ३ ॥

Ātreya, the illustrious sage, the Brahmin-seer and the knower of ultimate Truth [thereafter], expounded therapeutics for the treatment of *kṣata kṣīṇa* (phthisis), as given below. [3]

Description of Ātreya as 'brahmarṣi' (brahmin-seer) implies that he was neither *devarṣi* (divine seer) nor *rājarṣi* (royal seer).

Etiology :

धनुषाऽऽयस्यतोऽत्यर्थं भारमुद्रहतो गुरुम् ।
 पततो विषमोच्चेभ्यो बलिभिः सह युध्यतः ॥ ४ ॥
 वृषं हयं वा धावन्तं दम्यं वाऽन्यं निगृह्यतः ।
 शिलाकाष्ठान्निर्घातान् क्षिपतो निम्नतः परान् ॥ ५ ॥
 अधीयानस्य वाऽत्युच्चेर्दूरं वा ब्रजतो द्रुतम् ।
 महानदीं वा तरतो हयैर्वा सह धावतः ॥ ६ ॥
 सहस्रोत्पततो दूरं तूर्णं चातिप्रवृत्ततः ।
 तथाऽन्यैः कर्मभिः क्रूरैर्भृशमभ्याहतस्य च ॥ ७ ॥
 विक्षते वक्षसि व्याधिर्वलवान् समुदीर्यते ।
 स्त्रीषु चातिप्रसक्तस्य रुक्षात्प्रेमिताग्निः ॥ ८ ॥

A person having excessive attachment for women and indulgence in taking ununctuous food, food in small quantity and untimely food (or taking food having only one *rasa* or taste) subjects himself to the injury to his chest or the result of the following :

- (i) Straining in excess with a bow;
- (ii) lifting heavy weight;
- (iii) falling while walking over uneven place or from high altitudes;
- (iv) fighting with stronger persons;
- (v) restraining a running bull, stallion or any other strong animal requiring control;
- (vi) throwing heavy stones, wooden blocks or equipments made of stone;
- (vii) killing powerful animals;
- (viii) reciting scriptures at the top of voice;
- (ix) covering a long distance, walking too fast;
- (x) crossing a big river by swimming;

- (xi) running along with [a running] horse;
- (xii) sudden high and long jump;
- (xiii) practising violent dance for a long time; and
- (xiv) being excessively injured by other violent and cruel acts.

Phthisis, the formidable disease, gets manifested, as a result of the injury to the chest due to the above causative factors. [4-8]

An ailment could be successfully treated only if it is appropriately examined from the point of view of its etiological factors. Therefore, etiology, etc. of phthisis are being described before the description of its therapeutic measures.

'*Nirghāta*' is a type of weapon. Alternatively, the term '*nirghāta*' implies throwing a substance with the impact of excessive strength.

Because of the above mentioned causative factors, the '*vyādhi*' (disease) gets manifested (vide verse 8, above). Here, the term '*vyādhi*' implies *kṣata kṣīṇa* or phthisis. Some other scholars, however, interpret the term '*vyādhi*' as *kṣata*, i.e. injury, on the lines of mentioning *doṣas* by the term '*vyādhi*'. [Cakrapāṇi's] commentary in the C. K. Sen & co. edition on this work, reads '*vyādhi śabdena vātam evā'huḥ*'. By implication, the term '*vyādhi*' described in verse 8, stands for *vāyu*. This reading appears to be more appropriate, specially in view of the reference quoted by Cakrapāṇi to justify this view].

This ailment, *kṣata kṣīṇa* is different from *rājayakṣmā* (tuberculosis), and there is no doubt about it. Because, the latter is caused by the simultaneous vitiation of all the three *doṣas*, and it has a different pathogenic process (vid : *cikitsā* 8:15). Signs and symptoms of these two diseases, namely '*kṣata kṣīṇa*' and '*rājayakṣmā*' are different. It is in keeping with the distinctive features of these two ailment that it is stated in verse 95 of this chapter that negligence in the treatment of *kṣata kṣīṇa* (phthisis) leads to *rājayakṣmā* (tuberculosis).

Pathogenesis :

उरो विरुज्यते तस्य भिद्यतेऽथ विभज्यते ।
 प्रपीड्येते ततः पार्श्वे शुष्यत्यङ्गं प्रवेपते ॥ ९ ॥
 क्रमाद्वीर्यं वलं वर्णो रुचिरग्निश्च हीयते ।
 ज्वरो व्यथा मनोदैर्न्यं विद्धभेदोऽग्निवधादपि ॥ १० ॥
 दुष्टः श्यावः सुदुर्गन्धः पीतो विग्रथितो बहुः ।
 कासमानस्य च श्लेष्मा सरक्तः संप्रवर्तते ॥ ११ ॥
 स क्षतः क्षीयतेऽत्यर्थं तथा शुक्रोजसोः क्षयात् ।

Because of the above mentioned causative factors (described in versed 4-8), the chest gets broken, punctured and cracked; sides of the chest get pressed and there is emaciation as well as tremor in the limbs. Gradually, the potency, strength, complexion, appetite and *agni* (the power of digestion) of the patient get reduced. The patient suffers from fever, pain, mental depression and diarrhoea even with the diminution of *pitta* [lit. suppression of the power of digestion].

While coughing, the patient spits out phlegm which is putrid, greyish in colour, foul-smelling, yellow and knotty, in large quantities along with blood. The person suffering from phthisis becomes excessively emaciated due to further wastage of semen and *ojas* (vital essence). [9-1/2 12]

In verse 10, the text '*viḍbhedo' gnivadhādapī*' implies the specific feature of this disease. *Viḍbheda* or diarrhoea takes place even without *agnivadha* (suppression of the power of digestion). Normally, however, '*viḍbheda*' or diarrhoea occurs as a result of the suppression of the power of digestion (*agnivadha*). Another reading of this expression is '*viḍbhedo' gnivadhastathā*', which is followed in G. K. Sen & Co. edition of the *Caraka saṃhita*. [Both the expressions mentioned above, appear to be faulty. The former implies the occurrence of diarrhoea even when there is suppression of the power of digestion. These two phenomena are invariably associated in this ailment. Therefore, Cakrapāṇi's interpretation, that is very specific (*vyādhimāhīnā*) is too difficult to comprehend. If Cakrapāṇi's interpretation is accepted, then it implies that *viḍbheda* (diarrhoea) in normal cases, occurs when there is no suppression of the power of digestion, which is not correct. If the latter expression, i.e. '*viḍbhedo' gnivadhastathā*', is accepted, then it appears to be a repetition of what is already spoken in the first part of the verse, i.e. "*ruciragniśca hīyate*". We feel that the correct interpretation of the term '*agni*' in this expression should be '*pitta*', and '*agnivadh*' here implies the reduction in *pitta*. Normally, *viḍbheda* or diarrhoea takes place when there is excess of *pitta*. In the present disease, however, as a special case, diarrhoea takes place even when *pitta* is reduced in quantity. The identity and distinctive features of '*agni*' and '*pitta*' are already described in *Suśruta* : *Sūtra* 21:9 and in several places of Ayurvedic classics which may be referred to].

Emaciation takes place in the present ailment, because of injury to the chest. But that is not the only causative factor of emaciation. It also takes place because of the wastage of semen and *ojas* (vital essence) as a result of excessive sex-indulgence. This leads to the wastage of other tissue elements in the body thereby causing emaciation.

Premonitory Signs and Symptoms :

अव्यक्तं लक्षणं तस्य पूर्वरूपमिति स्मृतम् ॥ १२ ॥

उरोरुक्शोणितच्छर्दिः कासो वैशेषिकः क्षते ।

क्षीणे सरक्तमूत्रत्वं पार्श्वपृष्ठकटिग्रहः ॥ १३ ॥

Signs and symptoms [described in verses 9-12 above] in unmanifested (less manifested) form constitute the premonitory signs and symptoms of this disease, However, if there is *kṣata* (injury), pain in the chest, blood-vomiting and cough are specially manifested, and if there is *kṣaya* (diminution of tissue elements), then haematuria and stiffness of the sides of the chest, back and lumbar region are specially manifested.

[12 1/2-13]

The term '*avyakta*' literally means unmanifested. But in the present context, it implies less manifested. The term '*vaiśeṣika*', in verse 13 implies specially manifested" or "excessively manifested". [Cakrapāṇi uses this term '*vaiśeṣika*' to qualify *kāsa*] only, But it will be, perhaps, more appropriate to apply this term '*vaiśeṣika*' to all the signs and symptoms described in verse 13].

The term *kṣīṇa*, meaning diminution of tissue elements, implies in the present context, diminution of semen and *ojas* (vital essence).

According to some other scholars, the description in verse 13, pertains to the two groups of signs and symptoms, which are manifested in two different stages (types of this disease).

Prognosis :

अल्पलिङ्गस्य दीप्ताग्नेः साध्यो बलवतो नवः ।

परिसंवत्सरो याप्यः सर्वलिङ्गं तु वर्जयेत् ॥ १४ ॥

If the signs and symptoms are manifested in lesser quantity, if the power of digestion (of the patient) is strong, if the patient has (enough) strength and if the disease is new (freshly occurred), then it is curable. If the disease is there for over one year, then it is *yāpya* (palliable). If, however, all the signs and symptoms of the disease are (simultaneously) manifested, then such a patient should not be treated, [because the condition is incurable].

[14]

Before attempting the treatment of the patient, it is necessary to know about the curability or incurability of the ailment. Therefore, the prognosis of the disease is described in the above verse prior to the description of the treatment of this disease.

Treatment

उरो मत्वा क्षतं लाक्षां पयसा मधुसंयुताम् ।
 सद्य एव पिबेज्जीर्णे पयसाऽद्यात् सशर्करम् ॥१५॥
 पार्श्ववस्तिरुजी चारुपित्ताग्निस्तां सुरायुताम् ।
 मिश्रविट्कः समुस्तातिविषापाठां सघत्सकाम् ॥१६॥
 लाक्षां सर्पिर्मधूच्छिष्टंजीवनीयगणं सिताम् ।
 त्वक्क्षीरीं समितां क्षीरे पक्त्वा दोषानलः पिबेत् ॥
 इक्ष्वालिकाविसग्रन्थिपद्मकेशरचन्दनैः ।
 शृतं पयो मधुयुतं सन्धानार्थं पिबेत् क्षती ॥१८॥
 यवानां चूर्णमादाय क्षीरसिद्धं घृतप्लुतम् ।
 ज्वरे दाहे सिताक्षौद्रसक्तून् वा पयसा पिबेत् ॥१९॥
 मधूकमधुकद्राक्षात्वक्क्षीरीपिप्पलीबलाः ।
 कासी पार्श्वस्थिशूली च लिङ्गात्सघृतमाक्षिकाः ॥२०॥

If there is fresh injury to the chest, then the patient should be given *lakṣa* (lac) along with milk and honey. After the potion is digested, he should be given food along with milk and suger.

If there is pain in the sides of the chest or in the region of the urinary bladder, and if there is less of *pitta* and *agni* (digestive power), then the patient should be given *lakṣa* (lac) along with *sura* (alcoholic drink).

If there is diarrhoea, then the patient should be given *lakṣa* (lac) along with *mustā*, *tinīśa*, *paṭhā* and *vatsaka*.

If the patient has strong power of digestion, then he should be given milk cooked with *lakṣa* (lac), ghee, bee's wax, drugs belonging to *jivaniya* group, sugar and *tvakkṣīrī*.

For the healing of the injury, the patient should take milk boiled with *ikṣuvālīkā*, *bisagranthi*, *padma keśara* and *candana*, by adding honey.

If there is fever and burning sensation in the body, then the patient should take barley powder cooked with milk and added with ghee. Alternatively, such a patient should take sugar, honey and *saktu* (roasted corn-flour) mixed with milk.

If the patient is suffering from cough and pain in the sides of the chest as well as bones, then he should take a linctus prepared of the powder of *madhuka* (flower), *madhuka*, *drakṣa*, *tvakkṣīrī*, *pippalī* and *balā* mixed with ghee and honey. [15-20]

In verse 16, in the place of 'savatsaka', there is a variant reading 'dvivatsaka'. If this variant reading is accepted, then two parts of *vatsaka* are to be added to this recipe, others being one part each. According to some scholars, both the male and female varieties of *vatsaka*, described in *Kalpa* 5 : 5, are to be used in this recipe.

Eladi guṭika

एलापत्रत्वचोऽर्धाक्षाः पिप्पल्यर्धपलं तथा ।
 सितामधुखर्जूरमृद्धीकाश्च पलोन्मिताः ॥२१॥
 संचूर्ण्य मधुना युक्ता गुटिकाः संप्रकल्पयेत् ।
 अक्षमात्रां ततश्चैकां भक्षयेन्ना दिने दिने ॥२२॥
 कासं श्वासं ज्वरं हिकां छर्दि मूच्छीं मदं भ्रमम् ।
 रक्तनिष्ठीवनं तृष्णां पार्श्वशूलमरोचकम् ॥२३॥
 शोषक्षीहाढ्यवातांश्च स्वरभेदं क्षतं क्षयम् ।
 गुटिका तर्पणी वृद्ध्या रक्तपित्तं च नाशयेत् ॥२४॥

इत्येलादिगुटिका

Elā (half *akṣa*), *patra* (half *akṣa*), *tvak* (half *akṣa*), *pippalī* (half *pala*), *sita* (one *pala*), *madhuka* (one *pala*), *kharjūra* (one *pala*) and *mṛdvikā* (one *pala*) should be made to a powder. This powder should be added with honey to make a paste. From out of this paste, pills of one *akṣa* each, should be prepared. One such pill should be taken every day. It cures *kāsa* (cough), *śvāsa* (asthma), *jvara* (fever), hiccup, vomiting, fainting, hemoptysis, morbid thirst, pain in the sides of the chest, anorexia, consumption, splenic enlargement, *ādhyavāta* (rheumatic disorders), hoarseness of voice, *kṣata* (injury to the chest), *kṣaya* (diminution of tissue elements), and *raktapitta* (a condition characterised by bleeding from different parts of the body). This pill is refreshing and aphrodisiac. [21-24]

In the above recipe, the quantity of honey to be added is not mentioned. It should be taken in sufficient quantity and added to the powder for making paste, from out of which pills could be conveniently prepared.

Treatment of Excessive Bleeding

रक्तेऽतिवृत्ते दक्षाण्डं यूषैस्तोयेन वा पिबेत् ।
 चटकाण्डरसं वाऽपि रक्तं वा छागजाङ्गलम् ॥२५॥
 चूर्णं पौनर्नवं रक्तशालितण्डुलशर्करम् ।
 रक्तघ्नीवी पिबेत् सिद्धं द्राक्षारसपयोवृत्तैः ॥२६॥

If there is excessive bleeding (hemoptysis), then the patient should take eggs of *dakṣa* (wild hen) along with juice (vegetable soup) or water. He may also take the soup of the eggs of sparrow or (preparations) of the blood of goat or of wild animals (like deer, etc.)

The patient having hemoptysis should take the powder of *punarnavā*, red variety of *śālī* rice and sugar cooked along with grape juice, milk and ghee. [25-26]

The term '*chāgajāṅgalaṃ*' mentioned in verse 25, can be interpreted in two different ways, namely (1) the wild goat and (2) the goat and other wild animals, like deer. The recipe described in verse 26, is to be cooked before administration. The term '*siddham*' means cooked over fire. A similar reference is available in *Jatūkarna saṃhitā*, where cooking is emphasised.

Recipes :

मधूकमधुकक्षीरसिद्धं वा तण्डुलीयकम् ।
 मूढवातस्त्वजामेदः सुराभृष्टं ससैन्धवम् ॥ २७ ॥
 क्षामः क्षीणः क्षतोरस्कस्त्वनिद्रः सबलेऽनिले ।
 शृतक्षीरसरेणाद्यात् सक्षौद्रघृतशर्करम् ॥ २८ ॥
 शर्करां यवगोधूमौ जीवकर्षभकौ मधु ।
 शृतक्षीरानुपानं वा लिह्यात् क्षीणः क्षती कृशः ॥ २९ ॥
 क्रव्यादमांसनिर्यूहं घृतभृष्टं पिबेच्च सः ।
 पिप्पलीक्षौद्रसंयुक्तं मांसशोणितवर्धनम् ॥ ३० ॥
 न्यग्रोधोदुम्बराश्वत्थप्लक्षशालप्रियङ्गुभिः ।
 तालमस्तकजम्बूत्वक्प्रियालैश्च सपञ्चकैः ॥ ३१ ॥
 साश्वकर्णैः शृतात् क्षीराद्याज्जातेन सर्पिषा ।
 शाल्योदनं क्षतोरस्कः क्षीणशुक्रश्च मानवः ॥ ३२ ॥
 यष्ट्याह्वनागवलयोः काथे क्षीरसमं घृतम् ।
 पयस्यापिप्पलीवांशीकटकसिद्धं क्षते शुभम् ॥ ३३ ॥
 कोललाक्षारसे तद्वत् क्षीराष्टगुणसाधितम् ।
 कल्कैः कटुङ्गदार्वातिग्वत्सकत्वक्फलैर्घृतम् ॥ ३४ ॥

Milk should be boiled with the paste of *madhuka* and *madhuka*. With this milk, *tanḍulīyaka* should be cooked [which is useful for a patient suffering from hemoptysis].

If there is *mūḍhāvāta* (claudication of *vāyu*), the patient should take the fat of goat fried with *surā* type of alcohol and mixed with rock-salt.

If the patient is weak, emaciated and having injury in the chest, sleeplessness and excessive aggravation of *vāyu*, then he should take goat's fat boiled with the cream of milk and added with honey, ghee and sugar.

If the patient is emaciated, having injury in the chest and cachectic, he may be given sugar, barley, wheat, *jīvaka*, *ṛṣabhaka* and honey in a linctus form. Thereafter, he should take boiled milk.

The above mentioned patient should take the decoction of the meat of carnivorous animals sizzled with ghee and added with *pippalī* and honey. This potion promotes muscle tissue and blood.

The patient having injury to the chest and diminution of semen, should take *śālī* rice mixed with ghee which latter is prepared of the milk boiled with *nyagrodha*, *udumbara*, *aśvattha*, *plakṣa*, *śāla*, *priyaṅgu*, tuft of *tāla*, bark of *jambū*, *priyāla*, *padmaka* and *aśvakarṇa*.

[*Yasṭṛahvādī ghṛta*]

Ghee should be a cooked with equal quantity of milk, the decoction of *mādhyaśṭī* and *nāgabālā* [four times of ghee in total], and the paste of *payasyā*, *pippalī* and *vāmśī* [one forth in total of ghee]. This medicated ghee is useful in the treatment of *kṣata* (injury to the chest).

[*Kolādi ghṛta*]

Similarly, ghee should be cooked with the decoction of *kola* and *lakṣā* [four times in total of ghee], eight times of milk, and the paste of the bark of *kaṭvaṅga*, bark of *dārvi*, bark of *kuṭāja* and fruit of *kuṭāja* [one fourth in total of ghee]. [This medicated ghee is useful in the treatment of *kṣata* (injury to the chest).]. [27-34]

In verse 34, ghee is prescribed to be cooked with the decoction of *kola* and *lakṣā*. According to general rule, this decoction in total should be four times of the ghee. According to some physicians, this decoction

should be eight times of ghee and same as the quantity of milk. [According to Cakrapāṇi, the rules regarding the quantity in which liquids are to be taken are described in the earlier chapter dealing with the treatment of *apasmāra* (epilepsy). But such details are not available in chapter 10, except casual references to such rules in the commentaries below verses 28-33]

Amṛta prāśa ghṛta :

जीवकर्षभकौ वीरां जीवन्तीं नागरं शटीम् ।
 चतस्रः पर्णिनीर्मेदे काकोल्यौ द्वे निद्रिग्धके ॥ ३५ ॥
 पुनर्नवे द्वे मधुकमात्मगुप्तां शतावरीम् ।
 कर्द्धि परूषकं भार्गी मृद्धीकां बृहतीं तथा ॥ ३६ ॥
 शृङ्गाटकं तामलकीं पयस्यां पिप्पलीं बलाम् ।
 बदराक्षोदखर्जूरघातामाभिषुकाण्यपि ॥ ३७ ॥
 फलानि चैवमादीनि कल्कान् कुर्वीत कार्षिकान् ।
 धात्रीरसविदारीक्षुच्छागमांसरसं पयः ॥ ३८ ॥
 कुर्यात् प्रस्थोन्मितं तेन घृतप्रस्थं विपाचयेत् ।
 प्रस्थार्धं मधुनः शीते शर्करार्धतुलं तथा ॥ ३९ ॥
 द्विकार्षिकाणि पत्रैलाहेमत्षड्भारिचानि च ।
 विनीय चूर्णितं तस्माल्लिह्यान्मात्रां सदा नरः ॥ ४० ॥
 अमृतप्राशमित्येतन्नराणाममृतं घृतम् ।
 सुधामृतरसं प्राश्यं क्षीरमांसरसाशिना ॥ ४१ ॥
 नष्टशुक्रक्षतक्षीणदुर्बलव्याधिकशितान् ।
 स्त्रीप्रसक्तान् कृशान् वर्णस्वरहीनांश्च बृंहयेत् ॥ ४२ ॥
 कासहृक्काज्वरश्वासदाहतृष्णास्त्रपित्तनुत् ।
 पुत्रदं वमिमूर्च्छाहृद्योनिमूत्रामयापहम् ॥ ४३ ॥
 इत्यमृतप्राशघृतम् ।

Two *prasthas* of ghee should be cooked with the juice of *dhatrī* (two *prasthas*), juice of *vidarī* (two *prasthas*), sugarcane juice (two *prasthas*), soup of the meat of the goat (two *prasthas*), milk (two *prasthas*), and the paste (one *karṣa* each) of *jīvaka*, *ṛṣabhaka*, *vīrā*, *jivanti*, *nāgara*, *śaṭī*, *śālaparnī*, *pr̥śni-parnī*, *māśaparnī*, *mudgaparnī*, *medā*, *mahā medā*, *kākolī*, *kṣīra-kākolī*, *kaṇṭākārī*, *bṛhatī*, *śveta*, *punarnavā*, *rakta punarnavā*,

madhuka, *atmaguptā*, *śatāvarī*, *ṛddhi*, *parūṣaka*, *bhārṅgī*, *mṛdvikā*, *bṛhātī*, *śṛṅgaṭaka*, *tāmalakī*, *payasyā* (*kṣīravidārī*), *pippalī*, *badara*, *akṣoṭa*, *kharjūra*, *vātāma*, *abhiṣuka* (*pistā*) and such other fruits (which are alleviators of *vāyu* and *pitta*). After cooking, when the recipe is cooled, one *prastha* of honey, half *tulā* of sugar, and the powder [two *karṣas* each] of *patra*, *elā*, *hema*, *tvak* and *marica* should be added to it. This medicated ghee should be taken by a person in appropriate dose regularly. This is called '*Amṛta prāśa ghṛta*' and it is like *amṛta* (ambrosia) for human beings. This linctus is like *sudhā* (ambrosia worth the consumption of worldly creatures) and *amṛtata* (ambrosia worth the consumption of the gods). It should be taken along with milk and meat soup. It promotes nourishment of persons who had wasted semen, who are suffering from phthisis, who are weak, who are emaciated because of chronic diseases, who are cachectic and who have lost their complexion and voice. It cures cough, hiccup, fever, asthma, burning sensation, morbid thirst, *rakta pitta* (an ailment characterised by bleeding from different parts of the body), vomiting, fainting, and diseases of the heart, female genital tract and urinary tract. It helps in the procreation of a male child. [35-43]

Vātāma (almond), *abhiṣuka* (*pista*) are the fruits found in the region of *Uttarāpatha*.

When there are five or more liquids mentioned to be added in a recipe of medicated ghee, then each of them, according to general rule, should be taken in the quantity equal to that of the ghee. However, the quantity of each of these liquids is specifically described here to strengthen that general rule.

In verse 40 *patra* etc. are described to be taken in the quantity of two *karṣas*. This quantity applies to all the ingredients taken together. However, experienced physicians use each of these ingredients in the prescribed quantities, i.e. two *karṣas* each.

Śvadamṣṭrādi ghṛta :

श्वदंष्ट्रोशीरमञ्जिष्ठाबलाकाश्मर्यकत्तृणम् ।
दर्भमूलं पृथक्पर्णी पलाशर्षभकौ स्थिराम् ॥ ४४ ॥

पलिकं साधयेत्तेषां रसे क्षीरचतुर्गुणे ।
 कल्कः स्वगुप्ताजीवन्तीमेदर्षभकजीवकैः ॥ ४५ ॥
 शतानर्यद्विमृद्नीकाशर्कराश्रावणीविसेः ।
 प्रस्थः सिद्धो घृताद्वातपित्तहृद्भ्र(द्भ)वशूलनुत् ॥ ४६ ॥
 मूत्रकृच्छ्रप्रमेहार्शःकासशोषक्षयापेहः ।
 धनुस्त्रोमद्यभाराध्वनिन्नानां बलमांसदः ॥ ४७ ॥
 इति श्वदंष्ट्रादिघृतम् ।

One *pala* of each of *śvadaṃṣṭra*, *uśtra*, *mañjiṣṭhā*, *balā*, *kāśm-arya*, *kattīṇa*, the root of *darbha*, *pṛthak parṇi*, *palāśa*, *ṛṣabhaka*, and *sthira* should be made to decoction. Two *prasthas* of ghee should be mixed with the above mentioned decoction, eight *prasthas* of milk, and the paste of *svagupṭā*, *jivanti*, *medā*, *ṛṣabhaka*, *jīvaka*, *śatāvarī*, *ṛddhi*, *mṛdvikā*, *śarkarā*, *śrāvaṇi* and *bisa* (lotus stalk), [half *prastha* in total] and cooked. This medicated ghee cures *hṛddrava* (palpitation of heart) caused by *vāyu* and *pitta*, *hṛdaya śūla* caused by *vāyu* and *pitta*, *mūtrakṛcchra* (dysuria), *prameha* (obstinate urinary disorders including diabetes), piles, bronchitis, consumption and phthisis. It promotes strength and muscle tissues of persons emaciated because of indulgence in archery, women, alcohol, carrying heavy weight and walking a long distance. [44-47]

For the preparation of the decoction, the eleven drugs mentioned above should be added with eight times of water and reduced to one forth. Thus, the quantity of the decoction will be twenty two *palas*. [This is in accordance with the commentary of Gaṅgādhara. Cakrapāṇi's commentary in Nirṇayasāgara edition is different from C. K. Sen & Co. edition. Both of them are perhaps, full of textual incongruities.] The quantity of milk should be four times of ghee. According to some scholars, milk should be four times of the quantity of the decoction.

[*Samasaktu ghṛta*]

मधुकाष्टपलद्राक्षाप्रस्थकाथे घृतं पचेत् ।
 पिप्पल्यष्टपले कल्के प्रस्थं सिद्धे च शीतले ॥ ४८ ॥
 पृथगष्टपलं क्षौद्रशर्कराभ्यां विमिश्रयेत् ।
 समसक्तु क्षतक्षीणे रक्तगुल्मे च तद्धितम् ॥ ४९ ॥

Two *prasthas* of ghee should be cooked by adding the decoction of *madhuka* (eight *palas*) and *drakṣā* (one *prastha*), and

the paste of *pippali* (eight *palas*). After it is cooked and cooled, eight *palas* of each of honey and sugar should be added and mixed well. This medicated ghee should be administered by adding *saktu* (roasted barley flour) in equal quantity. It is useful in the treatment of *kṣatākṣīṇa* (phthisis) and *rakta gulma* (phantom tumour in ladies resembling pregnancy). [48-49]

For the preparation of decoction, eight *palas* of *madhuka* and one *prastha* of *drākṣā* should be added with four times of water and reduced to one fourth. Thus, in total, the quantity of decoction will be one and half *prastha*. [According to general rule (*paribhāṣā*), the total quantity of liquid should be four times of ghee. But if the quantity of decoction is taken according to the above mentioned commentary of Cakrapāṇi, then it will be less than the quantity of ghee. This may, however, be treated as an exception to the general rule.]

Sarpigūḍaḥ (First recipe)

धात्रीफलविदारीक्षुजीवनीयरसैर्घृतम् ।

अजागोपयसोश्चैव सप्त प्रस्थान् पचेद्विषक् ॥ ५० ॥

सिद्धशीते सिताक्षौद्रद्विप्रस्थं विनयेच्च तत् ।

यक्ष्मापस्मारपित्तासृक्कासमेहक्षयापहम् ॥ ५१ ॥

वयःस्थापनमायुष्यं मांसशुक्रबलप्रदम् ।

घृतं तु पित्तेऽभ्यधिके लिह्याद्वातेऽधिके पिबेत् ॥ ५२ ॥

लीढं निर्वापयेत् पित्तमल्पत्वाद्वाहन्ति नानलम् ।

आक्रामत्यनिलं पीतमूष्माणं निरुणद्धि च ॥ ५३ ॥

क्षामक्षीणकृशाङ्गानामेतान्येव घृतानि तु ।

त्वक्क्षोरीशर्करालाजचूर्णैः स्त्यानानि योजयेत् ॥ ५४ ॥

सर्पिर्गुडान् समध्वंशाज्जग्ध्वा चानु पयः पिबेत् ।

रेतो वीर्यं बलं पुष्टिं तैराशुतरमाप्नुयात् ॥ ५५ ॥

इति सर्पिर्गुडाः ।

Two *prasthas* of ghee should be added with the juice of *āmalakī* (two *prasthas*), *vidārī* (two *prasthas*) and *ikṣu* (two *prasthas*) decoction of drugs belonging to *jivaniya* group (two *prasthas*), goat's milk (two *prasthas*) and cow's milk (two *prasthas*) and cooked. After the cooking is over and the

recipe is cooled, sugar (one *prastha*) and honey (two *prasthas*) should be added and mixed well. This medicated ghee is useful in the treatment of tuberculosis, epilepsy, *raktapitta* (an ailment characterised by bleeding from different parts of the body), *prameha* (obstinate urinary disorders including diabetes) and *kṣaya* (consumption). It prevents aging, promotes longevity and endows the person with muscle tissue, semen as well as strength. If the disease is caused by excess of *pitta*, then this recipe should be used as linctus. If, however, the disease is caused by the excess of *vāyu*, then it should be taken as a drink.

When this medicated ghee is used (licked) in the form of a linctus, it alleviates *pitta*. Since it is in small quantity, it however, doesn't suppress the *agni* (power of digestion).

When it is used in the form of a drink, it alleviates *vāyu* and obstructs heat. [See commentary-]

This and such others medicated ghee should be made to a thick paste by adding the powder of *tvakkṣīrī*, sugar and *lajā* (fried paddy), which should then be given to persons who are tired, weak and emaciated.

This and such other recipes of *Sarpirguda* [recipes of medicated ghee in which sugar, honey etc. are added] should be added with honey (which should be equal in quantity with the powder of *tvakkṣīrī*, etc.) and taken. Thereafter, the patient should drink milk. This instantaneously promotes semen, potency, strength and nourishment. [50-55]

This medicated ghee is prescribed to be prepared by adding sugar and honey. This will reduce the ghee to the form of a paste and it is suitable only to be used as a linctus. This should be given to the patient having aggravated *pitta*. If sugar and honey are not added to the medicated ghee, then it remains in liquid form (of course, when warm). This liquid form of medicated ghee should be given to a patient having aggravated *vāyu*, to drink. Alternatively, the medicated ghee mixed with the powders, prescribed in verse 54, and made to a paste form, should be used by the patient having aggravated *pitta*. When it is in a melted state, it should be given to the patient having aggravated *vāyu*.

The medicated ghee is generally given in a small dose, i.e. one *karṣa* (12 ml.). This quantity is enough to alleviate *pitta*, but it does not suppress the *agni* (the power of digestion).

The term '*nirṇāddhi*', in verse 53, has a different reading '*na ruṇāddhi*'. If the latter reading is accepted, then the last foot of the verse 53 will mean, "ghee when used as drink, alleviates *vāyu*, but it does not suppress the *ūṣmā* (power of digestion)" [The latter reading appears more appropriate.]

In verse 54, the ghee is to be made to a paste form by adding the powder *tvakṣīrī*, *śarkarā* and *lājā*. The quantity of these powders is not specified. Therefore, these have to be taken in such quantities as are capable of making the ghee into a thick paste form.

Sarpirguḍāḥ (*Secnd recipe*)

बला विदारी ह्रस्वा च पञ्चमूली पुनर्नवा ।
 पञ्चानां क्षीरिवृक्षाणां शुक्ला मुष्ट्यंशका अपि ॥ ५६ ॥
 एषां कषाये द्विक्षीरे विदार्याजरसांशिके ।
 जीवनीयैः पचेत् कल्कैरक्षमात्रैर्घृताढकम् ॥ ५७ ॥
 सितापलानि पूते च शीते द्वात्रिंशतं क्षिपेत् ।
 गोधूमपिप्पलीवांशीचूर्णं शृङ्गाटकस्य च ॥ ५८ ॥
 समाक्षिकं कौडविकं तत् सर्वं खजमूर्च्छितम् ।
 स्त्यानं सर्पिर्गुडान् कृत्वा भूर्जपत्रेण वेष्टयेत् ॥ ५९ ॥
 ताज्जम्बवा पलिकान् क्षीरं मद्यं वाऽनुपिवेत् कफे ।
 शोषे कासे क्षते क्षीणे श्रमस्त्रीभारकर्षिते ॥ ६० ॥
 रक्तनिष्ठीवने तापे पीनसे चोरसि स्थिते ।
 शस्ताः पार्श्वशिरःशूले भेदे च स्वरवर्णयोः ॥ ६१ ॥
 इति द्वितीयसर्पिर्गुडाः ।

Bala, *vidari*, *hrasva pañcamula* (*śalaparṇī*, *pr̥śniparṇī*, *bṛhatī*, *kanṭakārī* and *gokṣura*), *punarnavā*, and the *śuṅgas* (terminal buds) of five *ksīrīvṛkṣas* (*nyagrodha*, *udumbara*, *aśvattha*, *madhuka* and *plakṣa*)—one *pala* of each of these drugs should be made to a decoction. To this, milk (two parts, i.e. double the quantity of the decoction), juice of *vidari* (one part), soup of goat meat (one part), ghee (two *ādhakas*) [in the text, actually one *ādhaka* is mentioned. But in practice, it is to be taken double the quantity according to the general rule (*paribhāṣā*)], and the paste of drugs belonging to *jīvanīya*

group (one *akṣa* each) should be added and cooked. When it is well cooked and cooled, thirty two *palas* of sugar should be added. Thereafter, one *kuḍava* of each of the powder of *godhūma*, *pippalī*, *vaṁśa locana*, *śṛṅgāṭaka* and honey should be added. All of them should be stirred with the help of a stirrer (*khaja*). When it becomes dense, cakes (*sarpirguḍas*) should be prepared and each of them should be wrapped with *bhūrjapatra* (thin barks of *bhūrja* tree). Having taken this cake one *pala* in weight, the patient should take milk or alcohol as post-prandial drink. These are useful in the treatment of diseases caused by *kapha*, consumption, bronchitis and phthisis. These are also useful for persons who are emaciated because of excessive exertion, over-indulgence in sex and exnaustion by lifting excessive weight. These cakes are efficacious in the treatment of hemoptysis (*rakta-niṣṭhivana*), burning sensation chronic rhinitis (*pīnasa*) having residual infection in the chest, pain in the sides of the chest, headache, hoarseness of voice and loss of complexion. [56-61]

Vaṭa, *udumbara*, *aśvattha*, *plakṣa* and *kapītana*—These are the *kṣīrivṛkṣas* (plants having milky latex). According to *śālākya tantra*, *udumbara*, *vaṭa*, *aśvattha*, *madhūka* and *plakṣa*—these five are called *kṣīrevṛkṣas*. [Cakrapāṇi's statement and the reference, are at variance inasmuch as in the place of *kapītana*, *madhūka* (*madhuka* according to C. K. Sen & co. edition) is used *kapītana* is generally used as a synonym of other drugs, like *śīrīṣa* and *āmṛātaka* and not of *madhūka*. *Bhāvaprakāśa* has included *pārīṣa* (according to some, *śīrīṣa* or *velasa*) in the place of *kapītana*.

Thirteen drugs mentioned in verse no 56 are to be taken. One *pala* each. To this, eight times of water should be added and reduced to one fourth. Thus, the quantity of the decoction will be twenty six *palas*. To this, fifty two *palas* of milk and twenty six *palas* of each of *vidāri* (juice) and goat meat (soup) should be added. Thus, in total, one hundred and thirty *palas* of liquid should be added to ghee and cooked. According to some scholars, the decoction should be prepared by adding sixteen times of water and reduced to one fourth. Thus, the quantity of the decoction will be fifty two *palas*. If this is accepted, then the quantity of other liquids should be increased. But for practical purpose, these drugs mentioned in verse 56, should be made to a decoction in such away that it becomes equal to the quantity of ghee. If this is accepted, then the decoction (one part), milk (two parts), the juice of *vidāri* (one part) and goat-meat soup (one part)—these four liquids are to be used in the preparation of this medicated ghee in which the ghee and the decoc.

tion should be in equal quantitis. Alternatively, the juice of *vidārī* and goat-meat soup taken together should be one part. Tkus, the ghee should be cooked with four parts of liquid in conformity with the general rule. A similar recipe is also described in *Ātūkarṇa*.

In this recipe, decoction should be same in quantity as ghee and the quantity of drugs to be used for decoction may be varied as a special case.

Khaja means a stirrer and the rod of the stirrer can be ten *angulas* (19.50 cm.) or one *hasta* (45.72 cm.) in length. Wrapping the cakes with *bharjapatra* promotes their therapeutic potency.

Sarpirgudāḥ (*Third recipe*)

त्वक्क्षीरीश्रावणीद्राक्षामूर्वर्षभकजीवकैः ।
 क्षीरक्षीरकाकोलीबृहतीकपिकच्छुभिः ॥ ६२ ॥
 खर्जूरफलमेदाभिः क्षीरषिष्टैः पलोन्मितैः ।
 धात्रीविदारिक्षुरसप्रस्थैः प्रस्थं घृतात् पचेत् ॥ ६३ ॥
 शर्करार्धतुलां शीते क्षौद्रार्धप्रस्थमेव च ।
 दत्त्वा सर्पिर्गुडान् कुर्यात्कासहिकाज्वरापहान् ॥ ६४ ॥
 यक्ष्माणं तमकं श्वासं रक्तपित्तं हलीमकम् ।
 शुक्रनिद्राक्षयं तृष्णां हन्युः कार्श्यं सकामलम् ॥ ६५ ॥
 इति तृतीयाः सर्पिर्गुडाः ।

One *pala* of each of *tvakkṣīrī*, *śrāvāṇī* (*muṇḍitika*), *drakṣa*, *mūrvā*, *ṛṣabhaka*, *jīvaka*, *vīrā* (*vidārī kanda*), *ṛddhi*, *kṣīrakakolī*, *bṛhātī*, *kapikacchu*, fruit of *kharjūra* and *medā* should be made to a paste by triturating with milk. This paste, juice of *dhātrī* (two *prasthas*), juice of *vidārī* (two *prasthas*), sugar-cane juice (two *prasthas*) and ghee (two *prasthas*) should be cooked together. After the ghee is well cooked and cooled, half *tulā* of sugar and one *prastha* of honey should be added, out of which cakes (*sarpirgudās*) should be prepared. These cakes cure cough, hiccup, fever, tuberculosis, bronchial asthma, *rakta pitta* (an ailment characterised by bleeding from different parts of the body), *halīmaka* (a serious type of jaundice), *śukra kṣaya* (diminution of semen), insomnia, *tṛṣṇā* (morbid thirst), *kārsya* (emaciation) and *kāmala* (jaundice) [In translation, liquids, ghee and honey are taken double the prescribed quantity according to the rules (*paribhāṣā*).].

[62-65)

Sarpirguḍāḥ (Fourth recipe)

नवमामलकं द्राक्षामात्मगुप्तां पुनर्नवाम् ।
 शतावरीं विदारीं च समङ्गां पिप्पलीं तथा ॥ ६६ ॥
 पृथग्दशपलान् भागान् पलान्यष्टौ च नागरात् ।
 यष्ट्याहसौवर्चलयोद्विपलं मरिचस्य च ॥ ६७ ॥
 क्षीरतैलघृतानां च त्र्याढके शर्कराशते ।
 कथिते तानि चूर्णानि दत्त्वा बिल्वसमान् गुडान् ॥ ६८ ॥
 कुर्यात्तान् भक्षयेत् क्षीणः क्षतः शुष्कश्च मानवः ।
 तेन सद्यो रसादीनां वृद्ध्या पुष्टिं स विन्दति ॥ ६९ ॥
 इति चतुर्थसर्पिर्गुडाः ।

Freshly collected and dried *āmalakī* (ten *palas*), *drākṣā* (ten *palas*), *āmaguptā* (ten *palas*), *punarnavā* (ten *palas*), *śatavari* (ten *palas*), *vidārī* (ten *palas*), *samaṅgā* (ten *palas*), *pippalī* (ten *palas*); *nāgara* (eight *palas*), *madhuyaṣṭī* (one *pala*), *sauvarcala* (one *pala*) and *marica* (two *palas*)—all these drugs should be made to powders. Milk (two *ādhakas*), *tila taila* (two *ādhakas*), ghee (two *ādhakas*) and sugar (one hundred *palas*) should be cooked together. Thereafter, the above mentioned powders should be added to it. From out of this, cakes of one *bilva* or *pala* each should be prepared. These cakes should be taken by persons suffering from phthisis and consumption. Intake of these cakes instantaneously promote tissue elements like *rasa* (chyle) etc. as a result of which the individual gets nourished. [66-69]

A similar recipe is available in the work of Jātūkarṇa.

For the preparation of this recipe, milk, oil, ghee and sugar should first of all be cooked till the water content of milk evaporates. This is indicated by the term '*kvathita*' in verse 68. Thereafter, powders of drugs mentioned in verses 66-67, should be added and mixed well.

Sarpirmodakāḥ (Fifth recipe)

गोक्षीरार्धाढकं सर्पिः प्रस्थमिक्षुरसाढकम् ।
 विदार्याः स्वरसात्प्रस्थं रसात्प्रस्थं च तैत्तिरात् ॥ ७० ॥
 दद्यात् सिन्धति तस्मिन्स्तु पिष्टानिक्षुरसैरिमान् ।
 मधूकपुष्पकुडवं प्रियालकुडवं तथा ॥ ७१ ॥

कुडवार्धं तुगाक्षीर्याः खर्जूराणां च विंशतिम् ।
 पृथाग्विभीतकानां च पिप्पल्याश्च चतुर्थिकाम् ॥ ७२ ॥
 त्रिंशत्पलानि खण्डाच्च मधुकात् कर्षमेव च ।
 तथाऽर्धपलिकान्यत्र जीवनोयानि दापयेत् ॥ ७३ ॥
 सिद्धेऽस्मिन् कुडवं क्षौद्रं शीते क्षिप्त्वाऽथ मोदकान् ।
 कारयेन्मरिचाज्जीपलचूर्णावचूर्णितान् ॥ ७४ ॥
 वातासृक्पित्तरोगेषु क्षतकासक्षयेषु च ।
 शुष्यतां क्षीणशुक्राणां रक्ते चोरसि संस्थिते ॥ ७५ ॥
 कृशदुर्बलवृद्धानां पुष्टिवर्णबलार्थिनाम् ।
 योनिदोषकृतस्त्रावहतानां चापि योषिताम् ॥ ७६ ॥
 गर्भार्थिनीनां गर्भश्च स्रवेद्यासां त्रियेत वा ।
 घन्या बल्या हितास्ताभ्यः शुक्रशोणितवर्धनाः ॥ ७७ ॥
 इति पञ्चमसर्पिमोदकाः ।

Cow's milk (one *adhaka*), ghee (two *prasthas*), sugar cane juice (two *adhakas*), juice of *vidari* (two *prasthas*) and soup of the meat of *tittiri* (two *prasthas*) should be cooked together. During the final stage of cooking, the paste of *madhuka puspa* (one *kuḍava*), *priyala* (one *kuḍava*), *tugakṣiri* (half *kuḍava*), *kharjura* (twenty fruits), *bibhitaki* (twenty fruits), *pippali* (one *pala*), sugar (thirty *palas*), *madhuka* (one *karṣa*) and drugs belonging to *jivaniya* group (half *pala*, each should be added. The above mentioned drugs should be made to a paste by triturating with sugar-cane juice before adding to the recipe. After the recipe is fully cooked and cooled, honey (two *kuḍavas*) should be added. From out of this, *modakas* (large size pills) should be prepared. Over these *modakas*, one *pala* of the powder of *marica* and *ajāji* should be sprinkled. These *modakas* cures *vātāsṛk* (gout), diseases caused by *pitta*, phthisis; cough and consumption. These are useful for persons suffering from emaciation, who are reduced of semen, whose blood is locked up in the chest, who are thin, weak and old, and also for those desirous of having nourishment, complexion and strength. These *modakas* are also useful for ladies suffering from exudations through the vitiated genital tract, who desire conception and who suffer from miscarriages and death

of the foetus in the womb. By the use of these pills, ladies are endowed with auspiciousness strength and wholesomeness. These are promoters of *śukra* (sperm) and *śoṇita* (ovum).

[70-77]

Cakrapāṇidatta's commentary on verse 70 is not very clear. However, it can be explained as follows.

Cow's milk intended to be used in this recipe, is not for the sake of 'ghṛtapāka', but for initial preparation (*kāraṇatayā*]. It seems that the various ingredients prescribed to be used for this recipe are not required to be mixed up with the prescribed quantity of milk in its initial stage. It is only after cow's milk is sufficiently boiled and becomes considerably thick, that various ingredients should be mixed up there with and the process of the cooking of the recipe should be started. Otherwise, if all the ingredients are mixed up with cow's milk in the very initial stage, it may not be possible to have the desired density of the preparation.

Recipes

बस्तिदेशे विकुर्वाणे स्त्रीप्रसक्तस्य मारुते ।
 बातघ्नान् बृंहणान् वृष्यान् योगांस्तस्य प्रयोजयेत् ॥ ७८ ॥
 शर्करापिप्पलीचूर्णैः सर्पिषा माक्षिकेण च ।
 संयुक्तं वा शृतं क्षीरं पिबेत् कासज्वरापहम् ॥ ७९ ॥
 फलाम्लं सर्पिषा भृष्टं विदारीक्षुरसे शृतम् ।
 स्त्रीषु क्षीणः पिबेद्युषं जीवनं बृंहणं परम् ॥ ८० ॥
 सक्तूनां वस्त्रपूतानां मन्थं क्षौद्रघृतान्वितम् ।
 यवान्नसात्म्यो दीप्ताग्निः क्षतक्षीणः पिबेन्नरः ॥ ८१ ॥
 जीवनीयोपसिद्धं वा जाङ्गलं घृतभर्जितम् ।
 रसं प्रयोजयेत् क्षीणे व्यञ्जनार्थं सशर्करम् ॥ ८२ ॥
 गोमहिष्यश्वनागाजैः क्षौरैर्मांसरसैस्तथा ।
 यवान्नं भोजयेद्युषैः फलाम्लैर्घृतसंस्कृतैः ॥ ८३ ॥
 दीप्तेऽग्नौ विधिरेषः स्यान्मन्दे दीपनपाचनः ।
 यक्षिमां विहितो ग्राही भिन्ने शकृति चेप्यते ॥ ८४ ॥

In persons indulging in women, [vitiated] *vāyu* afflicts *bastideśa* (pelvic region). To such patients, recipes which are alleviators of *vāyu*, promoters of nourishment and aphrodisiacs are to be administered.

Sugar, powder of *pippali*, ghee and / or honey should be added to milk and given to a patient to drink for the cure of cough and fever. These ingredients can be added to milk after or before boiling, appropriately. [Whenever honey is to be used, it should be added to the milk when it is boiled and cooled.]

Phalāmla should be fried in ghee and boiled with the juice of *vidari* and sugar-cane. The vegetable soup, thus prepared, is useful for a patient who is emaciated because of the excessive indulgence in women. This is an excellent recipe for the promotion of longevity and nourishment.

Roasted barley flour should be sieved through a cloth, and *mantha* (thin gruel) should be prepared out of it. This gruel should be added with honey and ghee, and given to a patient suffering from phthisis, provided that he is accustomed to taken barley as one of the ingredients of the food and if he has strong power of digestion.

Alternatively, meat of animals inhabiting arid zone (*jāṅgala*) should be boiled with drugs belonging to *jīvanīya* group. The meat soup, thus prepared, should be sizzled with ghee, added with sugar and used as a said dish (*vyāñjana*) for a patient suffering from phthisis.

Boiled barley should be given to a patient suffering from phthisis along with the milk of she-buffalo, mare, she-elephant and she-goat or with meat soup or with vegetable soup or with *phalāmla* sizzled with ghee.

The above mentioned recipes should be given to a patient having strong power of digestion. If the power of digestion is suppressed, then the patient should be given recipes which are stimulants of digestion (*dīpana*) and carminative (*pācana*). If there is diarrhoea in a patient suffering from phthisis, then the bowel-binding recipes prescribed for the treatment of tuberculosis (Chapter 8) should be used. [78-84]

Saindhavādī cūrṇa

पलिकं सैन्धवं शुष्ठी द्वे च सौवर्चलात् पले ।

कुडवांशानि वृक्षारलं दाडिमं पत्रमर्जकात् ॥ ८५ ॥

एकैकं मरिचाज्ज्योर्धान्यकाद् द्वे चतुषिके ।
 शर्करायाः पलान्यत्र दश द्वे च प्रदापयेत् ॥ ८६ ॥
 कृत्वा चूर्णमतो मात्रामन्नपाने प्रयोजयेत् ।
 रोचनं दीपनं बल्यं पार्श्वार्तिश्वासकासनुत् ॥ ८७ ॥
 इति सैन्धवादिचूर्णम् ।

Saindhava (one *pala*), *śuṇḥī*, (one *pala*), *sauvarcala* (two *palas*), *vṛkṣāmla* (one *kuḍava*), *dāḍima* (one *kuḍava*), leaf of *arjaka* (one *kuḍava*), *marica* (one *pala*), *ajāṇī* (one *pala*), *dhānyaka* (two *palas*) and sugar (twelve *palas*) should be made to powders and mixed together. In appropriate quantity, this powder should be added to food and drinks. It is appetiser, stimulant of digestion and promoter of strength. It cures pain in the sides of the chest, asthma and cough.

[85-87]

Ṣaḍava

एका षोडशिका धान्याद् द्वे द्वेऽज्ज्यजमोदयोः ।
 ताभ्यां षाडिमवृक्षाम्लं द्विद्विः सौघर्चलात्पलम् ॥ ८८ ॥
 शुण्ठ्याः कर्षं कपित्थस्य मध्यात् पञ्च पलानि च ।
 तच्चूर्णे षोडशपले शर्कराया विमिश्रयेत् ॥ ८९ ॥
 षाडवोऽयं प्रदेयः स्यादन्नपानेषु पूर्ववत् ।
 मन्दानले शकृद्भेदे यक्षिणामग्निवर्धनः ॥ ९० ॥
 इति षाडवः ।

Powders of *dhānyaka* (one *pala*), *ajāṇī* (two *palas*), *ajamoda* (two *palas*), *dāḍima* (four *palas*), *vṛkṣāmla* (four *palas*), *sauvarcala* (one *pala*), *śuṇḥī* (one *karṣa*) pulp of *kapittha* (five *palas*) and sugar (sixteen *palas*) should be mixed together. Like the earlier recipe, the present *ṣaḍava* [delicious recipe having sweet and sour tastes] should be administered along with food and drinks for the treatment of *mandānala* (suppression of the power of digestion) and diarrhoea. It promotes the digestive power of patients suffering from tuberculosis.

[88-90]

A similar recipe is described in *Jatūkarna saṃhitā*.

Nagabala kalpa

पिवेन्नागबलामूलमर्धकर्षविवर्धितम् ।
 पलं क्षीरयुतं मासं क्षीरवृत्तिरमन्नभुक् ॥ ९१ ॥

एष प्रयोगः पुष्ट्यायुर्बलारोग्यकरः परः ।

मण्डूकपर्ण्याः कल्पोऽयं शुण्ठीमधुकयोस्तथा ॥९२॥

Half *karṣa* of the root (bark) of *nāgabala* should be boiled with milk and given to the patient on the first day. Thereafter, the powder of *nāgabala*-root-(bark) should be increased by half *karṣa* every day, and given by boiling with milk. On eighth day, the quantity of *nāgabala*-root will be one *pala*. Thereafter, the patient should continue to take this drug in the dose of one *pala* for one month. While taking this drug boiled with milk, the patient should refrain from taking any cereals. Whenever he feels hungry, he should take only milk. The recipe is excellent for the promotion of nourishment, longevity, strength and immunity to diseases.

In the above mentioned manner, *maṇḍūkāparṇā*, *śuṇṭhī* and *madhuka* should be administered for therapeutic effects described above. [91-92]

A similar recipe available in *Jatūkarna saṃhitā*. The quantity of milk should be determined on the basis of the dose of *nāgabala*-root, etc. [According to general rule, milk should be eight times of the drug, and to this, thirty two times of water should be added, boiled and reduced to one forth. The drug which is generally used in a coarsely powdered form, should then be strained out and the milk should be given to the patient.]

Diet and Drinks

यद्यत् संतर्पणं शीतमविदाहि हितं लघु ।

अन्नपानं निषेव्यं तत्क्षतक्षीणैः सुखार्थिभिः ॥ ९३ ॥

यच्चोक्तं यक्ष्मिणां पथ्यं कासिनां रक्तपित्तिनाम् ।

तच्च कुर्याद्वेक्ष्यान्नि व्याधि सात्त्वं वलं तथा ॥ ९४ ॥

Food and drinks which are nourishing, cooling, *avidāhi* (which do not cause burning sensation), wholesome and light, should be used by the patient suffering from phthisis and who is desirous of regaining health. With due regard to the *agni* (power of digestion), nature of disease, wholesomeness and strength, the patient of phthisis should resort to wholesome diet, and regimens prescribed for tuberculosis, *kāsa* (cough) and *rakta pitta* (a disease characterised by bleeding from different parts of the body.). [93-94]

The diet and drink may be cold and pleasing to touch, but it might cause burning sensation if taken internally. Such food and drinks are not suitable for a patient of phthisis. Therefore, the word 'avidāhi' is used after 'śīta'. By implication, the food and drink should be cooking, and simultaneously these should not cause burning sensation.

Need for Prompt Attention

उपेक्षिते भवेत्तस्मिन्ननुबन्धो हि यक्ष्मणः ।

प्रागेवागमनात्तस्य तस्मात्तं त्वरया जयेत् ॥ ९५ ॥

If the patient suffering from phthisis is not given appropriate treatment on time, then this may lead to tuberculosis. Therefore well before the arrival of this ailment (attack of tuberculosis), the phthisis should be treated, subdued (cured).

[95]

To sum up :

तत्र श्लोकौ—

क्षतक्षयसमुत्थानं सामान्यपृथगाकृतिम् ।

असाध्यस्याप्यसाध्यत्वं साध्यानां सिद्धिमेव च ॥ ९६ ॥

उक्तवाङ्मेष्वशिष्याय क्षतक्षीणचिकित्सिते ।

तत्त्वार्थविद्वीतरजस्तमोदोषः पुनर्वसुः ॥ ९७ ॥

In this chapter, on the treatment of phthisis, Lord Punarvasu who is conversant with Truth and who is free from *rajas* (one of the three attributes representing fickle-mindedness including passion) and *tamas* (one of the three attributes representing slackness including ignorance) imparted instructions to the senior disciple on the following points :

- i) Etiology of phthisis;
- ii) signs and symptoms of phthisis in general and of each variety;
- iii) incurability, palliability and curability of phthisis; and
- iv) successful treatment of curable variety of phthisis.

[96-97]

Colophon :

इत्याश्विेशकृते तन्त्रेऽप्राप्ते दृढबलपूरिते

चिकित्सितस्थाने क्षतक्षीणचिकित्सितं

नामैकादशोऽध्यायः ॥ ११ ॥

Thus, ends the eleventh chapter dealing with the treatment of phthisis (*kṣata kṣīṇa*); in the section on therapeutics of Agniveśa's work as redacted by caraka and not being available, restored by Dṛdhabala.

CHAPTER XII TREATMENT OF ŚVAYATHU (OEDEMA)

द्वादशोऽध्यायः ।

अथातः श्वयथुचिकित्सितं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

Now we shall expound the Chapter on the treatment of *śvayathu* (oedema).

Thus, said Lord Ātreya.

[1-2]

In phthisis, vital organs are afflicted. Affliction of such vital organs is also involved in the causation of *śvayathu* (oedema). In view of this identity in etiology, the treatment of oedema is described just after the chapter on the treatment of phthisis.

मिषग्वरिष्ठं सुरसिद्धजुष्टं मुनीन्द्रमत्र्यात्मजमग्निवेशः ।

महागदस्य श्वयथोर्यथावत् प्रकोपरूपप्रदामानवृच्छत् ॥ ३ ॥

Agniveśa enquired from the great sage Ātreya, the excellent physician and the one respected by the gods and *siddhas* (those who have attained perfection) about the complete description of etiology, signs and symptoms and treatment of *śvayathu* (oedema) which is a serious ailment.

[3]

The term '*prakopa*' literally means aggravation. By implication, in the present context, it connotes etiology. Alternatively, in a secondary sense, there is no distinction between the cause and the effect, i.e. the etiological factors and the aggravation of morbidity. Therefore, *prakopa*, in the present context, implies etiological factors. *Rūpa* (manifested signs and symptoms) includes *pūrva rūpa* (premonitory signs and symptoms).

तस्मै जगादागदवेदसिन्धुप्रवर्तनाद्रिप्रवरोऽत्रिजस्तान् ।

वातादिभेदात्रिविधस्य सम्यङ्निजानिजैकाङ्गजसर्वजस्य ॥ ४ ॥

Lord Ātreya, the original source of science of medicine like the Himalayas of the river Ganga, appropriately explained to him (Agniveśa) the etiology etc. of the disease which is classified into three categories, namely *vātaja*, *pittaja* and *kaphaja*, and also classified differently as exogenous, endogenous, *ekāṅgaja* (located in only one limb) and *sarvaja* (pervading all over the body).

[4]

Āyurveda is the science (*veda*), which deals with the maintenance of health (*ārogya*). This science is here likened to the river Ganga which is deep and clean. As it has its origin in the Himālayas, so also Lord Ātreya is the original source of Āyurveda.

Oedeme might pervade the entire body or only a limited portion of it. The latter category will include pervasion of half of the body or only one limb of the body. Thus, the statement made in the last foot of the verse above includes all the three varieties of endogenous type which will be explained in verse no. 7.

Etiology of Endogenous Variety

शुद्धामयाभक्तकृशाबलानां क्षाराश्लतीक्ष्णोष्णगुरुपक्षेवा ।

दध्याममृच्छाकविरोधिदुष्टगरोपसृष्टान्निषेचणं च ॥ ५ ॥

अर्शास्यचेष्टा न च देहशुद्धिर्मर्षोपघातो विषमा प्रसूतिः ।

मिथ्योपचारः प्रतिकर्मणां च निजस्य हेतुः श्वयथोः प्रदिष्टः ॥ ६ ॥

Following are the causative factors of endogenous type of oedema :

- (i) Intake of *kṣāra* (alkaline preparation), *amla* (sour food and drinks), *tikṣṇa* (articles of food and drinks having sharp attribute), *uṣṇa* (hot food and drinks) and *guru* (heavy food) by a person who has become emaciated and weak because of *śuddhi* (effects of elimination therapies);
- (ii) Intake of curd, uncooked food, *mṛt* (mud), *śaka* (leafy vegetable), *virodhi anna* (ingredients of food having mutually contradictory properties), *duṣṭa anna* (polluted food including water in the beginning of rainy season) or food afflicted with *gara* (artificially prepared poison);
- (iii) afflictions with piles and lack of exercise;
- (iv) Not administering elimination therapies in appropriate times;
- (v) afflictions of vital organs because of endogenous morbidity;
- (vi) irregular delivery including abortion and miscarriages; and
- (vii) inappropriate administration of elimination therapies and improper care of the patient after the administration of these therapies.

[5-6]

Etiology of Exogenous Oedema

बाह्यास्त्वचो दूषयिताऽभिघातः काष्ठाश्मशस्त्राग्निविषायसाद्यैः ।

Affliction of the external skin by the impact of wood, stone, weapon, fire, poison and iron implements give rise to exogenous type of oedema. [17]

Exogenous type of oedema is caused only when the superficial layer of the skin is afflicted by the impact of the injury. By implication, the deeper layers of the skin are not afflicted in this ailment. The above mentioned items are just some of the generally used items for causing injury. Injury by other factors like dental biting can also cause such exogenous oedema.

Classification of Oedema

आगन्तुहेतुः त्रिविधो निजश्च सर्वाधंगावयवाश्रितत्वात् ॥ ७ ॥

The endogenous (as also the exogenous) types of oedema are of three types, viz. i) oedema pervading the whole body, ii) oedema pervading the half of the body, and iii) oedema afflicting only one limb of the body. [7½]

Pathogenesis

बाह्याः सिराः प्राप्य यदा कफासृक्पित्तानि संदूषयतीह वायुः ।

तैर्वड्मार्गः स तदा विसर्पन्नुत्सेधलिङ्गं श्वयथुं करोति ॥ ८ ॥

Because of the above mentioned factors, *kapha*, *asrk* (blood) and *pitta* enter the external vessels and afflict *vāyu* located there. As a result of these factors, the passage (channel of circulation) gets obstructed which spreads to the nearby areas, thereby causing oedema characterised by swelling. [8]

Swelling is the invariable characteristic feature of *śvayathru* (oedema).

उरःस्थितैरुर्ध्वमधस्तु वायोः स्थानस्थितैर्मध्यगतैस्तु मध्ये ।

सर्वाङ्गः सर्वगतैः क्वचित्स्यैर्दोषैः क्वचित्स्याच्छ्रयथुस्तदाख्यः ॥ ९ ॥

If these afflictions take place in the chest, then the oedema occurs in the upper part of the body (*urdhva śvayathu*); if these afflictions take place in the colon or pelvic region, which is the location of *vāyu*, then oedema occurs in the lower part of the body (*adhah śvayathu*); if these afflictions take place in the middle of the body, i. e. between the chest

and the pelvic region, then oedema occurs in the middle of the body (*madhya śvayathu*), and if these afflictions take place all over the body, then oedema occurs in the entire physique (*sarvaga śvayathu*). If however, these afflictions are located in any particular viscera, such as throat and palate, then oedema takes place in that locality and it is designated after the name of the viscera where it occurs (e. g., *gala śoṭha*). [9]

Premonitory signs and Symptoms

ऊष्मा तथा स्याद्वधुः सिराणामायाम इत्येव च पूर्वरूपम् ।

Premonitory signs and symptoms of *śoṭha roga* are *uṣmā* (hyper pyrexia), *davathu* (burning sensation in eyes, etc.) and *sirāṇām āyama* (dilitation of the vessels of the locality).

[10]

सर्वस्त्रिदोषोऽधिकदोषलिङ्गैस्तच्छब्दमभ्येति मिषगितं च ॥१०॥

Eventhough, all the three *doṣas* are involved in the manifestation of all the types of *śoṭha* (oedema), it is on the basis of the predominance of the respective *doṣas* that *vātika*, *paittika* and *ślaiṣmika* varieties of this disease are determined and therapies are prescribed accordingly. [10½]

All varieties of oedema are considered to be *tridoṣaja*, i.e. they are caused by the vitiation of all the three *doṣas*. Even so, the cases of oedema differ from one another according as a particular *doṣa* is predominantly vitiated. The physician should, therefore, determine the line of treatment according to the predominance of one *doṣa* or the other.

Signs and Symptoms in General

सगौरवं स्यादनवस्थितत्वं सोत्सेधमुष्माऽथ सिरातनुत्वम् ।

सलोमहर्षाऽङ्गविवर्णता च सामान्यलिङ्गं श्वयथोः प्रदिष्टम् ॥११॥

Heaviness, variability (*anavasthitatvam* = lit. instability), swelling, rise in temperature, thinning of vessels, horripilation and discoloration of the skin over the limbs—these are the general signs and symptoms of *śvayathu* (oedema). [11]

Signs and Symptoms of Vātika Śvayathu (Oedema)

चलस्तनुत्वकपरुषोऽणोऽसितः प्रसुप्तिहर्षार्तियुतोऽनिमित्ततः ।

प्रशाभ्यति प्रोन्नमति प्रपीडितो दिवाबली च श्वयथुः समीरणात् ॥१२॥

The following are the characteristic features of *vātika* type of oedema :

- (i) The nature of the oedema changes very often ;
- (ii) the skin over the oedematous part becomes thin, rough to touch and reddish or black in colour ;
- (iii) there will be numbness, horripilation (tingling sensation) and pain ,
- (iv) the oedema gets subsided without any appreciable reason ;
- (v) when pressed, the swelling disappears but it appears again after the pressure is withdrawn ; and
- (vi) the swelling is of greater intensity during the day time.

[12]

'*Harṣa*' is the type of pain which in local vernacular is called '*jhaṇo-jhaṇikā*'. One of the characteristic features of *vātika* type of oedema is its disappearance without any appreciable reason. This is, because the '*calatva*' (shifting nature or instability) is one of the attributes of *vāyu*. Some scholars read '*nimittataḥ*' in the place of '*animittataḥ*'. If that reading is accepted, then point 'iv' will mean, the oedema gets subsided by the use of appropriate therapies. These appropriate therapies are application and intake of unctuous and hot drugs and massage (vide *Sūtra* 18 : 11).

Signs and Symptoms of Paittika Śvayathu (Oedema)

मृदुः सगन्धोऽसितपीतरागवान् भ्रमज्वरस्वेदतृषामदान्वितः ।

य उच्यते स्पर्शरुगक्षिरागकृत् स पित्तशोथो भृशदाहपाकवान् ॥१३॥

The following are the characteristic features of *paittika* type of oedema :

- (i) The swelling is soft to touch and it emits odour ;
- (ii) it is black, yellow or pink in colour ;
- (iii) it is associated with giddiness, fever, sweating, thirst and feeling of sensation ;
- (iv) it causes burning sensation ;
- (v) there is tenderness in the afflicted part ;
- (vi) the eyes of the patient become red ; and
- (vii) there is excess of burning sensation and suppuration in the affected part.

[13]

Signs and Symptoms of Kaphaja Śvayathu (Oedema)

गुरुः स्थिरः पाण्डुररोचकान्वितः प्रसेकनिद्रावमिवहिमान्धकृत् ।

स कृच्छ्रजन्मप्रशमो निपीडितो न चोन्नमेद्रात्रिवली कफात्मकः ॥१४॥

The following are the characteristic signs and symptoms of *kaphaja* type of oedema :

- (i) There is heaviness in the affected limb and the oedema remains stable and confined to that particular area ;
- (ii) the patient suffers from anaemia and anorexia, in addition to excessive salivation, excessive sleep, vomiting and suppression of the power of digestion ;
- (iii) this type of oedema takes a long time to appear and its cure also takes a long time ;
- (iv) when pressed, and if the pressure is released, the pit doesn't get filled up, i. e. the swelling doesn't come to its original shape again [immediately] ; and
- (v) the condition gets aggravated at night. [14]

The oedema caused by *kapha* gets aggravated at night. During night, *kleda* (sticky material) appears more in the body, as a result of the obstruction to the channels of circulation. This coupled with the absence of any physical exercise, causes aggravation of *kapha* as a result of which oedema caused by this *doṣa* also gets aggravated.

During the day time, however, the channels of circulation become patent and there is physical exercise, as a result of which *kāpha* doesn't get aggravated. On the other hand, the above mentioned factors cause the aggravation of *vāyu* during day time. Therefore, during day time, *vātika* type of oedema gets aggravated and *kaphaja* type gets reduced.

Prognosis

कृशस्य रोगैरबलस्य यो भवेदुपद्रवैर्वा वमिपूर्वकैर्युतः ।

स हन्ति मर्मानुगतोऽथ राजिमान् परिरुवेद्धीनबलस्य सर्वगः ॥१५॥

The patient of *śvayathu* (oedema) succumbs to death because of the following :

- (i) If oedema occurs in a person who is emaciated and who has become weak because of afflictions by earlier diseases ;
- (ii) if the patient of oedema develops complications, like vomiting, etc ;

- (iii) if the oedema has afflicted the vital organs of the body ;
- (iv) if stripes appear over the oedematous part ;
- (v) if there is exudation of fluid from this oedematous part ; and
- (vi) if there is general anasarca in a patient who is already weak. [15]

Occurrence of complications is one of the bad prognostic conditions, described above. These complications are vomiting, asthma, anorexia, morbid thirst, fever, diarrhoea, numbness, consumption and excessive weakness (vide *Sūtra* 18 : 18).

The third *pāda* of the verse just quoted, reads as follows both in *Nir-nayasagara* as well as in C. K. Sen & Co. editions.

‘*Saptako*’ *yaṁ sadaurbalyaḥ*. If that reading is accepted, only seven complications of oedema are enumerated in this verse. On the other hand, the number of complications according to the reading quoted in this commentary of *Cakrapāṇī* comes to nine].

Curability

अहीनमांसस्य य एकदोषजो नवो बलस्थस्य सुखः स साधने ।

If the patient is not reduced of muscle tissue, if the disease is caused by the predominance of only one of the aggravated *doṣas*; if it has occurred a fresh (i. e. not very chronic); and in the patient is strong, then the condition is curable. [16]

In verse 15, signs and symptoms of incurable type of oedema are described. In the above verse, signs and symptoms of a curable variety of oedema which is called *kṛcchrasādhya* (difficult of cure). The signs and symptoms of this third variety are not described in the text. These are to be presumed from the incomplete manifestation of the signs and symptoms of the incurable variety.

Etiology, signs and symptoms of *śvayathu* (oedema) are already described in *Sūtra sthāna*, chapter 18. Because of the contextual propriety, these are described in this chapter again in brief.

Line of Treatment

निदानदोषतुर्विपर्ययक्रमैरुपाचरेत्तं

बलदोषकालवित् ॥१६॥

The physician, after ascertaining the strength of the patient, nature of the *doṣas* involved (like *ama*, etc.) and the time (or the stage) of the manifestation of the disease should

treat the ailment by administering therapies, contradicting the etiological factors, *doṣas* (including *dūṣyas*) involved in the pathogenesis and the season. [16½]

In the above verse, the term '*doṣa*' has occurred twice. Some scholars interpret these two terms in a slightly different manner. According to them, the first term '*doṣa*' implies '*dūṣyas*' or *dhātus* (tissue elements), and the second term implies *vāyu*, etc. [The translation made above is on the basis of Cakrapāṇi's own view, according to which '*dūṣyas*' are already included in the *doṣas*, because the latter constitute the substratum of the former.

Treatment of Different Stages

अथामजं लङ्घनपाचनक्रमैर्विशोधनैरुद्वेगदोषमादितः ।
 शिरोगतं शोषविरेचनैरथो विरेचनैरुर्ध्वहरैस्तथोर्ध्वजम् ॥१७॥
 उपाचरेत् स्नेहभवं विरुक्षणैः प्रकल्पयेत् स्नेहविधिं च रुक्षजे ।
 विवद्धविट्प्रेनिलजे निरुहणं घृतं तु पित्तानिलजे सत्तिककम् ॥१८॥
 पयश्च मूर्च्छारतिदाहतर्पिते विशोधनीये तु समूत्रमिष्यते ।
 कफोत्थितं क्षारकदूष्णसंयुतैः समूत्रतक्रासवयुक्तिभिर्जयेत् ॥१९॥

If *śvayathu* (oedema) is caused by *āma*, then the patient should be given *laṅghana* (fasting therapy), *pācana* (therapy which causes digestive and metabolic transformation of the uncooked food product) and *śodhana* (elimination therapies) to alleviate the predominant, *doṣa* involved in the pathogenesis of this disease.

If *śvayathu* (oedema) is located in the head, then *śīrṣa virecana* (therapies, like inhalation, meant for the elimination of the *doṣas* from the head) should be administered.

If *śvayathu* (oedema) is located in the lower part of the body, then purgation therapy should be given, and if located in the upper part of the body, then emetic therapy should be administered.

If *śvayathu* (oedema) is caused by improper administration of the oleation therapy, then drugs having ununctuous attribute should be administered. If, however, *śvayathu* (oedema) is caused by the excessive intake of ununctuous food and drinks, then oleation therapy should be given.

If there is obstruction to the passage of stool (constipation), and if the *śvayathu* (oedema) is caused by *vāyu*, then *nirūhaṇa* type of enema should be administered.

If *śvayathu* (oedema) is caused by the simultaneous aggravation of *pitta* and *vāyu*, then *Tiktaka ghyta* (vide *Cikitsā* 7 : 140-150) should be administered.

If the patient is suffering from fainting *arati* (disliking for everything), burning sensation and morbid thirst, then he should be given milk. If, however, such a patient is to be given elimination therapy, then a suitable recipe along with cow's urine should be used.

If *śvayathu* (oedema) is caused by *kapha*, then *Takrasava* mixed with cow's urine and added with alkalies, pungent and hot drugs should be administered for curing this ailment.

[17-19]

Unwholesome Regimens

ग्राम्याब्जानूपं पिशितमवलं शुष्कशकं नवाञ्च
गौडं पिष्टान्नं दधि तिलकृतं विज्जलं मद्यमश्लम् ।
धाना वल्लूरं समशनमथो गुर्वसात्स्यं विदाहि
स्वप्नं चारात्रौ श्वयथुगदवान् वर्जयेन्मैथुनं च ॥२०॥

The patient suffering from *śvayathu* (oedema) should avoid the following :

- (i) Meat of domesticated, aquatic and marshyland-inhabiting animals and the meat which is not strength-promoting ;
- (ii) dried vegetables ;
- (iii) freshly harvested cereals and pulses ;
- (iv) preparations of jaggery, pastries, curd, sesame, slimy food and drinks, sour alcoholic preparations, *dhānā* (germinated barley after frying) and dried meat ;
- (v) unwholesome food mixed together ;
- (vi) heavy, unwholesome and *vidāhi* (which cause burning sensation) food and drink ;
- (vii) sleep during day time ; and
- (viii) sexual intercourse.

[20]

Most of these unwholesome regimens described as causative factors of this disease. By implication, these are required to be avoided by the patient. Since these factors are likely to cause serious impediments to treatment, therefore, these are strictly prohibited. To emphasise upon this point, these are enumerated above.

Treatment of Kaphaja Type of Śvayathu (Oedema)

व्योषं त्रिवृत्तिककरोहिणी च सायोरजस्का त्रिफलारसेन ।
पीतं कफोत्थं शमयेत्तु शोषं गव्येन मूत्रेण हरीतकी च ॥२१॥

Trikatu (*śunthī*, *marica* and *pippalī*), *trivṛt* and *kaṭu rohiṇī* mixed with the powder of iron should be taken along with the decoction *triphala* (*haritakī*, *bibhṛtakī* and *amalakī*) which cures *śvayathu* (oedema) caused by *kapha*.

Similarly, intake of *haritakī* along with cow's urine cures *kaphaja* type of oedema. [21]

In the above mentioned recipe, powder of iron is prescribed. In the present context, the *bhasma* (calcined powder) of iron should be used for the purpose of *rasāyana* (rejuvenation). It is the *bhasma* (calcined powder) and not the ordinary powder of iron which is useful. The dose of the *bhasma* (calcined powder) of iron should not be equal to each of the other ingredients of this recipe. *Lauha bhasma* taken in higher dose is likely to cause serious repercussion. Therefore, it should be taken appropriately in small quantities.

Treatment of All The Three Varieties of Śvayathu

हरीतकीनागरदेवदारु सुखाम्बुयुक्तं सपुनर्नवं वा ।
सर्वं पिवेत्रिष्वपि मूत्रयुक्तं स्नातश्च जीर्णे पयसाऽन्नमद्यात् ॥२२॥

In all three varieties of oedema, viz. *vataja*, *pittaja* and *kaphaja śvayathu*, the patient should be given the paste of *haritakī*, *nāgara* and *deva dāru* along with luke-warm water. Alternatively, the patient should be given the paste of *haritakī*, *nāgara*, *deva dāru* and *punnarnava* along with cow's urine. After taking these recipes, the patient should take bath, and after the recipe is digested, he should take food (cereals) along with milk. [22]

Treatment of Vatika Śvayathu

पुनर्नवानागरमुस्तकल्कान् प्रस्थेन धीरः पयसाऽक्षमात्रान् ।
मयूरकं मागधिकां समूलां सनागरां वा प्रपिबेत् सवाते ॥२३॥

The paste of *punarnavā*, *nāgara* and *mustaka*, in a dose of *akṣa* should be taken along with one *prastha* of milk. Similarly, one *akṣa* of the paste of *mayūraka pippalī*, *pippalīmūla* and *nāgara* should be taken along with one *prastha* of milk. These two recipes are effective in curing *vatika* type of oedema. [23]

Since one *prastha* of milk will be difficult for digestion, the paste should be boiled with one *prastha* of milk; reduced to half and given to the patient.

Treatment of Vata-paittika Śvayathu

दन्तीत्रिवृत्तृषणचियकैर्वा पयः शृतं दोषहरं पिवेन्ना ।
द्विप्रस्थमात्रं तु पलाधिकैस्तैरर्धावशिष्टं पवने सपित्ते ॥२३॥

Half *pala* of the paste of *dantī*, *trivṛt*, *trikaṭu* (*śuṇṭhi*, *marica* and *pippalī*) and *citraka* should be boiled in two *prasthas* of milk and reduced to half. Intake of this potion cures *vata-paittika* type of *śvayathu* (oedema). [24]

In the above recipe, the quantity of milk is much in excess of the quantity of the drugs. Therefore, some physicians prescribe the use of milk in less than the prescribed quantity in this recipe, keeping in view the instructions given in *Sūtra* 26 : 13.

Recipes

सशुण्ठिपोतदुरसं प्रयोज्यं श्यामोरुवृकोषणसाधितं वा ।
त्वग्दारुवर्षाभुमहोपधैर्वा गुडचिकानागरदन्तिभिर्वा ॥२५॥

The patient of oedema should take milk boiled with the following recipes.

- (i) Decoction of *śuṇṭhi* and *pitadru* (*deva dāru* or *dāru haridrā*);
- (ii) *śyāmā*, *eraṇḍa* and *marica* ;
- (iii) *tvak*, *devadāru*, *varṣābhu* and *śuṇṭhi*; or
- (iv) *guḍūci*, *nāgara* and *dantī*.

[25]

Camel Milk

सप्ताहमौष्टं त्वथवाऽपि मासं पयः पिवेद्भोजनवारिवर्जी ।
गव्यं समूत्रं महिषीपयो वा क्षीराशनो मूत्रमथो गवां वा ॥२६॥

The patient should avoid taking food (cereals) and water, but take only camel milk either for a week or for a month [depending upon the strength of the patient and the stage

of the disease]. He may also take cow's milk added with cow's urine or buffalo milk added with cow's urine. The patient can take either cow's milk or urine alone during this period. [26]

Treatment of Śvayathu Associated with Diarrhoea and Constipation

तक्रं पिवेद्वा गुरुभिन्नवर्चाः सव्योषसौवर्चलमाक्षिकं च ।

गुडामयां वा गुडनगरं वा सदोषभिन्नामविवद्धवर्चाः ॥२७॥

If the patient of oedema suffers from passing heavy stool or diarrhoea, then he should take butter-milk along with *vyoṣa* (*śunthī*, *marica* and *pippalī*), *sauvarcalā* and honey. If he is suffering from constipation or passage of *āma* including *doṣas* with the stool, then he should be given jaggery and leaf of *jayā* or jaggery added with *nāgara*. [27]

Śvayathu with Constipation, etc.

विड्मातसङ्गे पयसा रसैर्वा प्राग्भक्तमद्यादुरुवूक्तैलम् ।

स्रोतोचिवन्धेऽग्निरुचिः प्राशे मद्यान्यरिष्टांश्च पिबेत् सुजातान् ॥२८॥

If the patient of oedema suffers, in addition from constipation or obstruction to the passage of *vāyu*, then he should be given castor oil along with milk or meat soup. This recipe should be given before taking food.

If there is obstruction to the channels of circulation, if there is suppression of the power of digestion and if there is anorexia, then the patient suffering from oedema should be given well fermented *mādyas* (a variety of alcoholic preparation containing self-generated alcohol). [28]

Gandhinādyariṣṭa

गण्डीरभल्लातकचित्रकांश्च व्योषं विडङ्गं बृहतीद्वयं च ।

द्विप्रस्थिकं गोमयपाचकेन द्रोणे पचेत् कूर्चिकमस्तुनस्तु ॥२९॥

त्रिभागशेषं च सुपूतशीतं द्रोणेन तत् प्राकृतमस्तुना च ।

सितोपलायाश्च शतेन युक्तं लिप्ते घटे चित्रकपिप्पलीनाम् ॥३०॥

वैहायसे स्थापितमादशाहात् प्रयोजयंस्तद्विनिहन्ति शोफान् ।

भगन्दरार्शः क्रिमिकुष्ठमेहान् वैवर्ण्यकाश्यानि लहिकनं च ॥३१॥

इति गण्डीराद्यरिष्टः ।

Two *prasthas* of *ganḍīra*, *bhallātaka*, *citraka*, *vyoṣa* (*śuṇṭhi*, *marica* and *pippalī*), *viḍaṅga*, *bṛhatī* and *kaṇṭakārī* should be added with two *droṇas* of *kūrcika mastu* and cooked over cow-dung fuel till one-third remains. After it is well cooked and cooled, two *droṇas* of *prākṛta mastu* and one hundred *palas* of *sitopalā* (crystal sugar) should be added and be kept in an earthen jar, the inside wall of which is smeared with the powder of *citraka* and *pippalī*. This jar should be placed in a *sikyā* hung from the roof with the help of net of repes for ten days and thereafter, used in medicine. It cures oedema, fistula-in-ano, piles, *kṛmi* (intestinal parasites), *kuṣṭha* (obstinate skin diseases), and *meha* (obstinate urinary disorders), *vaiṭarṇya* (discoloration of the skin), *kārśya* (emaciation) and hiccup caused by *vāyu*. [29-31]

[In the above mentioned recipe, *kūrcika mastu* is mentioned to be used in the quantity of one *droṇa*. According to the rule prescribed in *paribhāṣā* this is to be taken double in quantity. Therefore, it is mentioned as two *droṇas* in translation.]

Kūrcika mastu is prepared by adding curd to warm milk. Thin butter milk which is prepared from curd itself is, however, called *prākṛta* (natural) *mastu*.

[Generally, for the preparation of *ariṣṭa*, the jar containing ingredients is kept in a pit dug in the earth. Alternatively, the jar is surrounded with a heap of cereals or pulses. The purpose of keeping it in a pit or covering it with cereals or pulses is to give the jar constant and uniform heat which is essential for fermentation. The present preparation is, however, an exception inasmuch as it is to be kept in the sky for exposure to the natural air. *Sikyā* is a net work of ropes which is hung from the roof, and in this, the jar should be placed for exposure to the natural air].

Aṣṭaśatāriṣṭa

काश्मर्यधात्रीमरिचाभयाक्षद्राक्षाफलानां च सपिप्पलीनाम् ।

शतं शतं जीर्णगुडात्तुलां च संशुद्ध कुम्भे मधुना प्रलिप्ते ॥३२॥

सप्ताहमुष्णे द्विगुणं तु शीते स्थितं जलद्रोणयुतं पिवेज्ज्ञा ।

शोफान् विवन्धान् कफवातजांश्च निहन्त्यरिष्टोऽष्टशतोऽयिकृच्च ॥३३॥

इत्यष्टशतोऽरिष्टः ।

One hundred *palas* of each of *kāśmārya*, *dhātrī*, *marica*, *abhaya*, *akṣa*, fruits of *drakṣā* and *pippalī* should be made to a coarse powder. To this, old (preserved) jaggery and two

droṇas of water should be added and kept in a jar, the inside wall of which is smeared with honey. In summer season, This jar should be kept sealed for one week and in winter for two weeks [to facilitate permentation]. Intake of this cures different types of oedema and constipation caused by *kapha* and *vāyu*. This is called '*Aṣṭaśata ariṣṭa*'. It promotes the power of digestion. [32-33]

The Name of this recipe is '*Aṣṭaśata ariṣṭa*' because eight hundred (*aṣṭaśata*) *palas* of ingredients are used for its preparation.

Punarnavadyariṣṭa

पुनर्नवे द्वे च बले सपाठे दन्ती गुडूचीमथ चित्रकं च ।
निदिग्धिकां च त्रिपलानि पक्त्वा द्रोणावशेषे सलिले ततस्तम् ॥३४॥

पूत्वा रसं द्वे च गुडात् पुराणात्तुले मधुप्रस्थयुतं सुशीतम् ।
मासनिदध्याद्भृतभाजनस्थं पले यवानां परतस्तु मासात् ॥३५॥

चूर्णीकृतैरर्धपलांशिकैस्तं पत्रत्वगेलामरिचाखुलोहैः ।
गन्धान्वितं क्षौद्रघृतप्रदिग्धे जीर्णे पिबेद् व्याधिवलं समीक्ष्य ॥३६॥

हृत्पाण्डुरोगं श्वयथुं प्रवृद्धं शीहज्वरारोचकमेहगुल्मान् ।
भगन्दरं षड्जठराणि कासं श्वासं ग्रहण्यामयकुष्ठकण्डूः ॥३७॥

शाखानिलं वद्धपुरीषतां च हिक्कां किलासं च हलीमकं च ।
क्षिप्रं जयेद्गर्णबलायुरोजस्तेजोन्वितो मांसरसान्नभोजी ॥३८॥

इति पुनर्नवाद्यरिष्टः ।

Three *palas* of each *śveta punarnavā*, *rakta punarnavā*, *balā*, *atibalā*, *pāṭhā*, *danti*, *guḍūci*, *citraka* and *nidigdhikā* [should be made to coarse powder, boiled with four *droṇas* of water] should be reduced to one *droṇa*. To this decoction, two *tulas* of old (preserved) jaggery should be added. After it is cooled, two *prasthas* of honey should be added. The recipe should then be kept in a jar, the inside wall of which is smeared with ghee. This jar should be will sealed and kept inside a heap of barley for over one month. After fermentation, the liquid should be strained out, and to this, half *pala* of each of the powder of *patra*, *tvak*, *elā*, *marica*, *hrīvera* and *aguru* should be added. This potion should be kept in a jar smeared with honey and ghee till it becomes aromatic. This should be given to the patient after

the digestion of the food, in a suitable dose depending upon the seriousness of the disease. It immediately cures heart diseases, anaemia, serious type of oedema, splenic enlargement, fever, anorexia, *meha* (obstinate urinary disorders), *gulma* (phantom tumour), fistula-in-ano, the six varieties of *udara rogas* (obstinate abdominal diseases), cough, asthma, sprue syndrome, *kuṣṭha* (obstinate skin diseases), itching, aggravation of *vāyu* in the limbs, constipation, hiccup, *kilāsa* (a type of leucoderma) and *halimaka* (a serious type of jaundice). It endows the patient with complexion, strength, longevity, *ojas* (essence of all the seven *dhatu*s and *tejas* (lustre). The patient while using this recipe should take food along with meat soup. [34-38]

[It seems that the reading (*doipalikatvam*) of the text of Cakrapāṇidatta's commentary as in the Nirnayasagara edition regarding the measurement of each of the nine ingredients of this recipe is not correct. Verse 34 of the original text itself is very clear about it, while prescribing three *palas* of each of the ingredients to be used in this recipe. C. K. Sen & Co. edition of the commentary perhaps provides a correct reading (*tripalikatvam*)].

It is stated in the text that after these ingredients are cooked, the measurement of the decoction should be one *droṇa*. From this, it is to be inferred that the total quantity of water to be used in this recipe, for preparing decoction should be four *droṇas*.

These ingredients are required to be placed in a jar smeared with honey and ghee inside, sealed and kept for a month. The recipe, so prepared, is required to be taken, after it becomes aromatic. The other alternative would be to smear the jar not only with honey and ghee but also with some fragrant drugs and to keep it for a month.

The six obstinate stomach diseases are exclusive of incurable varieties, namely *chidrodara* and *dakodara*.

Triphalādyariṣṭa [*Phalatrikādyariṣṭa*]

फलत्रिकं दीप्यकचित्रकौ च सपिप्पलीलोहरजौ विडङ्गम् ।
चूर्णीकृतं कौडविकं द्विरंशं क्षौद्रं पुराणस्य तुलां गुडस्य ॥३९॥
मासं निदध्यादृतभाजनस्थं यवेषु तानेषु निहन्ति रोगान् ।
ये चार्शसां पाण्डुविकारिणां च प्रोक्ता हिताः शोफिषु तेऽप्यरिष्टाः ॥४०॥

इति त्रिफलाद्यरिष्टः ।

One *kudava* of each of the powder of *triphalā* (*haritaki*, *bibhitaki* and *amalaki*), *dīpyaka*, *citraka*, *pippali*, *lauha bhasma*

and *viḍaṅga* should be added with two *kuḍavas* of honey and one *tulā* of old (preserved) jaggery. [To this, two *droṇas* of water should be added and mixed well]. This should be kept in a jar smeared with ghee [and sealed]. This jar should be kept in a heap of barley for one month. Intake of this recipe cures all the diseases described in verse 37 and 38 above (vide *Punarnavādyariṣṭa*).

Ariṣṭas (fermented liquids containing self-generated alcohol) prescribed for the treatment of piles and *pāṇḍu* (anemia) are also useful in the treatment of *śvayathu* (oedema). [39-40]

[In the above mentioned recipe; no liquid is mentioned to be added. Cakrapāṇi, therefore, has suggested that two *prasthas* of the powder of *triphalā* (*haritakī*, *bibhitakī* and *āmālakī*), etc. should be boiled by adding four times of water and reduced to one fourth. According to him, instead of making fine powder, these drugs should be reduced to coarse powder for the purpose of preparing decoction. This, according to him, is on the lines suggested for the preparation of other types of *āsavas*. He has quoted the opinion of other scholars, according to which, half a *droṇa* of water should be added to this recipe. This amount of water will not be sufficient for this preparation. Since the quantity of *guḷa* (jaggery) is one *tulā*, according to general rule (*paribhāṣā*), the quantity of water should be two *droṇas*, which is indicated in the translation of the above text. Normally, in the preparation of *ariṣṭa*, water should be boiled with the prescribed drugs and the decoction, thus obtained, is added to the recipe. In the present recipe, the same procedure should be followed].

[There are several grammatical errors in the Cakrapāṇi's commentary, both in Nirnayasaṅgraha edition and C. K. Sen & Co. edition.]

[*Kṛṣṇādyā Cūrṇa*]

कृष्णा सपाठा गजपिप्पली च निदिग्धिका चित्रकनागरे च ।

सपिप्पलीमूलरजन्यजाजीमुस्तं च चूर्णं सुखतोयपीतम् ॥४१॥

हन्यान्निदोषं चिरजं च शोफं कल्कश्च भूनिम्बमहौषधस्य ।

अयोरजरुयूषण्यावशूकचूर्णं च पीतं त्रिफलारसेन ॥४२॥

The powder of *kṛṣṇā*, *pāṭhā*, *gaja pippalī*, *nidigdhikā*, *citrakā*, *nāgara*, *pippalīmūla*, *haridrā*, *ajājī* and *musta* should be taken along with luke-warm water. It cures oedema caused by the vitiation of all the three *doṣas* jointly and for severally. It also cures chronic oedema.

Similar therapeutic effect is obtained by taking the paste of *bhanimba* and *śuṇṭhi* along with the decoction of *triphalā*

(*haritaki*, *bibhitaki* and *amalaki*) or by taking *lauha bhasma* and the powder of *śunṭhi*, *pippali*, *marica* and *yavakṣāra* along with *triphala* decoction. [41-42]

The recipe mentioned in verse 41 is useful in the treatment of oedema caused by the vitiation of all the three *doṣas*, jointly or severally. By implication, *śvayathu* caused by the vitiation of all the three *doṣas* simultaneously (*sānnipātika*) is not incurable (*asādhya*).

Kṛāsa Guḍika

क्षारद्वयं स्याल्लवणानि चत्वार्ययोरजो व्योषफलत्रिके च ।
 सपिप्पलीमूलविडङ्गसारं मुस्ताजमोदामरदारुबिल्वम् ॥४३॥
 कलिङ्गकाश्चित्रकमूलपाठे यष्ट्याह्वयं सातिविषं पलांशम् ।
 सहिङ्गुर्ध्वं त्वणुशुष्कचूर्णं द्रोणं तथा मूलकशुण्ठकानाम् ॥४४॥
 स्याद्भस्मनस्तत् सलिलेन साध्यमालोज्य यावद्धनमप्रदग्धम् ।
 स्त्यानं ततः कोलसमां तु मात्रां कृत्वा सुशुष्कां विधिनीपयुज्यात् ॥४५॥
 म्लीहोदरश्वित्रहलीमकार्शःपाण्डुमयारोचकशोषशोफान् ।
 विसूचिकागुल्मगराक्ष्मरीश्च सन्धासकासाः प्रणुदेत् सकुष्टाः ॥४६॥
 इति क्षारगुडिका ।

One *pala* of each of *yava kṣāra*, *svarji kṣāra sauvarcala*, *saindhava*, *viḍa* and *audbhida* type of salt, *lauha bhasma*, *śunṭhi*, *pippali*, *marica*, *haritaki*, *bibhitaki*, *amalaki*, *pippalīmūla*, dehusked fruits of *viḍaṅga*, *mustā*, *ajamodā*, *devadāru*, *bilva*, *kaliṅgaka*, *citrakamūla*, *pāṭha*, *yaṣṭimadhu* and *ativīṣa* and one *karṣa* of *hiṅgu* should be dried and made to fine powders. These powders should be added to *kṣāratoya* (alkaline water) prepared from the ashes of one *droṇa* of *mūlaka*. [For this purpose, *mūlaka* should be dried and burnt to ashes. One *droṇa* of these ashes should be boiled by adding eight times of water and reduced to one fourth. This should then be strained through a cloth for twenty one times. The water, thus obtained, is to be added to the powders of *yava kṣāra*, etc.]

The recipe should, thereafter, be boiled till it becomes condensed, but does not get burnt. From this semi-solid paste, pills of one *tolā* should be prepared and dried. Intake of these pills, according to the prescribed procedure, cures *plihodara* (splenic enlargement), *śvitra* (leucoderma), *halī-maka* (a serious type of jaundice), piles, anaemia, anorexia,

consumption, oedema, *visūcika* (chronic diarrhoea), *gulma* (phantom tumour), poisoning, *aśmarī* (urinary stone), asthma, cough and *kuṣṭha* (obstained skin diseases including leprosy). [43-46]

Guḍārdraka Yoga

प्रयोजयेदार्द्रकनागरं वा तुल्यं गुडेनार्धपलाभिवृद्धया ।
मात्रा परं पञ्चपलानि मासं जीर्णे पयो यूषरसाश्च भक्तम् ॥४७॥
गुल्मोदरार्शःश्वयथुप्रमेहान् श्वासप्रतिश्यालसकाविपाकान् ।
सकामलाशोषमनोविकारान् कासं कफं चैव जयेत् प्रयोगः ॥४८॥

Jaggery and green ginger taken in equal quantities should be given to a patient in a dose of half *pala* on the first day. On subsequent days, both of the jaggery and ginger taken together should be increased by half *pala* till it reaches the dose of five *palas* on the tenth day. In this dose, the recipe should be given to the patient for one month. After the digestion of this recipe, the patient should be given milk, vegetable soup and meat soup to eat. It cures *gulma* (phantom tumour), *udara* (obstinate abdominal diseases including ascites), piles, oedema, *prameha* (obstinate urinary disorders including diabetes), asthma, chronic cold, *alasaka* (a type of digestive disorder), indigestion jaundice, consumption, psychic disorders, cough and other diseases caused by *kapha doṣa*. [47-48]

In this recipe, green ginger (and not dried ginger) is to be used. To emphasise on this point, the word '*ārdrakanāgara*' is used in the text. Every day, the dose of both jaggery and ginger taken together should be increased by half *pala* and not the dose of ginger alone. If only the dose of ginger is increased by the prescribed quantity, then on the tenth day, the patient will have to take ten *palas* of recipe, namely five *palas* of ginger and five *palas* of jaggery, which would be too heavy a dose and it might upset his digestion.

Use of Ginger juice

रसस्तथैवार्द्रकनागरस्य पेयोऽथ जीर्णे पयसाऽन्नमद्यात् ।

Similarly, the juice of ginger [mixed with jaggery] should be given to the patient [by gradually increasing dose, as described above] for the treatment of the above diseases. After the potion is digested, the patient should take food along with milk. [49]

Usa of Śitājatu

जत्वश्मजं च त्रिफलारसेन हन्याद्विदोषं श्वयथुं प्रसह्य ॥४९॥

इति शिलाजतुप्रयोगः ।

Intake of *śilājatu* along with the decoction of *triphalā* effectively cures oedema caused by the vitiation of all the three *doṣas*. [49½]

Kaṁsa haritaki

द्विपञ्चमूलस्य पचेत् कषाये कंसेऽभयानां च शतं गुडस्य ।

लेहे सुसिद्धेऽथ विनीय चूर्णं व्योषं त्रिसौगन्ध्यमुषास्थिते च ॥५०॥

प्रस्थार्धमात्रं मधुनः सुशीते किञ्चिच्च चूर्णादपि यावच्छूकात् ।

एकाभयां प्राश्य ततश्च लेहाच्छुक्तिं निहन्ति श्वयथुं प्रचुद्धम् ॥५१॥

श्वासउव्वारोचकमेहगुल्मसीहत्रिदोषोदरपाण्डुरोगान्

कार्श्यमवातावसृगम्लपित्तवैवर्ण्यमूत्रानिलशुक्रदोषान् ॥५२॥

इति कंसहरीतकी ।

In one *kaṁsa* of the decoction of *dvipañcamūla* or *daśamūla* (*bilva*, *śyonāka*, *gambhārī*, *pāṭalī*, *gaṇikārikā*, *śālaparnī*, *prśniparnī*, *bṛhatī*, *kaṇṭakārī* and *gokṣura*), one hundred *palas* of jaggery should be cooked till a linctus is formed. To this, four *palas* of the powder of *trikaṭu* (*śunthī*, *marica* and *pippalī*) and two *palas* of the powder of *trisugandhi* (*tvak*, *ela* and *patra*) should be added when it is luke-warm. After it is cooled down, half *prastha* of honey [in actual practice, one *prastha* should be added according to the general rule or *paribhāṣā*] and two *palas* of *yavakṣāra* should be added. The patient should take one fruit of *abhaya* (*haritaki*) and one *śukti* of the linctus. This cures aggravated form of oedema, asthma, fever, anorexia, *prameha* (obstinate urinary disorders including diabetes), *plihodāra* (enlargement of spleen), *udara* (obstinate abdominal diseases) caused by the simultaneous vitiation of all the three *doṣas*, anemia, emaciation, *āmaṣāla* (rheumatism), *raktapitta* (an ailment characterised by bleeding from different parts of the body), *amlapitta* (hyperacidity), *vaiṣarṇya* (discolouration of the skin) and the diseases of urine, *vāṇyū* as well as semen. [50-52]

Since the quantity of the decoction is specified, it should be taken in the same quantity, i.e. one *kaṁsa*. By implication, it should not be taken

double the quantity because of its liquid nature (vide commentary on *Cikitsā* 9 : 32-42). There is another reading of the first two lines of the verse 50, which is as follows :

“*Dvīpañcamūlasya tulākaṣāye*

Kaṁso' abhayānām ca śataṁ guḍasya !”

[Cakrapāṇidatta has neither contradicted nor supported this alternate reading. In the absence of contradiction, this alternate reading appears to be secondarily acceptable to him.] If this alternate reading is accepted, then one *tulā* of the decoction, one *kaṁsa* of the fruits of *abhayā* and hundred *palas* of jaggery should be used in this recipe.

The quantities of *vyoṣa* and *trisugandhi* are not specified. Therefore, the quantity of these powders prescribed in some other recipes of linctus are to be followed here as well. In *Agastya haritaki* (vide *Cikitsā* 18:57-62), one *tulā* of jaggery and four *palas* of the powder of *pippalī* are prescribed. [In the existing text of the *Agastya haritaki*, the quantity of *pippalī* powder is not indicated and Cākrapāṇidatta has not commented upon it. This indicates that Cakrapāṇidatta had another text of this recipe.] Similarly, in *Cyavana prāśa*, half a *tulā* of *matsyaṇḍikā* and two *palas* of the powder of *pippalī* are prescribed (*Cikitsā* 1 : 1 : 62-74). Accordingly, in the present recipe, four *palas* of *trikaṭu* should be added.

In *Cyavana prāśa* (*Cikitsā* 1 : 1 : 62-74), *Cāturjātaka* is prescribed to be added for the purpose of aroma, in the dose of one *pala*. Accordingly, in the present recipe, two *palas* of *trisugandhi* should be added.

In the above mentioned recipe, *yavakṣāra* (*yāva śūka*) is prescribed to be added only in small quantity (*kiñcit*). Therefore, appropriately, it should be half of the powder of *trikaṭu*, i.e. two *palas* only. According to some scholars, the term '*kiñcit*' used here implies the dose of one *karṣa*. Their view is supported by other texts.

According to Jatūkarna, each ingredient of *trisugandhi* (*tvak*, *elā* and *patra*) should be used in the dose of one *karṣa* and each of *śunthī*, *pippalī*, *marica* and *yavakṣāra* should be in the dose of one *pala*. Cakrapāṇidatta has quoted the reference from Jatūkarna in support of the above view.

[*Paṭolamūlādi Kaṣāya*]

पटोलमूलामरदारुदन्तीत्रायन्तिपिप्पल्यभयाविशालाः ।

यष्ट्याह्वयं तिक्तकरोहिणी च सचन्दना स्यान्निचुलानि शार्वी ॥५३॥

कषोन्मितैस्तैः कथितः कषायो घृतेन पेयः कुडवेन युक्तः ।

वीसर्पदाहज्वरसन्निपाततृष्णाविषाणि श्वयथुं च हन्ति ॥५४॥

One *karṣa* of each of *paṭolamūla*, *devadāru*, *dantī*, *trāyanti*, *pippalī*, *abhaaya*, *viśāla*, *madhuyaṣṭī*, *tiktakarohiṇī*, *candana*, *nicula*

and *dārvi* should be made to a decoction. This decoction should be added with one *kuḍava* of ghee and given to the patient. This cures *visarpa* (crysipelas), *dāha* (burning syndrome), fever caused by the simultaneous vitiation of all the three *doṣas*, *tyṣṇā* (morbid thirst), poisoning and *halīmaka* (a serious type of jaundice). [53-54]

For the preparation of decoction, drugs, namely *paṭolamūla* should be three *palas*. To this, eight times of water should be added, boiled and reduced to one fourth. Thus, the total quantity of decoction will be six *palas* which is to be given to the patient. When the quantity of drugs is from one *karṣa* to one *pala*, then for the preparation of decoction, sixteen times of water should be added. If the quantity of these drugs is one *pala* to one *kuḍava*, then the quantity of water should be eight times.

[*Citrakāḍi Ghṛta*]

सचित्रकं धान्यवान्यजाजोसौवर्चलं त्र्यूषणवेतसारुलम् ।
बिल्वत् फलं दाडिमयावशूकौ सपिप्पलीमूलमथापि चव्यम् ॥५५॥
पिष्ट्वाऽक्षमात्राणि जलाढकेन पक्त्वा घृतप्रस्थमथ प्रयुज्यात् ।
अशींसि गुल्मं श्वयथुं च कृच्छ्रं निहन्ति वह्निं च करोति दीप्तम् ॥५६॥

Two *prasthas* of ghee should be cooked by adding the paste of *citraka*, *dhānya*, *yavāni*, *ajājī*, *sauvarcala*, *tryūṣaṇa* (*śuṇṭhī*, *marica* and *pippalī*), *vetasāmī*, fruit of *bilva*, *dāḍīma*, *yavakṣāra*, *pippalīmūla* and *cavya*—one *akṣa* each, and two *adḥakas* of water. It cures piles, *gulma* (phantom tumour), oedema and dysuria. It stimulates the power of digestion. [55-56]

According to some scholars, '*bilvāt phalam*' should be read as '*bilvāt palam*'. By implication, in the paste, one *pala* of *bilva* should be added and the remaining drugs should be added in the quantity of one *akṣa* each.

Citrakāḍi Ghṛta

पिबेद्घृतं वाऽष्टगुणाम्बुसिद्धं सचित्रकक्षारमुदारवीर्यम् ।
कल्याणकं वाऽपि सपञ्चगव्यं तिक्तं महद्वाऽप्यथ तिक्तकं वा ॥५७॥

Ghee boiled with eight times of water and the alkali preparation of *citraka* [as paste] can also be given to the patient suffering from oedema. Alternatively, he should be given '*Kalyāṇaka ghṛta*' (*Cikitsā* 9 : 33-42) or '*Pañca gavya ghṛta*, (*cikitsā* 10 : 17) or '*Mahā tiktaka ghṛta*' (*Cikitsā* 7 : 144-150) or '*Tiktaka ghṛta*' (*Cikitsā* 7 : 140-143). [57]

Citraka Ghṛta

क्षोरं घटे चित्रककल्कलिप्ते दध्यागतं साधुविमथ्य तेन ।
 तज्जं घृतं चित्रकमूलगर्भं तन्नेन सिद्धं श्वयथुघ्नमम्यम् ॥५८॥
 अशौऽतिसारानिलगुल्ममेहांश्चैतन्निहन्त्यग्निबलप्रदं च ।
 तन्नेन चाद्यात् सघृतेन तेन भोज्यानि सिद्धामथवायवागूम् ॥५९॥
 इति चित्रकघृतम् ।

An earthen jar should be smeared with the paste of *citraka*. In this jar, milk should be kept and made to curd. This curd should be churned and ghee should be prepared out of the butter which comes out. This ghee should be cooked with the paste of *citrakamūla* and butter milk (which is already prepared during the process of churning). This medicated ghee is an excellent recipe for curing oedema, piles, diarrhoea, phantom tumour caused by *vāyu* and *prameha* (obstinate urinary disorders including diabetes). It promotes the power of digestion.

Food ingredients should be taken along with butter milk and the above mentioned ghee. *Yavāgū* (thick gruel) prepared by adding this medicated ghee should be administered to the patient suffering from oedema. [58-59]

Yavāgū (Thick Gruel)

जीवन्त्यजाजीशटिपुष्कराह्वैः सकारवीचित्रकबिल्वमभ्यैः ।
 सयावशूकैर्बदरप्रमाणैर्वृक्षाभ्लयुक्ता घृततैलभृष्टा ॥६०॥
 अशौऽतिसारानिलगुल्मशोफहृद्रोगमन्दाग्निहिता यवागूः ।
 या पञ्चकोलेर्विधिर्नैव तेन सिद्धा भवेत् सा च समा तयैव ॥६१॥

Yavāgū (thick gruel) should be prepared by adding one *kola* of each of *jīvanṭī*, *ajāṣṭī*, *śaṭī*, *puṣkara mūla*, *karavi*, *citrak*, rind of *bilva* and *yava kṣāra*. To this, small quantity of *vṛkṣāmūla* should be added and it should be sizzled with ghee and oil. This medicated gruel cures piles, diarrhoea, phantom tumour caused by *vāyu*, oedema, heart diseases and suppression of the power of digestion.

Yavāgū prepared by adding *pañca kola* (*pippalī*, *pippalīmūla*, *cavya*, *citrakā* and *nāgara*), in the above mentioned manner has also the above mentioned properties. [60-61]

Yūṣa

कुलत्थयूषश्च सपिप्पलीको मौद्गश्च सत्र्यूषणयावशूकः ।
रसस्तथा विष्किरजाङ्गलानां सकूर्मगोधाशिखिशल्लकानाम् ॥६२॥

The soup of *kulattha* along with *pippali* or the soup of *mudga* along with *trikaṭu* (*śunṭhī*, *pippali* and *marica*) and *yava kṣāra* is useful for the patient suffering from oedema.

Similarly, the meat soup of *viṣkiras* (group of gallinacious birds) and *jāṅgalas* (group of animals dwelling in dry land forests) and other animals, like *kūrma* (tortoise), *godhā* (iguana), *śikhi* (peacock) and *śallaka* or *śallakī* (pangoline) is wholesome for the patient suffering from oedema. [62]

The patient suffering from oedema is prohibited from taking fish. In the above verse, the soup of the meat of tortoise (belonging to the category of fish) is prescribed. This is an exception.

Vegetables and Cereals

सुवर्चला गृञ्जनकं पटोलं सवायसीमूलकवेत्रनिम्बम् ।
शाकार्थिनां शाकमिति प्रशस्तं भोज्ये पुराणश्च यवः सशालिः ॥६३॥

For those who are desirous of taking vegetables, *sūvarcala* or *suvarcika* (*sūryāvarta*) *gṛñjanaka* (a type of vegetable similar to garlic) or *śobhāñjana*, *paṭola*, *vāyasī* (*kākamācī*) *mūlaka*, *vetra* and *nimba* are useful. Rice prepared of old *śālī* (a variety of paddy which is preserved after harvesting for more than one year) or barley is very useful for such patients. [63]

External Therapies for Yatika Oedema

आभ्यन्तरं भेषजमुक्तमेतद्वहिर्हितं यच्छृणु तद्यथावत् ।
स्नेहान् प्रदेहान् परिषेचनानि स्वेदांश्च वातप्रबलस्य कुर्यात् ॥६४॥
शैलेयकुष्ठागुरुदारुकोन्तीत्वक्पद्मकैलाम्बुपलाशमुस्तैः ।
प्रियङ्गुथोण्येकहेममांसीतालीशपत्रस्रवपत्रधान्यैः ॥६५॥
श्रोत्रेष्टकध्यामपिप्पलीभिः स्पृक्षानखैश्च यथोपलाभम् ।
वातान्वितेऽभ्यङ्गमुशन्ति तैलं सिद्धं सुपिष्टैरपि च प्रदेहम् ॥६६॥
जलैश्च वासार्ककरञ्जशिशुकाश्मर्यपत्रार्जकजैश्च सिद्धैः]
स्विन्नो मृदूष्णै रवितप्ततायैः स्नातश्च गन्धैरनुलेपनीयः ॥६७॥

In the above mentioned verses, recipes for internal use are prescribed. Now, recipes for external use will be appropriately discussed.

If oedema is caused by the aggravation of *vāyu*, then the patient should be given oleation, *pradeha* (application of thick ointments), *pariṣecana* (sprinkling of medicated liquids) and fomentation therapies.

Oil should be cooked with *śaileya*, *kuṣṭha*, *aguru*, *devadāru*, *kauntī*, *tvak*, *padmaka*, *elā*, *ambu*, *palāśa*, *musta*, *priyaṅgu*, *thaune-yakā*, *hema*, *māmsī*, *tālīśapatra*, *plava*, *patra*, *dhānya*, *śrīveṣṭaka*, *dhyāmaka*, *pippalī*, *spṛkka* and *nakha*, whichever is readily available. This medicated oil should be used for oedema caused by *vāyu*. The fine paste of the above mentioned drugs can also be used as ointment (*pradeha*) externally.

The patient should take fomentation therapy in a bath tub filled with water boiled by adding *vāsā*, *akṣa*, *karañja*, *śigru*, *kāśmārya*, *patra* and *arjaka*. Thereafter, he should take bath with water which is made warm by exposing to the rays of the sun. At the end, he should be smeared with the ointment of aromatic drugs.

[64-67]

External Therapies for *Paittika* Oedema

सवेतसा क्षीरवतां दुमाणां त्वचः समञ्जिष्ठलतामृणालाः ।

सचन्दनाः पद्मकवालकौ च पैत्ते प्रदेहस्तु सतैलपाकः ॥६८॥

आक्तस्य तेनाम्बु रविप्रतप्तं सचन्दनं साभयपद्मकं च ।

खाने हितं क्षीरवतां कषायः क्षीरोदकं चन्दनलेपनं च ॥६९॥

Vetasa, bark of *kṣīrīvṛkṣas* (*nyagrodha*, *udumbara*, *aśvattha*, *paruṣaka* and *plakṣa* (*mañjiṣṭhalata*, *mṛṇāla*, *candana*, *padmaka* and *bālaka*)—These drugs should be made to a paste and applied over the body of the patient suffering from *paittika* type of oedema.

Oil should be cooked with the paste and the decoction of the above mentioned drugs and used for massage.

Having applied the above mentioned medicated oil, the patient should take bath with water which is boiled by adding *candana*; *abhaya* (*uśīra*) and *padmaka* and which is further heated through its exposure to the rays of the sun.

The decoction of *kṣīrīvṛkṣas* (*nyagrodha*, *udumbara*, *aśvattha*, *pariṣa* and *plakṣa*) and milk added with water are useful for

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the bath of the patient suffering from *paittika* type of oedema. After bath, he should apply sandal-wood paste over his body. [68-69]

External Therpies for Kaphaja Oedema

कफे तु कृष्णासिकतापुराणपिण्याकशिशुत्वगुमाप्रलेपः ।
कुलत्थशुण्ठीजलमूत्रसेकश्चण्डागुरुभ्यामनुलेपनं च ॥७०॥

Pippali, sand, old oil-cake, bark of *śigru* and *ataśi*-paste of these ingredients should be applied to relieve oedema caused by *kapha*. For this purpose, the body of the patient should be sprinkled with the decoction of *kulattha* and *śuṇṭhi* as well as cow's urine. After taking bath, the patient should be anointed with the paste of *candana* and *aguru*. [70]

External Therapies for All Types of oedema in General

विभीतकानां फलमध्यलेपः सर्वेषु दाहार्तिहरः प्रदिष्टः ।
यष्ट्याह्मसूतैः सकपित्थपत्रैः सचन्दनैस्तत्पिडकासु लेपः ॥७१॥
रास्नावृषार्कत्रिफलाविडङ्गं शिशुत्वचो मूषिकपर्णिका च ।
निम्बार्जकौ व्याघ्रनखः सदूर्वा सुवर्चला तिककरोहिणी च ॥७२॥
सकाकमाक्षी बृहती सकुष्ठा पुनर्नवा चित्रकनागरे च ।
उन्मर्दनं शोफिषु मूत्रपिष्टं शस्तस्तथा मूलकतोयसेकः ॥७३॥

The read pulp of *bibhitaka* should be made to a paste and applied externally. This cures burning sensation and pain in all types of oedema.

If these patient of oedema is suffering from pimples associated with burning sensation, etc., then the past of *madhu-yasṭi*, *mustā*, leaves of *kapittha* and *candana* should be applied.

Rāsna, *vāśa*, *arka*, *triphala* (*haritakī*, *bibhitakī* and *āmalakī*), *vidāṅga*, bark of *śigru*, *mūstikaparṇikā* (*putraśreṇī*), *nimba*, *arjaka*, *vyāghranakha* (*nakhī*), *dūrvā*, *suvarcalā*, *tiktakarohiṇī*, *kakamācī*, *bṛhatī*, *kuṣṭha*, *punarnavā*, *citraka* and *nāgara*-the powder of these drugs should be made to a paste by tritulating with cow's urine and used for unction (*unmardana*), which cures [all types of] oedema. In this condition, sprinkling with the juice or decoction of *mūlaka* is useful. [71-73]

Localised Oedema

शोफास्तु गात्रावयवाश्रिता ये ते स्थानदुष्याकृतिनामभेदात् ।
अनेकसंख्याः कतिचिच्च तेषां निदर्शनार्थं गदतो निबोध ॥७४॥

Sometime oedema is localised in a particular part or organ of the body. Depending upon their locations, tissue elements involved, shape and nomenclatures, these are of innumerable types. By way of example, some of those are being described here. [74]

Oedema is localised in a particular the body, like throat. In the pathogenesis of oedema, tissue elements like blood are involved. The oedema may be of different shapes, like elongated. Nomenclatures of these oedema are given in detail in the texts on surgery. Some of these varieties of localised oedemas are described here in brief. None the less, depending upon the variations in location, etc. these localised oedemas are innumerable.

Śirāḥ śoṭha (*cellulitis of the Head*)

दोषास्त्रयः स्वैः कुपिता निदानैः कुर्वन्ति शोफं शिरसः सुघोरम् ।

All the three *doṣas* get aggravated by their respective causative factors and caused oedema in the head which is of very serious nature. [1/2 75]

This type of oedema, in the head, is called '*śirāḥ śoṭha*', and in other words, it is described as '*upaśīrṣaka*'.

Kanṭha śāluka (*Quinsy*)

अन्तर्गले घूर्धुरिकान्वितं च शालूकमुच्छ्वासनिरोधकारि ॥७५॥

Sometime oedema accurs inside the throat. In shape, it is like, '*śāluka*' (rhizome of lotus). Because of this, the patient gets stertorous breathing. It obstructs inspiration.

[75 1/2]

Bidālika (*Ludwig's angina*)

गलस्य सन्धौ चिबुके गले च सदाहरागः श्वसनासु चोद्यः ।

शोफो भृशार्तिस्तु विडालिका स्याद्वन्याद्वले चेद्वलयीकृता सा ॥७६॥

Bidālika is characterised by oedema in the joint between the neck and the face, chin and throat. The swelling is associated with burning sensation and redness. It causes serious impairment of respiration and excruciating pain. If it surrounds the neck, then the patient succumbs to this disease.

[76]

Cakrapāṇidatta interprets the term 'śvasanāsu' as 'śvāsavahanḍīṣu'. By implication, the swelling takes place in the trachea including bronchial tubes. Gaṅgādhara, however, reads this term as 'śvasanocchasograḥ', and we had followed him in our translation.

Biḍālikā is caused by all the three *doṣas* simultaneously vitiated. The swelling looks like a ring when it surrounds the entire neck. *Suśruta* has treated this condition as incurable (vide *Suśruta Nidāna* 16 : 53). Even though, this condition is caused by all the three *doṣas*, it is the aggravated *rakta* and *pitta*, which are predominant in its pathogenesis.

Tālu vidradhi (*Palatal abscess*)

स्यात्तालुविद्रध्यपि दाहरागपाकान्वितस्तालुनि सा त्रिदोषात् ।

Tālu vidradhi is characterised by an abscess associated with burning sensation, redness and suppuration in the throat. It is caused by the aggravation of the three *doṣas*. [1/2 77]

Upajihvikā and Adhijihvikā

जिह्वोपरिष्ठादुपजिह्विका स्यात् कफादधस्तादधिजिह्विका च ॥७७॥

Upajihvikā (acute superficial glossitis) is located in the exterior of the tongue and *adhijihvikā* (sub-lingual abscess) which is caused by *kapha* affects the lower part of the tongue. [77 1/2]

In *Sūtra* 18 : 19, only *upajihvikā* is described and *adhijihvikā* is not described there. However, the latter is described above, in view of contextual propriety.

Upakuśa (*Gingivitis*)

यो दन्तमांसेषु तु रक्तपित्तात् पाको भवेत् सोपकुशः प्रदिष्टः ।

Because of the aggravation *rakta* and *pitta*, there is inflammation in gum muscles which is called *upakuśa* (gingivitis). [1/2 78]

Dantavidradhi (*Dental abscess*)

स्यादन्तविद्रधिष्वपि दन्तमांसे शोफः कफाच्छोणितसंचयोत्थः ॥७८॥

Inflammation in the muscles surrounding the teeth is called *danta vidradhi* (dental abscess). It is caused by the accumulation of aggravated *kapha* and blood in that locality. [78 1/2]

Galagaṇḍa (*Goitre*) and *Gaṇḍamālā* (*Cervical adenitis*)

गलस्य पार्श्वे गलगण्ड एकः स्याद्गण्डमाला बहुभिस्तु गण्डैः ।

साध्याः स्मृताः पीनसपार्श्वशूलकासज्वरच्छर्दियुतास्त्वसाध्याः ॥७९॥

तेषां सिराकायशिरोविरेका धूमः पुराणस्य घृतस्य पानम् ।

स्याल्लङ्घनं चक्रभवेषु चापि प्रघर्षणं स्यात् कवलग्रहश्च ॥८०॥

If there is a single swelling in the side of the throat, it is called *galagaṇḍa* (*goitre*) and if there is a chain of swellings, then it is called *gaṇḍamālā* (*cervical adenitis*).

These two conditions are curable. If these are associated with *pīnasa* (*chronic rhinitis*), *pārśva śūla* (*pain in the sides of the chest*), *bronchitis*, *fever* and *vomiting* then they are incurable.

For their treatment *sirā vyadha* (*venesection*), *kāya vireka* (*elimination of the doṣas from body by vomiting and purgation*), *śirovireka* (*elimination of the doṣas from the head*), *dhūma* (*therapeutic smoking*), intake of old ghee and fasting therapy should be administered. If the swelling occurs inside the mouth, then *pragharṣaṇa* (*rubbing*) and *kavalagraha* (*keeping the paste of drugs in the mouth for a specific period*) should be administered. [79-80]

According to Cakrapāṇi, the prognosis of disease, described in verses 79-80 is applicable to all the types of swellings including *sirā śoṭha* (*cellulitis of head*), and these are not specific to *galagaṇḍa* (*goitre*) and *gaṇḍamālā* (*cervical adenitis*).

The specific treatment of all these conditions are given in detail, in *Suśruta saṃhitā*.

Granthi (*Hard tumour*)

अङ्गैकदेशेष्वनिलादिभिः स्यात् स्वरूपधारी स्फुरणः सिराभिः ।

ग्रन्थिर्महान्मांसभवस्त्वनर्तिर्मदोभवः स्निग्धतमश्चलश्च ॥८१॥

संशोधिते स्वेदितमश्मकाष्ठेः साङ्गुष्ठदण्डैर्विलयेदपक्वम् ।

विपाट्य चोद्धृत्य भिषक् सकोशं शस्त्रेण दग्ध्वा ब्रणवच्चिकित्सेत् ॥८२॥

अदग्ध ईषत् परिशेषितश्च प्रयाति भूयोऽपि शनैर्विवृद्धिम् ।

तस्मादशेषः कुशलैः समन्ताच्छेद्यो भवेद्वीक्ष्य शरीरदेशान् ॥८३॥

शेषे कृते पाकवशेन शीर्यान्ततः क्षतोत्थः प्रसरेद्विसर्पः ।

उपद्रवं तं प्रविचार्य तज्जस्तैर्भेषजैः पूर्वतरैर्यथोक्तैः ॥८४॥

निवारयेदादित एव यत्नाद्विधानवित् स्वस्वविधि विधाय ।

ततः क्रमेणास्य यथाविधानं व्रणं व्रणज्ञस्त्वरया चिकित्सेत् ॥८५॥

विवर्जयेत् कुक्ष्युदराश्रितं च तथा गले मर्मणि संश्रितं च ।

स्थूलः खरश्चापि भवेद्विवर्ज्यो यश्चापि बालस्थविराबलानाम् ॥८६॥

Granthi (hard tumour) occurs in a particular part of the body because of vitiated *vāyu*, etc. It is associated with the signs and symptoms of the concerned aggravated *doṣa*. If surrounded by vessels, it pulsates. *Granthi* in muscles tissue is large in size. If it is of *meḍas* (fat tissue), then it is free from pain and it is unctuous as well as mobile.

First of all, the body of the patient should be purified [by the administration of elimination therapies]. Tumour should then be fomented with the help of a stone, wood, thumb or a rod. The physician should dissolve (*vilayana*) the tumour if it is not suppurated. After suppuration, it should be excised and removed along with its covering capsule with the help of a sharp instrument. Thereafter, the stump of the tumour should be cauterised. Then the resultant ulcer should be treated on the lines suggested for the treatment of ordinary *vraṇa* (ulcer).

If it is not cauterised, and if even a little amount of the tumour tissue remains there, it is likely to grow again gradually even to a large size. Therefore, an expert surgeon should, keeping in view the anatomy of the locality excise it from all sides without any residual tissue left. If any residual tissue is left, then it is likely to cause suppuration, which may spread from this ulcer to the nearby tissues, If such a complication arises, the physician, with proper consideration should apply medicines described earlier and prevent such a spread of suppuration right in the beginning by careful administration of the appropriate therapies.

Thereafter, by the application of appropriate therapies, the skilful physician should make effort quickly heat the ulcer.

If the tumour is located in pelvic region, abdomen, throat or in any vital organ, if it is large in size and rough to touch,

and if it occurs in children, persons of old age and in persons with a weak physique, then treatment of such tumours should not be attempted. [81-86]

Granthi vis a vis Arbuda

ग्रन्थ्यर्बुदानां च यतोऽविशेषः प्रदेशहेत्वाकृतिदोषदूष्यैः ।
ततश्चिकित्सेद्विषगर्बुदानि विधानविद्यग्रन्थिचिकित्सेन ॥८७॥

Since in *granthi* (hard tumour) and *arbuda* (ordinary tumour), there is no special difference regarding the site, causative factor, shape, *doṣas* and *dūṣyas* (vitiation of tissue elements), therefore, the skilful physician should treat cases *arbuda* (ordinary tumour) according to the line of treatment suggested for *granthi* (hard tumour). [87]

The characteristic features of *arbuda* (ordinary tumour), described in *Suśruta*, are as follows :

"In a particular of part of the body, the vitiated *doṣas* afflict *māṃsa dhātu* (muscle tissue) and cause round and immobile growth. There is mild pain in this growth. Its root is large in size and is located in a vast expanse of tissues. It grows very slowly and does not get suppurated. It causes swelling of the muscle tissue extensively. This according to the expert in ayurvedic classics, is called *arbuda* (*Suśruta Nidāna* 11 : 13-1/2 14)

From the above, it appears that *arbuda* (ordinary tumour) has only in minor difference from *granthi* (hard tumour). Both of them share some identical features, namely absence of serious exudation. Therefore, the treatment prescribed for *granthi* (hard tumour) is equally effective in the treatment of *arbuda* (ordinary tumour).

Alajī

ताम्रा सशूला पिडका भवेद्या सा चालजी नाम परिस्फुताग्रा ।

Copper coloured and painful eruptions associated with discharge from their mouth are called *alajī*. [1/2 88]

Carmanakhāntara ſoṭha (*Whitlow*)

शोफोऽक्षतश्चर्मनखान्तरे स्यान्मांसास्रदूषो भृशशीघ्रपाकः ॥८८॥

The oedema appearing to the joint of the skin and the nail without any ulcer is caused by the vitiation of *māṃsa* (muscle tissue) and blood. It gets seriously and quickly suppurated. [88 1/2]

Vidārikā (Inguinal and Axillary lymphadenitis)

ज्वरान्विता वङ्गणकक्षजा या वर्तिर्निरर्तिः कठिनायता च ।

विदारिका सा कफमारुताभ्यां

The enlongated sweelling in the inguinal and axillary regions, which is associated with fever, which is painless [some scholars interpret 'nirarti' as having pain], which is hard to touch and which is expansive, is called *vidārikā*. This condition is caused by the vitiation of bo'h *kapha* and *vāyu*. [४/89]

In *Suśruta*, *vidārikā* is described as a disease caused by the vitiation of all the three *doṣas* and having the signs and symptoms of all them (*Suśruta Nidāna* 13 : 25). There is no contradiction between the statement of *Caraka saṃhitā* and *Suśruta saṃhitā* inasmuch as all the three *doṣas* are invariably involved in the causation of *vidārikā*, but *kapha* and *vāyu* are more aggravated and *pitta* is less aggravated in this condition.

Treatment

तेषां यथादोषमुपक्रमः स्यात् ॥८९॥

विस्त्रावणं पिण्डिकयोपनाहः पक्वेषु चैव व्रणवच्चिकित्सा ।

For the treatment of above mentioned ailments (*alaji* etc.) therapies according to the *doṣas* involved, should be administered. The patient should be given blood-letting therapy by venesection, etc. *Upanāha* type of fomentation should be given with the help of drugs, tied to a bolus (*piṇḍika*). After suppuration, these ailments should be treated like an ordinary *vraṇa* (ulcer). [89½/-190]

Visphataka

विस्फोटकाः सर्वशरीरगास्तु स्फोटा सरागज्वरतर्षयुक्ताः ॥९०॥

In pustural eruptions (*sphoṭa*) eruptions appear all over the body. These eruptions are red in colour and the patient suffers from fever and morbid thirst. [90½]

Sphoṭas referred to above, according to Cakrapāṇi, stand for the *sphoṭas* spelt out in connection with *kakṣā* (vide verse 91). But it is a chronic condition. [The exact implication of Cakrapāṇidatta's commentary is, however, not clear.]

Kakṣā (Herpes zoster)

यक्षोपवीतप्रतिमाः प्रभूताः पित्तानिलाभ्यां जनितास्तु कक्षाः ।

याश्चापराः स्युः पिण्डकाः प्रकीर्णाः स्थूलाणुमभ्या अपि पित्तजास्ताः ॥९१॥

In *kakṣā*, large number of eruptions appear on the line where the *Yajñopavita* (sacred thread of Hindus) is worn, [i. e. the line connecting the lateral part of the left shoulder with the bottom of the right side chest and then round the back up to the top of the shoulder). These eruptions are caused by *pitta* and *vāyu*.

Some other miscellaneous varieties of eruptions of big, small and medium size also appear on the body. These are all caused by *pitta*. [91]

Romāntikā

क्षुद्रप्रमाणाः पिडकाः शरीरे सर्वाङ्गाः सज्वरदाहतृष्णाः ।
कण्डूयुताः सारुचिसप्रसेका रोमान्तिकाः पित्तकफात् प्रदिष्टाः ॥९२॥

Romāntikā is caused by aggravated *pitta* and *kapha*. It is characterised by the appearance of small eruptions all over the body and association with fever, burning sensation, anorexia and excessive salivation. [92]

Masūrikā

याः सर्वगात्रेषु मसूरमात्रा मसूरिकाः पित्तकफात् प्रदिष्टाः ।
वीसर्पशान्त्यै विहिता क्रिया या तां तेषु कुष्ठे च हितां विदध्यात् ॥९३॥

Masūrikā is caused by aggravated *pitta* and *kapha*, but is characterised by the appearance of eruptions of the shape and size of *masūra* (seeds of *Lens culinaris*).

Therapies which will be prescribed for the treatment of *visarpa* (erysepelas)—vide *Cikitsā* 21 and has been prescribed for the treatment of *kuṣṭha* (obstinate of skin diseases including leprosy)—vide *Cikitsā* ६), are useful for the treatment of the above mentioned diseases, namely *visphoṭa*, *kakṣā*, *romāntikā* *masūrikā* [Cakrapāṇidatta in his commentary has not mentioned about *romāntikā* along with the other three diseases which implies the absence of the last two lines of verse 92, in the text available to him. Gaṅgādhara, however, includes *romāntikā* in this connection.] [93]

Bradhna (*Hernia and Scrotal tumour*)

ब्रध्नोऽनिलाद्यैर्वृषणे स्वलिङ्गैरन्नं निरेति प्रविशेन्मुहुश्च ।
मूत्रेण पूर्णं मृदु मेदसा चेत् स्निग्धं च विद्यात् कठिनं च शोथम् ॥९४॥

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विरेचनाभ्यङ्गनिरुहलेपाः पक्षेषु चैव व्रणवच्चिकित्सा ।
स्यान्मूत्रसेकः कफजं विपाट्य विशोध्य सीव्येद्ब्रणवच्च पक्कम् ॥९५॥

Bradhna is a swelling in the inguinal and scrotal regions caused by aggravated *vāyu*, *pitta* and *kapha*. These are characterised by the signs and symptoms of aggravated *doṣas*.

Antravṛddhi is characterised by frequent entry of the intestines from abdomen into the scrotum and their exit [through the inguinal canal].

If the scrotal swelling is filled with urine [—like fluid], then it is soft to touch (*mūtra vṛddhi*).

If, however, the swelling is caused by fat, then it is unctuous and hard to touch (*medoja vṛddhi*).

For their treatment, purgation therapy, massage, *niruha* (a type of medicated enema) and *lepa* (external application of drugs in a paste form) should be administered. If the swelling is suppurated, then it should be treated like any other ulcer.

Mūtra vṛddhi and *bradhna* caused by *kapha* should be incised, cleansed of morbid material and sutured. If these are suppurated, then treatment on the lines of ordinary ulcers should be sutured. [94-95]

The term '*vṛṣṇa*' mentioned in the first line of the verse 94, is in singular form, but it connotes both the parts of this organ, i. e. scrotum. By implication, *bradhna* or *vṛddhi* might occur in either or both the parts of the scrotum.

Bradhna or *vṛddhi* is of six types, as follows :

- (i) *Vātika vṛddhi* : scrotal swelling associated with the signs and symptoms of aggravated *vāyu* ;
- (ii) *paitlika vṛddhi* : scrotal swelling associated with the signs and symptoms of aggravated *pitta* ;
- (iii) *Kaphaja vṛiddhi* : scrotal swelling associated with the signs and symptoms aggravated *kapha* ;
- (iv) *āntravṛddhi* : scrotal swelling associated with the entry and exit of intestines from abdomen to the scrotum ;
- (v) *mūtra vṛddhi* : scrotal swelling filled with urine like fluid. It is soft to touch ; and

(vi) *medoja vṛddhi* : scroal swelling caused by *medas* (fat). It is unctuous but hard to touch.

Suśruta (vide *Suśruta Nidāna* 12 : 6) has described another variety, viz *raktaja vṛddhi* which is included in *pittaja vṛddhi* described by *Caraka*.

General treatment of all types of *vṛddhi* is described in first two lines of verse 95.

Kaphaja types of *vṛddhi* [including *mūtra vṛddhi*], however, needs surgical intervention which is described in the last two lines of verse 95.

Bhagandara (*Fistula-in-ano*)

क्रिम्यस्थिसूक्ष्मक्षणनव्यवायप्रवाहणान्युत्कटकाश्वपृष्ठैः ।

गुदस्य पार्श्वे पिडका भृशार्तिः पक्कप्रभिन्ना तु भगन्दरः स्यात् ॥९६॥

विरेचनं चैषणपाटनं च विशुद्धमार्गस्य च तैलदाहः ।

स्यात् क्षारसूत्रेण सुपाचितेन छिन्नस्य चास्य व्रणवद्विकृत्सा ॥९७॥

Because of injury caused by parasites or small pieces of bone, excessive sexual intercourse, excessive straining for passing stool, use of hard seat and riding on horse back abscess appears in the sides of the anal orifice which is exceedingly painful. When this abscess gets suppurated and bursts, the condition is known as *bhagandara* (*fistula-in-ano*).

For its treatment, purgation therapy should be administered and probing as well as incision should be performed. When the tract gets cleansed, it should be cauterised with the help of hot oil. Thereafter, with the help of properly sutured *kṣārasūtra* (thread smeared with alkaline preparations), the tract should be cut open. Then, this should be treated like an ordinary ulcer. [96-97]

Bhagandara (*fistula-in-ano*) is of five types, details of which are not described above. Only a brief account thereof is given here. Incision with the help of *kṣāra sūtra* (thread smeared with alkaline preparations) is a surgical performance, which is described in texts on surgery. *Caraka* primarily deals with medicine. Therefore, surgical performances which fall under the domain of surgery are not explained in detail here.

Ślīpada (*Elephantiasis*)

जङ्घासु पिण्डीप्रपदोपरिष्ठात् स्याच्छ्लीपदं मांसकफास्रदोषात् ।

सिराकफघ्नश्च विधिः समग्रस्तत्रेव्यते सर्षपलेपनं च ॥९८॥

Ślipada (elephantiasis) is caused because of the vitiation of muscle tissue by *kapha* and *rakta* (blood). It causes swelling in calf region and *piṇḍī* (lower part of the leg), and the swelling begins from *prapāda* (front portion of the leg). All the therapeutic measures, for the alleviation of *kapha* in the vessel, are suitable for the treatment of this ailment. Application of the mustard paste over the swelling part is very useful. [98]

The term '*jaṅghāsu*' is in plural, denoting just more than one limb, i. e., both the calf regions. According to some scholars, the term '*jaṅghāsu*' stands for '*jaṅghā*' and other regions of the body. In filariasis, along with '*jaṅghā*' (calf region), the male genital organ, lips and nose are also afflicted (vide *Mādhava nidāna* 39 : 1). These organs, other than the leg, are also afflicted. This view is also supported by *Puṣkalāvata*. According to him, *ślipada* (elephantiasis) is caused by the affliction of *māṃsa* (muscle tissue) and *medas* (fat). It is located in neck, groin, calf region, lips, legs, ears and hands. [98]

Jalakagardabha

मन्दास्तु पित्तप्रबलाः प्रदुष्टा दोषाः सुतीक्ष्णं तनु रक्तपाकम् ।
कुर्वन्ति शोथं ज्वरतर्पयुक्तं विसर्पणं जालकगर्दभाख्यम् ॥९९॥
विलङ्घनं रक्तविमोक्षणं च विरूक्षणं कायविशोधनं च ।
थात्रीप्रयोगाञ्च शिशिरान् प्रदेहान् कुर्यात् सदा जालकगर्दभस्य ॥१००॥

Mildly aggravated *doṣas* with the predominance of *pitta* cause serious type of swelling with mild suppuration of blood. This condition is associated with fever and morbid thirst. It spreads from one place to the other. This condition is called '*jalakagardabha*'.

For its treatment, fasting, blood-letting, application of ununctuous ointment, elimination of the *doṣas* from the body (by emesis, purgation, etc.) should be performed. *Āmalakī* in different forms should be administered to such a patient and cooling ointments should in variably be applied for the treatment of '*jalakagardabha*'. [99-100]

While describing this condition, *Suśruta* (vide *Nidāna* 13 : 14) has mentioned '*apākaḥ svayathulḥ*'. The term '*apāka*', there implies less of suppuration and not absence of suppuration.

Management of Miscellaneous Types of Swelling

एवंविधांश्चाप्यपरान् परोक्ष्य शोथप्रकाराननिलादिलिङ्गैः ।

शान्तिं नयेदोषहरैर्यथास्वमालेपनच्छेदनभेददाहैः ॥१०१॥

Similar other varieties of swelling should be examined with reference to their signs and symptoms of the concerned aggravated *doṣas* and appropriate therapies including *alepana* (external application of ointment), *chedana* (excission), *bhedana* (puncturing) and *dāha* (cauterisation) should be administered to cure them. [101]

Exogenous Swelling

प्रायोऽभिघातादनिलः सरक्तः शोथं सरागं प्रकरोति तत्र ।

वीसर्पनुन्मारुतरक्तनुच्च कार्यं विषघ्नं विषजे च कर्म ॥१०२॥

Generally (external) injury aggravates *vāyu* along with vitiated blood which in turn causes localised swelling with red colour.

Therapies indicated for the treatment of *visarpa* (vide *Cikitsā* 21) and those helpful in the alleviation of aggravated *vāyu* and vitiated blood should be administered.

If the swelling is caused by the contact with poisonous substance, then appropriate anti-toxic therapies should be administered. [102]

To Sum up :

तत्र श्लोकः—

त्रिविधस्य दोषभेदात् सर्वार्धावयवगात्रभेदाच्च ।

श्वयथोर्द्विविधस्य तथा लिङ्गानि चिकित्सितं चोक्तम् ॥

In this chapter the following topics are discussed :

- (i) Thee thre varieties of oedema, depending upon the aggravation of three *doṣas* ;
- (ii) the varieties of oedema extending all over the body, half of the body or specific parts of the body ;
- (iii) the two varieties of oedema, viz. endogenous and exogenous ;

- (iv) the signs and symptoms of oedema, and
 (v) the treatment of different varieties of oedema. [103]

Colophon :

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबलसंपूरिते
 चिकित्सास्थाने श्वयथुचिकित्सितं
 नाम द्वादशोऽध्यायः ॥ १२ ॥

Thus, ends the twelfth Chapter dealing with the treatment of oedema (*śvayathu*), in the section on therapeutics of Agniveśa's work as redacted by Caraka, and not being available, restored by *Dṛḍhabala*.

CHAPTER XIII

TREATMENT OF UDARAROGA

त्रयोदशोऽध्यायः ।

अथात उदरचिकित्सितं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the treatment of *udara* (obstinate abdominal diseases including ascites).

Thus, said Lord Ātreya. [1-2]

Udara is a variety of *śoṭha* (oedema). Both *śoṭha* and *udara* are characterised by swelling. Therefore, the chapter dealing with the treatment of *udara* follows the chapter on the treatment of *śoṭha*.

सिद्धविद्याधराकीर्णे कैलासे नन्दनोपमे ।

तप्यमानं तपस्तीव्रं साक्षाद्धर्ममिव स्थितम् ॥ ३ ॥

आयुर्वेदविदां श्रेष्ठं भिषग्विद्याप्रवर्तकम् ।

पुनर्वसुं जितात्मानमग्निवेशोऽब्रवीद्वचः ॥ ४ ॥

भगवन्नदरैर्दुःखैर्दृश्यन्ते ह्यर्दिता नराः ।

शुष्कवक्त्राः कृशैर्गात्रैराध्मातोदरकुक्षयः ॥ ५ ॥

प्रनष्टाग्निबलाहाराः सर्वचेष्टास्वनोश्चराः ।

दीनाः प्रतिक्रियाभावाज्जहतोऽसूननाथवत् ॥ ६ ॥

तेषामायतनं संख्यां प्राग्रूपाकृतिभेषजम् ।

यथावच्छ्रोतुमिच्छामि गुरुणा सम्यगोरितम् ॥ ७ ॥

सर्वभूतहितायर्षिः शिष्येणैवं प्रचोदितः ।

सर्वभूतहितं वाक्यं व्याहर्तुमुपचक्रमे ॥ ८ ॥

Once upon a time, Lord Punarvasu was dwelling on mount Kailāsa which was the abode of the *Siddhas* and *Vidyādharas* and which was [charming] like *Nandana* (the celestial garden). Punarvasu was dazzling with the practice of severe penance and looking like *Dharma* incarnate. He was the original propounder of the science of medicine, and he was the first and foremost of the physicians proficient in

the science of the life, having full control over his senses. Agniveśa enquired from him as follows :

“O Lord ! people are seen afflicted with maladies of *udara* (abdomen) having dryness of mouth, emaciation of the body, distension of the abdomen and pelvis, loss of the power of digestion and appetite, incapability of doing any work; they are helpless for want of effective remedy and they are breathing their last like an orphan. For the welfare of all living beings, I want to hear about the causative factors, number of varieties, premonitory signs and symptoms, manifested signs and symptoms and effective therapies of this malady as appropriately instructed by my preceptor like you.”

Being thus asked by the disciple, the sage initiated his discourse as follows for the welfare of all living beings. [3-8]

The varieties of *udara roga* are described in *Sūtra* 19 : 3, in the context of the general description of diseases. Even then, the question about the number is raised here again by Agniveśa because in the case of *kuṣṭha* and *gulma* the number of varieties described in *Sūtra* 19 : 3, are at variance with the numbers described in *Cikitsā* 5 and *Cikitsā* 7 respectively.

Alternatively, this question is raised again keeping in view the contextual propriety [i.e. for the sake of clarity].

Pathogenesis

अग्निदोषान्मनुष्याणां रोगसङ्घाः पृथग्विधाः ।
 मलवृद्ध्या प्रवर्तन्ते विशेषेणोदराणि तु ॥ ९ ॥
 मन्देऽग्नौ मलिनैर्भुक्तैरपाकाद्दोषसंचयः ।
 प्राणान्यपानान् संदूष्य मार्गावृद्धाऽधरोत्तरान् ॥ १० ॥
 त्वङ्मांसान्तरमागम्य कुक्षिमाध्मापयन् भृशम् ।
 जनयत्युदरं तस्य हेतुं शृणु सलक्षणम् ॥ ११ ॥

“All diseases, specially *udara rogas* (obstinate abdominal diseases including ascites) along with their different varieties are manifested in human beings as a result of aggravation of *malas* (digestive and metabolic waste-products including *vāyu* etc.) because of defective *agni* (enzymes responsible for digestion and metabolism).

If there is suppression of *agni* (power of degestion and metabolism), and if the person takes polluted food, then this

leads to indigestion as a result of which *doṣas* get accumulated. This causes vitiation of *prāṇa* (a variety of *vāyu*), *agni* (enzymes responsible for digestion and metabolism) and *apāna* (another variety of *vāyu*) and obstruction to the upward and downward channels of circulation. Thereafter, the vitiated *doṣas* get lodged between the skin and the muscle tissue and cause extensive distension of *kukṣi* (abdomen, particularly the lower part). This gives rise to *udara* (obstinate abdominal diseases including ascites)”

Now, hear the causative factors, signs and symptoms of this ailment. [9-11]

The term '*agnidoṣa* (lit. faulty *agni*) here implies '*agnimāndya*', i.e. suppression of the power of digestion and metabolism. This causes the aggravation of all the three *doṣas* as a result of which *udara* (obstinate abdominal diseases including ascites) is caused. Aggravation of all the three *doṣas* as a result of the suppression of *agni* is already explained in *Sutra* 6 : 34.

In verse 10, both *agnimāndya* and polluted food are described as causative factors for indigestion and accumulation of *doṣas*. In fact, one of these two factors can cause vitiation of all the three *doṣas*. If both these factors are simultaneously present, then this causes excessive accumulation of *doṣas* which is the characteristic feature of this disease. The prefix '*saṁ*' in the term '*sañcaya*' connotes this excessive accumulation.

In verse 10, suppression or vitiation of *agni* is mentioned twice. It is the suppressed *agni* which causes the accumulation of *doṣas*. These *doṣas*, in their turn cause vitiation of *agni* again. Thus, the excessive suppression of *agni* represents the pathogenesis of this disease.

As a result of *agnimāndya*, all the three *doṣas* get accumulated, and in verse 10, these *doṣas* are stated to cause vitiation of *prāṇa* and *apāna*, among others. Three *doṣas* are *vāyu*, *pitta* and *kapha*. *Prāṇa* and *apāna*-these are the two varieties of *vāyu*. Thus, the accumulated *vāyu* itself vitiates two of its varieties. There is no incongruity in this statement because *vāyu* gets vitiated by *vāyu* also.

Etiology

अत्युष्णलवणक्षारविदाहम्लगराशनात् ।
मिथ्यासंसर्जनाद्रक्षविरुद्धाशुचिभोजनात् ॥१२॥
सीहाशोत्रहणीदोषकर्शनात् कर्मविभ्रमात् ।
क्लिष्टानामप्रतीकाराद्रौक्ष्याद्वेगविधारणात् ॥१३॥

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स्रोतसां दूषणादामात् संक्षोभादतिपूरणात् ।
 अशोबालशक्नुप्रोधादन्नस्फुटनभेदनात् ॥१४॥
 अतिसंचितदोषाणां पापं कर्म च कुर्वताम् ।
 उदराण्युपजायन्ते मन्दाग्नीनां विशेषतः ॥१५॥

Different types of *udara roga* (obstinate abdominal diseases including ascites) are caused by the following factors :

- i) Intake of excessively hot, saline, alkaline, *vidāhi* (which causes burning sensation), sour and poisonous food and drinks;
- ii) improper *samsarjanakrama* (diet, drinks and other regimens given to the patient after the administration of *pañca karma* therapy, namely emesis, etc.);
- iii) intake of ununctuous, mutually contradictory and unclean food;
- iv) emaciation as a consequence of diseases, like *plīha roga* (splenic disorders), *arśas* (piles) and *grahāṇī doṣa* (sprue syndrome);
- v) improper administration of *pañca karma* therapy, namely emesis, purgation, etc. ;
- vi) negligence of treatment of diseases, like *plīha roga* (splenic disorder) and the consequential ununctuousness in the body;
- vii) suppression of the manifested natural urges;
- viii) vitiation of the channels of circulation;
- ix) continued presence of *āma* (product of improper digestion and metabolism) in the body;
- x) intake of irritating food and drinks;
- xi) over nourishment;
- xii) obstruction by piles, hair and hard stool masses;
- xiii) cracking (ulceration) and perforation of the intestines;
- xiv) excessive accumulation of vitiated *doṣas*; and
- xv) indulgence in serious sinful acts.

Because of the above mentioned factors, different varieties of *udara* (obstinate abdominal diseases including ascites) are

manifested, specially in those having *mandāgni* (suppression of the power of digestion and metabolism) [12-15]

Premonitory Signs and Symptoms

क्षुब्धाशः स्वाद्वतिस्निग्धगुर्वन्नं पच्यते चिरात् ।
 भुक्तं विदह्यते सर्वं जीर्णाजीर्णं न वेत्ति च ॥१६॥
 जहते नातिसौहित्यमीषच्छोफश्च पादयोः ।
 शश्वद्भ्रूलक्षयोऽल्पेऽपि व्यायामे श्वासमृच्छति ॥१७॥
 वृद्धिः पुरीषनिचयो रक्षोदावर्तहेतुका ।
 वस्तिसन्धौ रुगाध्मानं वर्धते पात्र्यतेऽपि च ॥१८॥
 आतन्यते च जठरमपि लवल्पभोजनात् ।
 राजीजन्म वलीनाश इति लिङ्गं भविष्यताम् ॥१९॥

The following are the premonitory signs and symptoms of *udāra roga* (obstinate abdominal diseases including ascites):

- i) Suppression of the power of digestion;
- ii) belated digestion of food which is sweet, excessively unctuous and heavy;
- iii) *vidāha* (causing burning sensation or getting undigested) of all the food and drinks taken by the patient;
- iv) inability to determine between the digestion and indigestion of the food [because of aggravation of *vāyu*];
- v) inability to tolerate a little excess of food;
- vi) slight swelling in the legs;
- vii) constant loss of strength;
- viii) shortness of breath even on slight exertion;
- ix) excessive accumulation of stool because of ununctuousness and *udāvarta* (upward movement of the wind in the abdomen);
- x) pain and *adhmana* (distension) in the *basti-sandhi* (where pelvis is connected with the remaining parts of the body);
- xi) even if a patient takes a small quantity of food, the size of his abdomen considerably increases. The patient experiences bursting pain and the abdomen becomes considerably distended;

- xii) appearance of net-work of veins; and
- xiii) disappearance of folds in the abdomen. [16-19]

Compared to the food ingredients having pungent taste, etc. those having sweet taste, etc. take a longer time to get digested. According to the statement in verse 16, food ingredients having sweet taste etc. take much longer time to get digested in patient, suffering from *udara roga*.

In verse 18, in place of “*rūkṣodāvartahetukā*”, there is a different reading “*baddhodāvarta hetukā*”. If this latter reading is accepted, then the first *pāda* of verse 18 will mean “excessive accumulation of stool as a result of intestinal obstruction and *udāvarta* (upward movement of the abdominal wind).

Pathogenesis

बद्धा स्वेदाग्बुवाहीनि दोषाः स्रोतांसि संचिताः ।
प्राणान्यपानान् संदूष्य जनयन्त्युदरं नृणाम् ॥२०॥

Accumulated *doṣas* obstruct the channels (*srotas*) carrying sweat and water and vitiate *prāṇa vāyu*, *agni* (power of digestion and metabolism) and *apāna vāyu*, as a result of which *udara* (obstinate abdominal diseases including ascites) is manifested in human beings. [20]

The pathogenesis (*samprāpti*) of *udara* in general is already described in verses 9-11 above. The pathogenesis described in verse 20 above relates to the first four varieties of *udara*, namely *vātodara*, *pittodara*, *kaphodara* and *sānnipātikodara*.

According to some scholars, the statements in verses 9-10 and 20; both relate to the pathogenesis of all the varieties of *udara* in general. In the statement in verses 9-10; obstructions to the channels of circulation of sweat (*sveda*) and water (*ambu*) are not described. This point is emphasised in the statement in verse 20 above. Therefore, even though both the statements relate to pathogenesis of *udara* in general, there is, according to them, no repetition. The sites of the origin of the channels carrying sweat are : adipose-tissue and hair follicles. *Tālu* (palate) and *kloman* (pancreas ?) are the sites of origin (controlling organs) of the channels carrying watery elements-] vide *Vimāna* 5 : 7-8.

General Symptoms

कुक्षोराध्मानमाटोपः शोफः पादकरस्य च ।
मन्दोऽग्निः श्लेष्मणगण्डत्वं कार्श्यं चोदरलक्षणम् ॥२१॥

Distension in the sides of the abdomen, gurgling noise, oedema in the legs and hands, suppression of the power of digestion, smoothness of the chin and emaciation—these are the signs and symptoms of *udara* (obstinate abdominal diseases including ascites). [21]

Suppression of the power of digestion (*mandāgni*) is described as one of the causative factors of *udara*. Simultaneously, it appears as one of the symptoms of this ailment.

Varieties

पृथग्दोषैः समस्तैश्च लीहबद्धक्षतोदकैः ।
संभवन्त्युदराण्यष्टौ तेषां लिङ्गं पृथक् शृणु ॥२२॥

Udara roga is of eight types, namely *vātodara*, *pittodara*, *kaphodara*, *sānnipātikodara*, *plihodara*, *baddhodara*, *kṣatodara* and *udakodara* (*jalodara*).

Signs and symptoms of each of these varieties will hereafter be described. [22]

In subsequent paragraphs, along with signs and symptoms, causative factors and pathogenesis in respect of each of these specific varieties of *udara* would also be described. The causative factors and pathogenesis described earlier pertain to all the varieties of *udara* in general. This should not, therefore, be considered as repetition.

Etiology and Pathogenesis of *Vatodara*

रूक्षाल्पभोजनायासवेगोदावर्तकशनैः ।
वायुः प्रकुपितः कुक्षिहृद्वस्तिगुदमार्गगः ॥२३॥
हत्वाऽग्निं कफमुद्धूय तेन रुद्धगतिस्ततः ।
आचिनोत्युदरं जन्तोस्त्वङ्मांसान्तरमाश्रितः ॥२४॥

Vāyu gets aggravated because of the intake of ununctuous food and less quantity of food, exertion, suppression of natural urges, *udāvarta* (upward movement of the wind in the abdomen) and emaciation (fasting, etc. which are responsible for emaciation). This aggravated *vāyu*, while passing through *kuṅṣi* (sides of the abdomen), cardiac region, urinary bladder and anus, suppresses the power of digestion and stimulates *kapha*. This *kapha* arrests the movement of *vāyu*, as a result of which the latter gets located between the skin and muscle

tissue of the abdomen and causes swelling of the abdomen.

[23-24]

It is the aggravated *vāyu*, which is responsible for this variety of *udara*. During the pathogenic process, however, *kapha* gets stimulated by this *vāyu*. Therefore, *kapha* plays only a secondary role in this variety of the disease.

Signs and Symptoms of Vātodara

तस्य रूपाणि—कुक्षिपाणिपादवृषणश्वयथुः, उदरविपाटनम्, अनियतौ च वृद्धिहासौ, कुक्षिपार्श्वशूलोदावर्ताङ्गमर्दपर्वभेदशुष्ककासकार्श्यदौर्बल्यारोचका-
क्षिपाकाः, अधोगुरुत्वं, घातवर्चोमूत्रसङ्गः, श्यावारुणत्वं च नखनयनवदनत्व-
ङ्मूत्रवर्चसाम्, अपि चोदरं तन्वसितराजीसिरासंततम्, आहतमाध्मातद्वृत्ति-
शब्दवद्भवति, वायुश्चोर्ध्वमधस्तिर्यक् च शूलशब्दश्चरति, एतद्वातोदरमिति
विद्यात् ॥२५॥

The following are the signs and symptoms of *vātika* type of *udara* (obstinate abdominal diseases) :

- i) Swelling in sides of the abdomen, hands, legs and scrotum;
- ii) appearance of cracks in the abdomen;
- iii) increase and decrease of the swelling in the abdomen without any appreciable cause;
- iv) colic pain in the sides of the abdomen and in the sides of the chest;
- v) *udāvarta* (opward movement of wind in the abdomen);
- vi) malaise, cracking pain in the phalanges, dry cough, emaciation, weakness, anorexia and indigestion;
- vii) heaviness in the lower part of the abdomen;
- viii) non-elimination of flatus, stool and urine;
- ix) greyishness and reddishness of nails, eyes, face, skin, urine and stool;
- x) appearance of thin and black net-work of veins over the abdominal wall;
- xi) the beat of the abdomen sounds like the beat of an inflated leather bag; and
- xii) movement of *vāyu* upwards, downwards and sidwards along with colic pain and sound. [25]

Etiology and Pathogenesis of Pittodara

कटुस्लवणात्युष्णतीक्ष्णान्यातपसेवनैः ।

विदाह्यशनाजीर्णैश्चाण पितं समाचितम् ॥२६॥

प्राप्यानिलकफौ रुद्धा मार्गमुन्मार्गमास्थितम् ।

निहन्त्यामाशये वह्निं जनयत्युदरं ततः ॥२७॥

Pitta gets immediately accumulated in excess because of the intake of pungent, sour, saline, excessively hot and sharp food, exposure to the heat of the fire and sun, intake of *vidah* (which causes burning sensation) type of food and intake of food before the previous meal is digested. Having reached the locations of *vāyu* and *kapha*, it obstructs the channels of the latter, and moving upwards it suppresses the *agni* (power of digestion and metabolism) in the stomach as a result of which [*paittika* type of] *udara* is manifested. [26-27]

Signs and Symptoms of Pittodara

तस्य रूपाणि—बाहज्वरतृष्णामूर्च्छातीसारभ्रमाः, कटुकास्यत्वं, हरित-
हारिद्रत्वं च नखनयनवदनत्वङ्मूत्रवर्चसाम्, अपि चोदरं नीलपीतहारिद्र-
हरिताम्रराजीसिरावनद्धं, दह्यते, दूयते, धूप्यते, ऊष्मायते, स्विद्यते, क्लिद्यते,
मृदुरुपर्शं क्षिप्रपाकं च भवति; एतत् पित्तोदरमिति विद्यात् ॥२८॥

The following are the signs and symptoms of *paittika* type of *udara* :

- i) Burning sensation, fever, thirst, fainting, diarrhoea and giddiness;
- ii) pungent taste in the mouth;
- iii) greenishness and yellowishness of nails, eyes, face, skin, urine and stool;
- iv) appearance of the net-work of veins with blue, yellow, *hāridra* (yellowish like the colour of turmeric), green and coppery colour;
- v) burning sensation, sensation of pain, sensation as of smoke is coming out, heating sensation, perspiration, stickiness and softness to touch; and
- vi) the condition gets converted to *jalodara* (ascites) because of immediate maturation of the process of pathogenesis (*kṣiprapāka*). [28]

Etiology and Pathogenesis of Kaphodara

अव्यायामदिवास्वप्नस्वाद्वितस्निग्धपिच्छलैः ।

दधिदुग्धौदकानूपमांसैश्चात्यतिसेवितैः ॥२९॥

क्रुद्धेन श्लेष्मणा स्रोतःस्वावृत्तेष्वावृतोऽनिलः ।

तमेव पीडयन् कुर्यादुदरं बहिरन्त्रगः ॥३०॥

Kapha gets excessively aggravated owing to lack of exercise, sleep during day time, intake of sweet, unctuous and slimy food, curd, milk, aquatic meat and meat of animals inhabiting marshy land in excess. This aggravated *kapha* obstructs the channels of circulation as a result of which *vāyu* located in the exterior of the intestines gets obstructed. This *vāyu* on its part exercises pressure on *kapha* as a result of which [*kaphaja* type of] *udara* (obstinate abdominal diseases) is manifested. [29-30]

Signs and Symptoms of Kaphodara

तस्य रूपाणि—गौरवारोचकाधिपाकाङ्गमर्दाः, सुप्तिः, पाणिपादमुष्कोरु-
शोफः, उत्क्लेशनिद्राकासश्वासाः, शुक्लत्वं च नखनयनवदनत्वङ्मूत्रवर्चसाम् ;
अपि चोदरं शुक्लराजीसिरासंततं, गुरु, स्तिमितं, स्थिरं, कठिनं च भवति; एत-
च्छ्लेष्मोदरमिति विद्यात् ॥३१॥

The following are the signs and symptoms of *kaphaja* type of *udara* (obstinate abdominal diseases) :

- i) Heaviness, anorexia, indigestion and malaise;
- ii) numbness;
- iii) appearance of swelling in hands, legs, scrotum and thighs;
- iv) nausea, excessive sleep, cough and dyspnoea;
- v) whiteness of nails, eyes, face, skin, urine and stool;
- vi) appearance of the net-work of veins white in colour; and
- vii) the abdomen becomes heavy, *stimita* (timid or fixed), immobile and hard. [31]

Etiology and Pathogenesis of Sannipātikodara

दुर्बलाग्नेरपथ्यामविरोधिगुरुभोजनैः ।

स्त्रीदत्तैश्च रजोरोमविण्मूत्रास्थिनखादिभिः ॥३२॥

विषैश्च मन्दैर्वाताद्याः कुपिताः संचयं त्रयः ।

शनैः कोष्ठे प्रकुर्वन्तो जनयन्त्युदरं नृणाम् ॥३३॥

All the three *doṣas*, namely *vāta*, *pitta* and *kapha* get simultaneously aggravated because of the following :

- i) When a person with a weak power of digestion indulges in unwholesome, uncooked, mutually contradictory and heavy food;
- ii) when unwholesome ingredients, like menstrual blood, hair, stool, urine, bone, nails, etc. are administered by woman etc. ; and
- iii) slow poisoning.

These three *doṣas* get accumulated gradually in the *koṣṭha* (viscera of the alimentary tract) as a result of which [*sānnipātika* type of] *udara* (obstinate abdominal diseases) is caused. [32-33]

Sometimes, women, out of ignorance, administer menstrual blood etc. as a spell in order to secure a long healthy life for their husbands. This is just by way of illustration. Such evil deeds are also performed by other wicked persons with evil designs.

Slow poisoning is generally caused by the administration of *dāṣivīṣa*, which is prepared artificially.

Signs and Symptoms of Sannipātodara

तस्य रूपाणि—सर्वेषामेव दोषाणां समस्तानि लिङ्गान्युपलभ्यन्ते, वर्णाश्च सर्वे नखादिषु, उदरमपि नानावर्णराजीसिरासंततं भवति; एतत् सन्न-
पातोदरमिति विद्यात् ॥३४॥

The following are the signs and symptoms of *sānnipātika* type of *udara* (obstinate abdominal diseases) :

- i) Appearance of signs and symptoms of all the three *doṣas* (i. e. signs and symptoms of *vātodara*, *pittodara* and *kaphodara* described in paragraphs 25, 28 and 31);
- ii) affliction of nails, etc. with all the types of colour described in respect of the *udaras* caused by all the three *doṣas*; and
- iii) appearance of net-work of veins over the abdomen having varieties of colours (described in respect of *vātodara*, *pittodara* and *kaphodara*). [34]

In this condition, signs and symptoms of all the *doṣas* are simultaneously manifested. These signs and symptoms cover the colour of nails as well as net-work of veins over the abdomen. Even then, these two points are again mentioned here in order to emphasise upon their invariable manifestation.

Etiology and Pathogenesis of Plīhodara

अशितस्यातिसंक्षोभाद्यानयानातिचेष्टितैः ।

अतिव्यवायभाराध्वमनव्याधिकर्शनैः ॥३५॥

वामपार्श्वाश्रितः शीहा च्युतः स्थानात् प्रवर्धते ।

शोणितं वा रसादिभ्यो विवृद्धं तं विवर्धयेत् ॥३६॥

तस्य शीहा कठिनोऽष्टोलेवादौ वर्धमानः कच्छपसंस्थान उपलभ्यते; स चोपेक्षितः क्रमेण कुक्षिजठरमग्न्यधिष्ठानं च परिक्षिप्तदरमभिनिर्वर्तयति ॥३७॥

Spleen which is located in the left side [of the abdomen] gets displaced and enlarged because of the intake of excessively irritating food, travelling in excess, riding a vehicle, strenuous exercise, over indulgence in sex, lifting heavy weight, walking a long distance and emaciation caused by excessive administration of emetic therapy or by suffering from a [chronic] diseases.

Spleen also gets enlarged because of increase in the quantity of blood as a result of increase in the quantity of *rasa* (chyle) etc.

The spleen becomes stony-hard in the beginning of the process of enlargement and [on palpation] feels like a tortoise. If the treatment of this condition is neglected, it gradually puts pressure and expands over the *kukṣi* (side of the abdomen), remaining part of the abdomen and *agnyadhiṣṭhāna* (pancreas) as a result of which *plīhodara* is manifested. [35-37]

Splenic enlargement takes place in two different ways, viz., by displacement (*cyuta vṛddhi*) or by the increase in the quantity of blood (*acyuta vṛddhi*), *Rakta* or blood increases in quantity because of the increase in the quantity of *rasa* or chyle. It is from *rasa* or chyle (cause) that the *rakta* or blood (effect) is produced. Increase in blood can also take place because of the increase in the quantity of other tissue elements like *māṃsa dhātu* or muscle tissue. In brief, the diet and regimens are responsible for increasing the quantity of blood by increasing the quantity of either chyle or muscle tissue.

The first variety of splenic enlargement caused by displacement (*cyuta vṛddhi*) is of four types, viz., *vātika*, *pañtika*, *kaphaja* and *sānnipātika*. To these, if the second variety of splenic enlargement caused by the increase in the quantity of blood (*acyuta vṛddhi*) is added, then the total types of *plihā vṛddhi* come to five. Keeping this in view, in *Sūtra* 19 : 4 (4), *plihā doṣas* (splenic disorders) are described to be of five types.

In paragraph 37, the spleen is described to be hard like *aṣṭhīlā* which is an elongated bolus of iron and this term is prevalent among iron-smiths.

Signs and Symptoms of Plihodara and Yakṛdudāra

तस्य रूपाणि--दौर्बल्यारोचकात्रिपाकवर्चोमूत्रग्रहतमःप्रवेशपिपासाङ्ग-
मर्दच्छर्दिमूर्च्छाङ्गसादकासश्वासमृदुज्वरानाहाग्निनाशकाश्यास्यवैरस्यपर्वमेद-
कोष्ठवातशूलानि, अपि चोदरमरुणवर्णं विवर्णं वा नीलहरितहारिद्राजिमङ्ग-
वति; एवमेव यकृदपि दक्षिणपार्श्वस्थं कुर्यात्, तुल्यहेतुलिङ्गौषधत्वात्तस्य स्रोह-
जदर एवाचरोध इति; एतत् स्रोहोदरमिति विद्यात् ॥३८॥

The following are the signs and symptoms of *plihodara* (splenic enlargement) :

- i) Weakness, anorexia, indigestion, retention of stool and urine, entering into darkness, excessive thirst, malaise, vomiting, fainting, prostration, cough, dyspnoea, mild fever, *anāha* (immobility of wind in the abdomen), loss of the power of digestion, emaciation, distaste in the mouth, pain in finger joints, distension of alimentary tract by wind and colic pain;
- ii) reddishness or discolouration of the abdomen; and
- iii) appearance of net-work of veins having blue, green or yellow colour.

Similar signs and symptoms are manifested by the enlargement of liver (*yakṛddalyudara*) which is located in the right side of the abdomen. Since its etiology, signs and symptoms and treatment are similar to those of *plihodara* (splenic enlargement), it is included in the description of the latter.

Thus, the ailment *plihodara* (splenic enlargement) is described. [38]

Etiology and Pathogenesis of Baddhagudodara

पक्ष्मवालैः सहान्नेन भुक्तैर्बद्धायने गुदे ।

उदावर्तस्तथाऽर्शोभिरन्नसंभूर्च्छनेन वा ॥३९॥

अपानो मार्गसंरोधाद्धत्वाऽग्निं कुपितोऽनिलः ।

वर्चःपित्तकफान् रुद्धा जनयत्युदरं ततः ॥४०॥

Vāyu gets aggravated as a result of the obstruction in the passage of the rectum because of the following :

- i) Intake of small hair, like eye-lashes along with food;
- ii) *udāvarta* (upward movement of the wind in the abdomen);
- iii) piles;
- iv) *antrasammūrcchana* (intussusception) or intrusion of the intestine into its lumen; and
- v) obstruction to the passage of *apāna vāyu* (flatus).

This aggravated *vāyu* suppresses *agni* (activities of enzymes responsible for digestion and metabolism) and obstructs the movement of faces, *pitta* and *kapha* as a result of which *baddhagudodara* (abdominal swelling caused by obstruction in the intestines) is manifested. [39-40]

Five different factors are described above to cause *baddhagudodara*. But one should not thereby presume that this ailment is of five varieties. In fact, because of the above mentioned factors only one type of *baddhagudodara* is manifested.

Signs and Symptoms of Baddhagudodara

तस्य रूपाणि—तृष्णादाहज्वरमुखतालुशोषोरुसादकासश्वासदौर्बल्यारोचकाविपाकवर्चोमूत्रसङ्गाध्मानच्छर्दिक्षवथुशिरोहृन्नाभिगुदशूलानि, अपि चोदरं मूढवातं स्थिरमरुणं नीलराजि सिरावनद्धराजिकं वा प्रायो नाभ्युपरि गोपुच्छवदभिनिर्वर्तत इति; एतद्ब्रह्मगुदोदरमिति विद्यात् ॥४१॥

The following are the signs and symptoms of *baddhagudodara* (abdominal swelling caused by obstruction in the intestines) :

- i) Morbid thirst, burning sensation, fever, dryness of mouth and palate, prostration in the thighs, cough, dyspnoea, weakness, anorexia, indigestion, stoppage of excretion of stool and urine, *ādhmāna* (abdominal distension), vomiting, sneezing, headache and colic pain in the regions of the heart, umbilicus and anus;
- ii) absence of peristaltic movement in the abdomen;

- iii) appearance of stable, reddish and blue net-work of veins or appearance of knotted net-work of veins; and
- iv) appearance of an elongated swelling of the size and shape of the tail of the cow over the umbilical region.

This is called *baddhagudodara*, (abdominal swelling caused by obstruction in the intestines). [41]

Etiology and Pathogenesis of Chidrodara

शर्करातृणकाष्ठास्थिकण्टकैरन्नसंयुतैः ।
 मिद्येतान् यदा भुक्तैर्जम्भयाऽत्यशनेन वा ॥४२॥
 पाकं गच्छेद्रसस्तेभ्यश्छिद्रेभ्यः प्रस्रवद्बहिः ।
 पूरयन् गुदमन्त्रं च जनयत्युदरं ततः ॥४३॥

The intestine gets perforated because of the following :

- i) Piercing of the intestine because of the intake of sand, grass, pieces of wood, bone or nails along with food;
- ii) yawning (deeply); and
- iii) intake of food in large quantity.

The wound in the intestine, thus caused, gets suppurated, and from these wounds the juice (thin paste of food) comes to the exterior of the intestine. The rectum and the intestines get filled up with this juice as a result of which *chidrodara* (acute abdominal swelling caused by intestinal perforation) is manifested. [42-43]

Signs and Symptoms of Chidrodara

तस्य रूपाणि- तद्धो नाभ्याः प्रायोऽभिवर्धमानमुदकोदरं भवति, यथा-
 बलं च दोषाणां रूपाणि दर्शयति, अपि चातुरः सलोहितनीलपीतपिच्छिलकुण-
 पगन्ध्यामवर्च उपवेशते, हिक्काश्वासकासतृष्णाप्रमेहारोचकाविपाकदौर्बल्यपरी-
 तश्च भवति; एतच्छिद्रोदरमिति विद्यात् ॥४४॥

The following are the signs and symptoms of *chidrodara* (acute abdominal swelling caused by intestinal perforation) :

- i) The abdomen gets swollen generally below the umbilical region; it subsequently grows to cause *udakodara* (ascites);

- ii) manifestation of the signs and symptoms of *doṣas* according to the nature of their affliction;
- iii) passing of stool which is either red, blue, yellow, slimy or having the odour of a dead body; and
- iv) manifestation of hiccup, dyspnoea, cough, morbid thirst, *prameha* (obstinate urinary disorders), anorexia, indigestion and weakness.

This condition is called *chidrodara* (acute abdominal swelling caused by intestinal perforation). [44]

When liquid material exudes from the intestine, it moves downwards and gets accumulated in the lower abdomen. This leads to *dakodara* (ascites). In this variety of *udara*, ascites appears quicker in comparison with other varieties of *udara*. Cakrapāṇi has quoted a variant reading, "*udakodarasya doṣāṇām ca*". Syntactical appropriateness of this variant reading is not very clear.

Etiology and Pathogenesis of Udakodara (Ascites)

स्नेहपीतस्य मन्दाग्नेः क्षीणस्यातिकृशस्य वा ।

अत्यम्बुपानान्नष्टेऽग्नौ मारुतः क्लोमनि संस्थितः ॥४५॥

स्रोतःसु रुद्धमार्गेषु कफश्चोदकमूर्च्छितः ।

वर्धयेतां तदेवाम्बु स्वस्थानाद्दुदराय तौ ॥४६॥

Agni (enzymes responsible for digestion and metabolism) loses its power because of excessive intake of water after the administration of oleation therapy or by a person suffering from *mandāgni* (suppressed power of digestion) or by an individual who is cachectic or excessively emaciated. As a result of this, *vāyu* located in *kloman* (a viscera located adjacent to the heart, i. e. right lungs) gets interrupted with *kapha* and *udaka dhātu* (a liquid element of the body) increases the quantity of that water in the obstructed channels of circulation. The vitiated *kapha* and *vāyu* from their own locations assist in increasing this water as a result of which *udakodara* (ascites) is caused. [45-46]

The vitiated *kapha* and *vāyu* cause morbid thirst as a result of which the patient takes large quantity of water. This water gets accumulated in the abdomen causing ascites thereby.

Signs and Symptoms of Udakodara (Ascites)

तस्य रूपाणि—अनन्नकाङ्क्षापिपासागुदस्त्रावशूलश्वासकासदौर्बल्यानि, अपि चोदरं नानावर्णराजिसिरासंततमुदकपूर्णदृतिक्षोभसंस्पर्शं भवति, एतदुदकोदरमिति विद्यात् ॥४७॥

The following are the signs and symptoms of *udakodara* (ascites) :

- i) Loss of appetite, morbid thirst, discharge from the anus, colic pain; dyspnoea, cough and general debility;
- ii) appearance of net-work of veins having different colours over the abdomen; and
- iii) in percussion and palpation, the physician feels as if the abdomen is a leather bag filled with water.

This is called *udakodara* (ascites). [47]

Prognosis

तत्र अचिरोत्पन्नमनुषद्रवमनुदकमप्राप्तमुदरं त्वरमाणश्चिकित्सेत्; उपेक्षितानां ह्येषां दोषाः स्वस्थानादपवृत्ता परिपाकाद्ग्रीभूताः सन्धीन् स्रोतांसि चोपक्लेदयन्ति, स्वेदश्च बाह्येषु स्रोतःसु प्रतिहतगतिस्तिर्यग्गतिष्ठमानस्तदेवोदकमाप्याययति; तत्र पिच्छोत्पत्तौ मण्डलमुदरं गुरु स्तिमितमाकोठितमशब्दं मृदुस्पर्शमपगतराजीकमाक्रान्तं नाभ्यामेवोपसर्पति । ततोऽनन्तरमुदकप्रादुर्भावः । तस्य रूपाणि—कुक्षेरतिमात्रवृद्धिः, सिरान्तर्धानगमनम्, उदकपूर्णदृति संक्षोभसंस्पर्शत्वं च ॥४८॥

The physician should immediately treat this condition before the appearance of any complication and before water accumulates in the abdomen. If the treatment is neglected, then the vitiated *doṣas* get displaced and become liquified as a result of *paripāka* (maturation), cause stickiness in the joints and channels of circulation and divert sweat from the external channels as a result of which it moves sideways (*tiryak*). This zigzag-moving sweat adds to the quantity of water already accumulated in the abdomen. The appearance of this sticky liquid makes the abdomen round, heavy and numb. The abdomen becomes dull in percussion and soft to touch. Thereafter, the net-work of veins disappears. During

this period, the umbilical region is primarily afflicted, and from there the disease spreads in the remaining parts of the abdomen. Thereafter, water starts accumulating in the abdomen.

The signs and symptoms of this condition are as follows :

- i) Excessive enlargement of the sides of the abdomen;
- ii) disappearance of the net-work of the veins; and
- iii) in palpation and percussion, the physician feels as if the abdomen is a leather sack filled with water. [48]

Udakodara (ascites) has two stages. During the first stage, water accumulation does not take place in the abdomen and it is called '*ajāto-daka*' stage. When the vitiated *doṣas* get matured, they become liquefied by nature. Because of the obstruction in the channels of circulation in the exterior of the body, the sweat (one of the liquid elements) becomes incapable of going out as it happens in normal conditions. It moves inwards as a result of which sticky material appears in the abdomen. According to some scholars, *picchā* is like the scum which comes out while boiling rice. It is because of the accumulation of this sticky liquid inside the muscle tissues, that the physician by percussion and palpation feels the abdomen like a leather sack filled with water.

Complications

तदाऽऽतुरमुपद्रवाः स्पृशन्ति—छर्द्यतीसारतमकृष्णाश्वासकासहिक्रादौ-
र्वल्पपार्श्वशूलरुचिस्वरभेदमूत्रसङ्गादयः ; तथाविधमचिकित्स्यं विद्यादिति ॥४९॥

Thereafter, the patient gets afflicted with complications, like vomiting, diarrhoea, *tamaka* type of asthma, morbid thirst, dyspnoea, cough, hiccup, debility, pain in the sides of the chest, anorexia, hoarseness of voice and anuria (suppression of urine). A patient with these complications is incurable. [49]

The patient with the above mentioned complications is described as incurable. But by the use of strong medicines containing poisonous drugs and painful therapies, like surgical intervention, the patient can be cured. Keeping only the ordinary modes of treatment in view, the patient is described here as incurable.

भवन्ति चात्र—

वातात्पित्तात्कफात् श्लेहः सन्निपातान्तथोदकात् ।

परं परं कृच्छ्रतरमुदरं मिषणादिशेत् ॥५०॥

पक्षाद्बद्धगुदं तूर्ध्वं सर्वं जातोदकं तथा ।
प्रायो भवत्यभावाय च्छिद्रान्नं चोदरं नृणाम् ॥५१॥

Thus, it is said : of the six types of *udara*, viz. *vatodara*, *pittodara*, *kaphodara*, *plihodara*, *sannipatodara* and *udakodara*, the subsequent ones are more and more difficult for treatment than the previous ones.

After a fortnight, *baddhagudodara* (abdominal swelling caused by the obstruction in the intestines) generally becomes incurable. *Udakodara* (ascites) in its *jatakodaka* stage (when water accumulates in the abdomen) and *chidrodara* (acute abdominal swelling caused by intestinal perforation) are generally incurable right from the beginning. [50-51]

Baddhagudodara, after a fortnight becomes generally incurable; but at times even after fifteen days, it is curable. Similarly, *udakodara* and *chidrodara* which are described to be incurable can be cured by strong medicines containing poisonous drugs, and surgery. To indicate this, the term 'prāyaḥ' (meaning generally) is used in verse 51.

Bad Prognosis

श्लेष्माक्षं कुटिलोपस्थमुपक्लिन्नतनुत्वचम् ।
बलशोणितमांसाग्निपरिक्षीणं च वर्जयेत् ॥५२॥
श्वयथुः सर्वमर्मोत्थः श्वासो हिक्काऽरुचिः सतृट् ।
मूर्च्छा च्छिद्रितीसारो निहन्त्युदरिणं नरम् ॥५३॥
जन्मनैवोदरं सर्वं प्रायः कृच्छ्रतमं मतम् ।
बलिनस्तदजाताम्बु यत्नसाध्यं नवोत्थितम् ॥५४॥

Swollen eyes, curved pudendum, sticky and thin skin and diminished strength, blood, muscle tissue as well as *agni* (power of digestion and metabolism)—appearance of these signs and symptoms indicates incurability of the condition [even if the patient is otherwise curable].

Occurrence of complications, like swelling in all the vital organs, dyspnoea, hiccup, anorexia, morbid thirst, fainting, vomiting and diarrhoea lead to the death of the patient suffering from *udara* (obstinate abdominal diseases).

All varieties of *udara*, right from the time of their manifestation, are generally considered difficult to be cured.

However, it can be cured with adequate care soon after its appearance, if the patient is otherwise strong and if water has not started accumulating in the abdomen. [52-54]

Diminution of *agni* (enzymes responsible for digestion and metabolism) is stated in verse 52 as one of the bad prognostic symptoms of *udara roga*. It has already been stated in verse 9 above, that in the beginning, *udara roga* is invariably associated with the diminution of *agni*. The present description of this condition in verse 52, however, indicates that if this *agni* is reduced considerably and if other signs and symptoms mentioned therein are associated, therewith, then the ailment becomes incurable.

Signs and Symptoms of Ajātodaka Stage of Udara

अजातशोथमरुणं सशब्दं नातिभक्षिकम् ।
 सदा गुडगुडायच्च सिराजालगवाक्षितम् ॥५५॥
 नास्मि विष्टभ्य पाथौ तु वेगं कृत्वा प्रणश्यति ।
 हृन्नाभिवह्णकटीगुदप्रत्येकशूलिनः ॥५६॥
 कर्कशं सृजतो वातं नातिमन्दे च पावके ।
 लोलस्याविरसे चास्ये मूत्रेऽल्पे संहते विषि ॥५७॥
 अजातोदकमित्येतैर्लिङ्गैर्विज्ञाय तत्त्वतः ।
 उपाक्रमेद्विषग्दोषबलकालविशेषवित् ॥५८॥

The following signs and symptoms indicate *ajātodaka* (non-appearance of water) stage of *udara roga* :

- i) There will be either no swelling or less of swelling [in the abdomen and legs of the patient];
- ii) the colour of the abdomen will be reddish;
- iii) there will be tympanic sound on percussion;
- iv) the abdomen is not very heavy;
- v) the patient will always have gurgling sound in the abdomen;
- vi) the abdomen will be covered with the net-work of veins;
- vii) there will be movement of wind from rectum to the umbilicus and distension of the umbilical region; this will be suppressed after the elimination of stool and flatus;
- viii) there will be colic pain in each of the heart region, umbilicus, inguinal region, lumber region and anus;

- ix) flatus will be eliminated with force;
- x) the power of the digestion of the patient will not be very weak;
- xi) because of excessive salivation, there will be imperceptibility of taste in the mouth; and
- xii) there will be scanty urine and hard stool.

The above mentioned signs and symptoms indicate *ajāto-daka* (non-appearance of water in the abdomen) stage of *udara roga*. Having ascertained it with care, the physician, well acquainted with the condition of the *doṣas*, the strength of the patient and the time of the treatment, should initiate remedial measures for the patient. [55-58]

Treatment of Vātodara

वातोदरं बलमतः पूर्वं स्नेहैरुपाचरेत् ।
 स्निग्धाय स्वेदिताङ्गाय दद्यात् स्नेहविरेचनम् ॥५९॥
 हृते दोषे परिम्लानं वेष्टयेद्वाससोदरम् ।
 तथाऽस्यानवकाशत्वाद्वायुर्नाध्मापयेत् पुनः ॥६०॥
 दोषातिमात्रोपचयात् स्रोतोमार्गनिरोधनात् ।
 संभवत्युदरं तस्मान्नित्यमेव विरेचयेत् ॥६१॥
 शुद्धं संसृज्य च क्षीरं बलार्थं पाययेत्तु तम् ।
 प्रागुत्क्लेशान्नित्यं च बले लब्धे क्रमात् पयः ॥६२॥
 यूषै रसैर्वा मन्दाऽल्लवणैरेधितानलम् ।
 सोदावर्त पुनः स्निग्धं स्विन्नमास्थापयेन्नरम् ॥६३॥
 स्फुरणाक्षेपसन्ध्यस्थिपार्श्वपृष्ठत्रिकार्तिषु ।
 दीप्ताग्निं बद्धविडातं रुक्षमप्यनुवासयेत् ॥६४॥
 तीक्ष्णाधोभागयुक्तोऽस्य निरुद्धो दाशमूलिकः ।
 वातघ्नाऽल्लवणैरपि तैलैः पुनः पुनः ॥६५॥
 अविरेच्यं तु यं विद्याद्दुर्बलं स्थविरं शिशुम् ।
 सुकुमारं प्रकृत्याऽल्पदोषं वाऽथोलबणानलम् ॥६६॥
 तं भिषक् शमनैः सर्पिर्यूषमांसरसौदनैः ।
 वस्त्यभ्यङ्गानुवासैश्च क्षीरैश्चोपाचरेद्बुधः ॥६७॥

If the patient is suffering from *udara roga* (obstinate type of abdominal diseases) caused by the aggravation of *vāyu*,

and if he is strong, then in the beginning, he should be given unctuous therapy. After the administration of oleation and fomentation therapies, he should be given purgatives prepared of unctuous drugs. After the *doṣas* (fecal material) are removed, the abdomen of the patient becomes flaccid. Then the abdomen should be tightly wrapped with the help of a cloth, so that the *vāyu* (wind), in view of the empty space in the abdomen, may not cause distension again.

Udara roga is caused because of excessive accumulation of *doṣas* (fecal matter, etc.) in the gastro-intestinal tract, and also because of the obstruction to the (opening of the) channels of circulation. Therefore, the patient suffering from *udara roga* (obstinate abdominal diseases) should be given purgation therapy every day.

After the body is cleansed, the patient should be given *samsarjana krama* (administration of lighter to heavier diet gradually). Thereafter, he should be made to drink milk for the promotion of his strength. If milk is given continuously for a long time, then the patient is likely to get nausea. Therefore, after he has regained strength and prior to the occurrence of nausea, milk should be withdrawn.

The patient should then be given vegetable soup or meat soup added with small quantities of sour drugs and salt to promote his appetite. If he gets flatulence, then again oleation and fomentation therapies should be administered. This should be followed by *asthāpana* (a type of medical enema prepared by decoctions, etc.).

If the patient suffers from itching sensation, cramps, pain in joints, bones, sides of the chest, back and lumber region; if he has strong power of digestion; and if there is retention of stool and flatus, then even without oleation therapy, the patient should be given *anuvāsana* type of enema (a type of medicated enema prepared by oil, etc.).

For the purpose of *nirūha* and *asthāpana* types of enema, the decoction of *daśamūla* and such other drugs having *ūkṣṇa* (sharp) attributes should be used.

For the purpose of *anuvāsana* type of enema, castor oil or til oil boiled with sour drugs which help in the alleviation of *vāyu* should be used.

If the patient is not suitable for purgation therapy; if he is weak, old, too young or of tender nature; if there is slight aggravation of *doṣas*, and if *vāyu* is aggravated much in excess, then the wise physician should treat him with alleviation therapies. Such a patient should be given medicated ghee, vegetable soup and meat soup along with rice, and he should be given therapies, like *basti* (*āsthāpana* type of enema), massage therapy, *anuvāsana* type of enema and milk [boiled with *vāyu*-alleviating drugs]. [59-67]

Treatment of Pittodara

पित्तोदरे तु बलिनं पूर्वमेव विरेचयेत् ।
 दुर्बलं त्वनुवास्यादौ शोधयेत् क्षीरबस्तिना ॥६८॥
 संजातबलकायाग्निं पुनः स्निग्धं विरेचयेत् ।
 पयसा सत्रिवृत्कल्केनोरुबूकशृतेन वा ॥६९॥
 सातलात्रायमाणाभ्यां शृतेनारग्वधेन वा ।
 सकफे वा समूत्रेण सवाते तिकसर्पिषा ॥७०॥
 पुनः क्षीरप्रयोगं च बस्तिकर्म विरेचनम् ।
 क्रमेण ध्रुवमातिष्ठन् युक्तः पित्तोदरं जयेत् ॥७१॥

If the patient is suffering from *paittika* type of *udara roga* (obstinate abdominal diseases) and if he is strong, then in the beginning, he should be given purgation therapy. If he is weak, then he should be given elimination therapies, like *anuvāsana* type of enema or medicated enema prepared by boiling drugs with milk (*kṣīra basti*). After the patient regains his strength, and after the promotion of his (power of) digestion and metabolism, he should again be given oleation followed by purgation therapy for which the following recipes should be used :

- i) Milk boiled with the paste of *trivṛt* and castor-seed;
- ii) milk boiled with *sātālā* (*carmakaṣā*) and *trāyamāṇā*;
- iii) milk boiled with (the fruit-pulp of) *āragvadhā*;

- iv) if *udara roga* is caused by *kapha* and *pitta*, then for the purpose of purgation, milk should be used with cow's urine; and
- v) if *udara roga* is caused by *pitta* and *vāyu* then for the purpose of purgation, *Tiktaka ghṛta* (vide *Cikitsā* 7 : 140-150) added with *trivṛt*, etc. should be administered.

The patient should be given milk, medicated enema and purgation therapy repeatedly. The *paittika* type of *udara roga* can be certainly cured thereby. [68-71]

Treatment of Kaphodara

स्निग्धं स्विन्नं विशुद्धं तु कफोदरिणमातुरम् ।
 संसर्जयेत् कटुक्षारयुक्तैरन्नैः कफापहैः ॥७२॥
 गोमूत्रारिष्टपानैश्च चूर्णयिस्कृतिभिस्तथा ।
 सक्षारैस्तैलपानैश्च शमयेत्तु कफोदरम् ॥७३॥

If the patient is suffering from *kaphaja* type of *udara roga* (obstinate abdominal diseases), then he should be given oleation, fomentation and elimination therapies (excluding emetic therapy). Thereafter, he should be given *samsarjana krama* (administration of lighter to heavier food gradually) by adding pungent drugs and alkalies to cereals. He should then be given other *kapha*-alleviating remedies, like cow's urine, *ariṣṭa* (a type of alcoholic preparation), powders, *ayaskṛti* (special preparations of iron) and medicated oils added with alkalies. These therapies alleviate *udara roga* (obstinate abdominal diseases) caused by *kapha*. [72-73]

The patient suffering from *kaphaja* type of *udara roga* described in verse 72, should be given elimination therapies. Even though, emetic therapy is specially indicated for diseases caused by *kapha*, in the present context it should not be used. Because in *udara roga*, administration of emetic therapy is contra indicated.

"*Cūrṇāyaskṛtibhiḥ*" means *ayaskṛti*, i. e. *bhasma* of iron mixed with *cūrṇas*: i. e. powders of other drugs (vide *Cikitsā* 16 : 70) which are to be administered. Alternatively, *cūrṇas* or powder recipes which are going to be described hereafter (vide verses 125-133) *ayaskṛtis* or iron-preparations which are already described (vide *Cikitsā* 1 : 3 : 15-23) should be given to such patients.

Treatment of Sannipātodara

सन्निपातोदरे सर्वा यथोक्ताः कारयेत् क्रियाः ।

सोपद्रवं तु निर्वृत्तं प्रत्याख्येयं विजानता ॥७४॥

If the patient is suffering from *sānnipātika* type of *udara* (caused by the simultaneous vitiation of all the three *doṣas*) then all the therapies prescribed above for the treatment of *vātodara*, *pittodara* and *kaphodara* are to be [suitably] employed. If this condition is associated with complications, then the patient should be treated keeping in view the incurability of the condition. [74]

Treatment of Plihodara and Yakṛddālyudara

उदावर्तरुजानाहैर्दाहमोहतृषाज्वरैः ।

गौरवारुचिकाठिन्यैश्चानिलादीन् यथाक्रमम् ॥७५॥

लिङ्गैः स्नीहयधिकान् दृष्ट्वा रक्तं चापि स्वलक्षणैः ।

चिकित्सां संप्रकुर्वीत यथादोषं यथावलम् ॥७६॥

ज्वहं स्वेदं विरेकं च निरूहमनुवासनम् ।

समीक्ष्य कारयेद्बाहौ वामे वा व्यधयेत् सिराम् ॥७७॥

षट्पलं पाययेत् सर्पिः पिप्पलीर्वा प्रयोजयेत् ।

सगुडामभयां वाऽपि क्षारारिष्टगणांस्तथा ॥७८॥

एष क्रियाक्रमः प्रोक्तो योगान् संशमनाञ्छृणु ।

पिप्पली नागरं दन्ती चित्रकं द्विगुणाभयम् ॥७९॥

विडङ्गांशयुतं चूर्णमेतदुष्णाम्बुना पिबेत् ।

षिडङ्गं चित्रकं शुण्ठीं सघृतां सैन्धवं वचाम् ॥८०॥

दग्ध्वा कपाले पयसा गुल्मस्नीहापहं पिबेत् ।

रोहीतकलतानां तु काण्डकानभयाजले ॥८१॥

मूत्रे वा सुनुयात्तच्च सप्तरात्रस्थितं पिबेत् ।

कामलागुल्ममेहार्शः स्नीहसर्वोदरक्रिमीन् ॥८२॥

स हन्याज्जाङ्गलरसैर्जीर्णं स्याच्चात्र भोजनम् ।

रोहीतकत्वचः कृत्वा पलानां पञ्चविंशतिम् ॥८३॥

कोलद्विप्रस्थसंयुक्तं कषायमुपकल्पयेत् ।

पलिकैः पञ्चकोलैस्तु तैः सर्वैश्चापि तुल्यया ॥८४॥

रोहीतकत्वचा पिष्टैर्घृतप्रस्थं विपाचयेत् ।

स्नीहाभिवृद्धिं शमयत्येतदाशु प्रयोजितम् ॥८५॥

तथा गुल्मोदरश्वासक्रिमिपाण्डुत्वकामलाः ।
 अग्निकर्म च कुर्वीत भिषग्वातकफोत्पन्ने ॥८६॥
 पित्तिके जीवनीयानि सर्पीषि क्षीरवस्तयः ।
 रक्तावसेकः संशुद्धिः क्षीरपानं च शस्यते ॥८७॥
 यूषैर्मौसरसैश्चापि दीपनीयसमायुतैः ।
 यकृति श्लोहवत् सर्वं तुल्यत्वाद्भेषजं मतम् ॥८८॥
 लघून्यन्नानि संसृज्य दद्यात् श्लोहोदरे भिषक् ।

Plihodara is associated with *udāvarta* (upward movement of wind in the abdomen), pain and *anaha* (abdominal distension) because of the predominance of *vāyu*; with burning sensation, unconsciousness thirst and fever because of the predominance of *pitta*; and with heaviness, anorexia as well as hardness because of the predominance of *kapha*. Similarly, the predominance of vitiated blood can be ascertained by its signs and symptoms (described in *Sūtra* 24 : 11-16). Having ascertained the exact variety of *plihodara*, appropriate treatment should be provided depending upon the *doṣas* involved in the manifestation of the disease and the strength of the patient.

The patient should be given oleation, fomentation, purgation, *nirūha* (a type of medicated enema prepared of decoction, etc.) and *anuvāsana* (another type of medicated enema prepared of oil, etc.) therapies as are appropriate to his ailment. Venesection should also be performed in his left arm. The patient should be given the following recipes :

- i) *Ṣaṭpala ghr̥ta* (vide *Cikitsā* 5 : 147-148);
- ii) preparation of *pippalī* (already described in *Cikitsā* 1 : 3 : 32-40);
- iii) *abhaya* mixed with jaggery; and
- iv) recipes of *kṣāras* (alkali preparations) and *ariṣṭas* (alcoholic preparations) which are to be described latter in verses 80½-82 below and in chapters 14 and 15 of *Cikitsā sthāna*.

The above mentioned line of treatment should be appropriately adopted.

The following are the recipes constituting alleviation therapy for this ailment :

- i) Powder of *pippalī* (one part), *nāgara* (one part), *dantī* (one part), *citraka* (one part), *abhayā* (two parts) and *viḍaṅga* (one part) should be given to the patient with hot water;
- ii) *viḍaṅga*, *citraka*, *śuṇṭhī*, ghee, rock-salt and *vaca*—all these drugs taken in equal quantities should be kept over an earthen plates. [It should be covered with another earthen plate and the joints should be sealed.] This should be placed over fire to reduce the ingredients into ashes. Intake of this along with milk cures *gulma* (phantom tumour) and *plīhodara* (splenic enlargement);
- iii) stems of *rohītaka* should be cut into small pieces. To this, the crushed pulp of *haritakī* should be added. These ingredients should be soaked in adequate quantity of either water or cow's urine and allowed to ferment for seven nights. Intake of this liquid cures *kāmala* (jaundice), *gulma* (phantom tumour), *meha* (obstinate urinary diseases including diabetes), piles, *plīhodara* (splenic enlargement), all the remaining types of *udara rogas* (obstinate abdominal disorders) and *kṛmi roga* (parasitic infestation). After this potion is digested, the patient should be given the soup of the meat of animals inhabiting arid zone; and
- iv) the bark of *rohītaka* (twenty five *palas*) and *kola* (two *prasthas*) should be boiled with [eight times of] water [and reduced to one fourth]. To this, the paste of *pippalī* (one *pala*), *pippalī mūla* (one *pala*), *cayya* (one *pala*), *citraka* (one *pala*), *nāgara* (one *pala*) and the bark of *rohītaka* (five *palas*) and ghee (one *prastha*) should be added and cooked. This medicated ghee instantaneously cures splenic enlargement, *gulma* (phantom tumour), *udara* (obstinate abdominal disorder), asthma, *kṛmi* (parasitic infestation), anemia and jaundice.

If there is predominance of aggravated *vāyu* and *kapha* in the patient suffering from splenic enlargement then *agni karma* (cauterisation therapy) should be administered. If *pitta* is aggravated then *jīvaniya ghṛta* (medicated ghee prepared by boiling with drugs belonging to *jīvaniya* group), *kṣīra basti* (enema with milk), blood-letting, elimination therapies, light purgation therapy and intake of milk are useful,

Such a patient should be given food mixed with vegetable soup and meat soup prepared by boiling with digestive-stimulants.

In *Yakṣdudara* (enlargement of liver), all the therapies prescribed for *plihodara* (enlargement of spleen) should be administered because of the similarity between these two conditions.

After the administration of therapies, the patient suffering from *plihodara* (splenic enlargement) should be given *samsarjana krama* (administration of lighter to heavier food gradually) with the help of food ingredients which are easily digestible. [75-189]

In verse 76, predominance of vitiated blood in *plihodara* (splenic disorder) is described to be diagnosed on the basis of its own symptoms. These symptoms are not described in this verse. In this connection, signs and symptoms of vitiated blood described in *Sūtra* 24: 11-16 are to be taken into account. In other medical texts, burning sensation, morbid thirst, distaste in the mouth, heaviness of the body and fainting are described as the signs and symptoms of vitiated blood.

Treatment of Baddhodara

स्विन्नाय बद्धोदरिणे मूत्रतीक्ष्णौषधान्वितम् ॥८९॥

सतैललघुणं दद्यान्निरुहं सानुवासनम् ।

परिस्त्रंसीनि चान्नानि तीक्ष्णं चैव विरेचनम् ॥९०॥

उदावर्तहरं कर्म कार्यं वातघ्नमेव च ।

To the patient suffering from *baddhodara* (abdominal enlargement caused by obstruction in the intestinal tract), fomentation therapy should be given. Thereafter, *niruha* (a type of medicated enema) and *anuvasana* (another type of medicated enema) should be given by adding cow's

urine, drugs having *tikṣṇa* (sharp) attributes, oil and salt. The patient should be given such food as would help in the downward movement of *vāyu* in the abdomen. He should be given strong purgative. Therapies indicated for the treatment of *udāvarta* (upward movement of wind in the abdomen) and such other therapies which are responsible for alleviation of *vāyu* should also be administered. [89½-191]

For the preparation of *nirūha* type of medicated enema, generally, oil and salt are added to the recipe. However, these two ingredients are specially mentioned in verse 90 to indicate that these are required to be added in excess of quantity.

For *baddhodara* as also for *chidrodara* and *udakodara*, administration of *nirūha* type of enema is contraindicated. However, if the condition could be treated only by *nirūha* type of enema, at that stage, only, this therapy should be administered. Similarly, *anuvāsana* type of enema should be administered only when there is no alternative.

Treatment of Chidrodara

छिद्रोदरभृते स्वेदाच्छलेष्मोदरवदाचरेत् ॥९१॥

जातं जातं जलं स्वाव्यमेवं तद्यापयेद्विष्कम् ।

तृष्णाकासज्वरार्तं तु क्षीणमांसाग्निभोजनम् ॥९२॥

वर्जयेच्छासिनं तद्वच्छूलिनं दुर्बलेन्द्रियम् ।

Chidrodara (abdominal swelling caused by the perforation of intestine) should be treated on the lines suggested for *kaphodara* (vide verses 72-73) above. However, fomentation therapy should not be administered to the patient suffering from *chidrodara* (abdominal swelling caused by the perforation of intestine). As and when water starts accumulating, it should be removed. Thus, palliative treatment should be provided to such a patient.

If the patient of *chidrodara* suffers from morbid thirst, cough and fever; if there is depletion of his muscle tissue; if his power of digestion and the quantity of food intake are diminished; if he suffers from dyspnoea and colic pain; and if his sense organs become weak, then such a patient should not be treated. [91½-193]

Chidrodara is described as incurable in verse 51. But in that verse, the term '*prāyaḥ*' meaning 'generally' is inserted to indicate that this condition

is at times *not* incurable, i.e. curable. Therefore, its treatment is described here. For this purpose, in verse nos 184-188 of this chapter, its surgical treatment would also be described. It is also keeping in view the occasional curability of *chidrodara* and such other serious varieties of this disease, that in verse 123 in this chapter, the recipe is described to cure all the varieties of *udara*. There are, however, physicians who do not agree with this view. According to them, the description in verse 123 about the potentiality of the recipe to cure all the varieties of *udara* is only a general statement. By implication, the recipe is *actually* not capable of curing all the varieties of *udara*, some of which are, no doubt, incurable.

All the therapies prescribed for *kaphodara* except fomentation therapy are useful for the treatment of *chidrodara*. Fomentation therapy causes more of water accumulation in the abdomen. So it is prohibited.

Treatment of Udakodara

अपां दोषहरण्यादौ प्रद्यादुदकोदरे ॥९३॥

मूत्रयुक्तानि तीक्ष्णानि विविधक्षारवन्ति च ।

दीपनीयैः कफघ्नैश्च तमाहारैरुपाचरेत् ॥९४॥

द्रवेभ्यश्चोदकादिभ्यो नियच्छेदनुपूर्वशः ।

In *udakodara* (ascites), the patient should be given therapies to correct the defects of the liquid elements (*apām doṣa-harāṇi*) in the beginning. The patient should be given therapies containing cow's urine, drugs having *tīkṣṇa* (sharp) attributes and different types of alkalies. He should be given food which is digestive-stimulant and which alleviates *kapha*. Gradually, the patient should be prohibited to take water and such other liquids. [93 $\frac{1}{2}$ -195]

There are two types of *udakodara*. In one of them, water starts accumulating from the very beginning. In the other type, water starts accumulating only at the terminal stage of other varieties of *udara*. Treatment of the first type of *udakodara* is described in the above verses.

Involvement of All the Three Doṣas

सर्वमेवोदरं प्रायो दोषसङ्घातजं मतम् ॥९५॥

तस्मात्त्रिदोषशमनीं क्रियां सर्वत्र कारयेत् ।

All the varieties of *udara* (obstinate abdominal disorders) are generally caused by the involvement of multiplicity of vitiated *doṣas*. Therefore, therapies which cause alleviation

of all the three *doṣas* should be administered for the treatment of all the varieties of *udara*. [95½-196]

Diet and Regimens

दोषैः कुक्षौ हि संपूर्णे वह्निर्मन्दत्वमृच्छति ॥९६॥

तस्माद्भोज्यानि भोज्यानि दीपनानि लघूनि च ।

रक्तशालीन् यवान्मुद्राञ्जाङ्गलांश्च मृगद्विजान् ॥९७॥

पयोमूत्रासत्रारिष्टान्मधुसीधुं तथा सुराम् ।

यवागूमोदनं वाऽपि यूषैरद्याद्रसैरपि ॥९८॥

मन्दास्लक्ष्णेहकटुभिः पञ्चमूलोपसाधितैः ।

औदकानूपजं मांसं शाकं पिष्टकृतं तिलान् ॥९९॥

व्यायामाध्वदिवास्वप्नं यानयानं च वर्जयेत् ।

तथोष्णलवणास्त्वानि विदाहीनि गुरुणि च ॥१००॥

नाद्यादन्नानि जठरी तोयपानं च वर्जयेत् ।

Since the *kukṣi* (the abdomen in general and the lower abdomen in particular) is filled with vitiated *doṣas*, the *agni* (power of digestion) gets diminished. Therefore, the patient should take such food which is light for digestion and which helps in the stimulation of digestive power. He should take red variety of *śali* (a type of rice), barley, *mudga* (moong dal), meat of animals and birds inhabiting arid zone, milk, cow's urine, *asava* (alcoholic preparation in which drugs are generally added without boiling), *ariṣṭa* (another type of alcoholic preparation in which drugs are generally boiled and decoctions are added to the recipe), honey, *śidhu* (a type of alcohol) and *sura* (another type of alcohol). He may also take *yavaḡu* (thick gruel) and boiled rice prepared by boiling with the decoction of *pañcamūla* (roots of *bilva*, *śyonaka*, *gambhāri*, *pāṭali* and *ganīkarikā*) and added with slightly sour ingredients, unctuous substances, like ghee and oil, and pungent drugs along with vegetable soup or meat soup.

He should avoid aquatic meat and meat of animals inhabiting marshy land; leafy vegetables; pastries, preparations of sesame seed, exercise, walking long distance, sleep during day time and travelling by fast moving vehicles. He should

also avoid hot, saline and sour things, ingredients which cause burning sensation (*vidāhī*) and heavy food. This type of patient should strictly avoid taking water. [96½-101]

Use of Butter-milk

नातिसान्द्रं हितं पाने स्वादु तक्रमपेलवम् ॥१०१॥
 त्र्यूषणक्षारलवणैर्युक्तं तु निचयोदरी ।
 वातोदरी पिबेत्तक्रं पिप्पलीलवणान्वितम् ॥१०२॥
 शर्करामधुकोपेतं स्वादु पित्तोदरी पिबेत् ।
 यवानीसैन्धवाजाजीव्योषयुक्तं कफोदरी ॥१०३॥
 पिबेन्मधुयुतं तक्रं कवोष्णं नातिपेलवम् ।
 मधुतैलवचाशुण्ठीशताह्वाकुष्ठसैन्धवैः ॥१०४॥
 युक्तं श्लोहोदरी जातं सव्योषं तूदकोदरी ।
 बद्धोदरी तु हृषायवान्यजाजिसैन्धवैः ॥१०५॥
 पिबेच्छिद्रोदरी तक्रं पिप्पलीक्षौद्रसंयुतम् ।
 गौरवारोचकार्त्तानां समन्दाग्न्यतिसारिणाम् ॥१०६॥
 तक्रं वातकफार्त्तानाममृतत्वया कल्पते ।

Butter-milk, which is not very thick, which is sweet (not sour) in taste and which is free from fat is useful for the patient suffering from *udara roga* (obstinate abdominal disorders). If the patient is suffering from *sānnipātika* type of *udara roga*, then he should take butter-milk along with *tryūṣaṇa* (*śuṇṭhī*, *pippalī* and *marica*); alkalies and rock-salt.

The patient of *vātika* type of *udara roga* should take butter-milk along with *pippalī* and rock-salt.

In *paittika* type of *udara roga*, the patient should take butter-milk which is *svādu* (freshly churned and sweet), and added with sugar and the powder of *madhuka*.

For the patient suffering from *kaphaja* type of *udara roga*, butter-milk added with *yavānī*, rock-salt, *ajājī* and *trikaṣu* (*śuṇṭhī*, *pippalī* and *marica*) and mixed with honey is useful. This butter-milk should be slightly warm and it should not contain much of fat.

The patient of *plīhodāra* (abdominal swelling caused by the enlargement of spleen) should take butter-milk along

with honey, oil and the powder of *vacā*, *śuṇṭhī*, *śatahvā*, *kuṣṭha* and rock-salt.

The patient suffering from *udakodara* (ascites) should take butter-milk prepared of well formed curd along with the powder of *trikaṭu* (*śuṇṭhī*, *pippalī* and *marica*).

For the patient suffering from *baddhodara* (enlargement of abdomen because of intestinal strangulation), butter-milk added with *hapuṣā*, *yavānī*, *ajājī* and rock-salt is useful.

The patient suffering from *chidrodara* (abdominal swelling caused by intestinal perforation) should take butter-milk along with *pippalī* and honey.

Butter-milk is like an ambrosia for patients suffering from heaviness, anorexia, suppression of the power of digestion, diarrhoea and diseases caused by aggravated *vāyu* and *kapha*.

[101½-107]

Cakrapāṇi has not commented upon the term '*jātam*' mentioned in verse no. 105. Syntactically, this term indicates '*jātodaka* stage of *udara*' when water starts accumulating in the abdomen.

Gaṅgādhara has interpreted this term to indicate the "curd formation" from the milk boiled with *trikaṭu* (*śuṇṭhī*, *pippalī* and *marica*). Other authoritative commentators have interpreted this term '*jātam*' as 'well formed curd' and the translation above made is accordingly.

Use of Milk

शोफानाहार्तितृणमूर्च्छापीडिते कारभं पयः ॥१०७॥

शुद्धानां क्षामदेहानां गव्यं छागं समाहिषम् ।

If the patient of *udara* (obstinate abdominal disorders) suffering from oedema, *ānāha* (abdominal distension because of lot of wind), pain, thirst and fainting, then camel milk is useful. After the body is cleansed of impurities and it has become emaciated, cow's milk, goat's milk and buffalo-milk are useful. [107½-108]

Recipes for External Use

देवदारुपलाशार्कहस्तिपिप्पलिशिग्रुकैः ॥१०८॥

साश्वगन्धैः सगोमूत्रैः प्रदिह्यादुदरं समैः ।

वृश्चिकालीं वचां कुष्ठं पञ्चमूलीं पुनर्नवाम् ॥१०९॥

भूतीकं नागरं धान्यं जले पक्त्वाऽवसेचयेत् ।

पलाशं कत्तुं राक्ष्णं तद्वत् पक्त्वाऽवसेचयेत् ॥११०॥

The paste of *devadāru*, *palāśa*, *arka*, *gaja pippali*, *śigru* and *aśvagandhā*—taken in equal quantities, prepared by tritulating with cow's urine should be applied over the abdomen of the patient suffering from *udara roga* (obstinate abdominal disorders).

Vṛścikāṭi, *vaca*, *kuṣṭha*, *pañcamūla* (*bilva*, *śyonāka*, *gambhārī*, *pāṭalī* and *ganikārikā*), *punarnavā*, *bhātika*, *nāgara* and *dhānyaka* should be boiled in water and this decoction should be used for sprinkling over the abdomen of the patient suffering from *udara roga* (obstinate abdominal disorders).

Similarly, the decoction of *palāśa*, *kattīṇa* and *rāsnā* should be used for sprinkling. [108½–110]

In the place of 'samaiḥ' occurring in verse 109, Gaṅgādhara reads 'śanaiḥ', which appears to be better. If Gaṅgādhara's reading is accepted, then the paste of *devadāru*, etc. should be rubbed over the abdomen gently.

Use of Urine

मूत्राण्यष्टाद्वरिणां स्नेके पाने च योजयेत् ।

Eight types of urine [described in *Sūtra* 1 : 92–104] should be used in sprinkling (over the abdomen of) and drinking by the patient suffering from *udara roga* (obstinate abdominal disorders). [½111]

Use of Medicated Ghee

रूक्षाणां बहुवातानां तथा संशोधनार्थिनाम् ॥१११॥

दीपनीयानि सर्पीषि जठरघ्नानि चक्ष्महे ।

If the patient of *udara roga* (obstinate abdominal disorders) has dryness and excess of *vāyu* in his body, and if he needs elimination therapy, then medicated ghee which is stimulant of digestion and which cures *udara roga* should be administered. These recipes will be described hereafter.

[111½–½112]

In the place of 'dīpanīyāni', 'snehanīyāni' is mentioned in some texts. [If the latter reading is accepted, then the translation "stimulant of digestion", should, instead, read as "having oleating effect".

[*Pañcakola Ghṛta*]

पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः ॥११२॥

सक्षारैरर्धपलिकैर्द्विप्रस्थं सर्पिषः पचेत् ।

कल्कैर्द्विपञ्चमूलस्य तुलार्धस्वरसेन च ॥११३॥

दधिमण्डादकोपेतं तत् सर्पिर्जठरापहम् ।

श्वयथुं वातविष्टम्भं गुल्माशौंसि च नाशयेत् ॥११४॥

Two *prasthas* of ghee should be cooked by adding the following :

- i) Paste of half *pala* each of *pippalī*, *pippalī mūla*, *cārya*, *citraka*, *nāgara* and *yavakṣāra*;
- ii) half *tulā* of the decoction of *daśamūla* (*bilva*, *śyonāka*, *gambhārī*, *pāṭalī*, *agnimantha*, *pṛśniparnī*, *śālaparnī*, *bṛhatī*, *kaṇṭakārī* and *gokṣura*);
and
- iii) one *ādḥaka* of *dadhimaṇḍa* (liquid portion of the curd).

This medicated ghee cures *udāra rogas* (obstinate abdominal disorders), oedema, *vātaviṣṭambha* (immobility of wind in the abdomen), *gulma* (phantom tumour) and piles.

[112½-114]

The first line of the verse 118 has a different reading “*sakṣārair ardhapalikalair doḥiḥ prasthaṃ sarpiṣaḥ pacet*”. If this reading is accepted then in the place of half *pala*, one *pala* of *pippalī*, etc. should be taken for the preparation of the paste. In Kashmira recension of the *Caraka saṃhitā*, *pippalī* etc. are specifically mentioned to be taken in the quantity of one *pala* each. *Jatūkarna* has not specified the quantity of *pippalī* etc. while describing this recipe.

[Gaṅgādhara in his commentary, has described *pippalī*, etc. to be taken in the quantity of half *pala* each. According to *paribhāṣā* (general rule), liquids like ghee, decoction of *daśamūla* and *dadhimaṇḍa* should be used in double the quantity of the prescribed ones. This recipe is described in several other Āyurvedic texts, in some of which doubling the quantity of these liquids has not been accepted keeping that in view, in our translation above, we have mentioned the quantity as mentioned in the text.]

[*Nagara Ghṛta*]

नागरत्रिफलाप्रस्थं घृततैलात्तथाऽऽढकम् ।

मस्तुनः साधयित्वैतत् पिबेत् सर्वोदरापहम् ॥११५॥

कफमारुतसंभूते गुल्मे चैतत् प्रशस्यते ।

C. I. 73

Ghee (one *prastha*) and til oil (one *prastha*) should be cooked by adding [the paste of] *nāgara* and *triphalā* (*haritaki*, *bibhitaka* and *āmalaki*) [-two *palas* each] and two *ādhakas* of *mastu* (thin butter-milk). This medicated ghee cures all types of *udara rogas* (obstinate abdominal disorders). It is also useful in the treatment of *gulma* (phantom tumour) caused by the vitiation of *kapha* and *vāyu*. [115 $\frac{1}{2}$ -1116]

[In C. K. Sen's edition of *Caraka samhita*, the first line of verse 115 reads as 'Nāgaram triphalāprastham ghṛtaṁ tailam tathādhakam', and according to Gaṅgādhara, half *prastha* ghee, half *prastha* til oil, eight *palas* of each of *nāgara*, *haritaki*, *bibhitaka* and *āmalaki* and one *ādhaka mastu* (butter-milk) are to be used for the preparation of this recipe. The reading of Nirṇayasāgara Press edition given above appears to be erroneous'. While translating we have kept the general rule for the preparation of recipes in view.]

[*Citraka Ghṛta*]

चतुर्गुणे जले मूत्रे द्विगुणे चित्रकात् पले ॥११६॥
कल्के सिद्धं घृतप्रस्थं सक्षारं जठरी पिबेत् ।

Ghee (two *prasthas*), water (eight *prasthas*), cow's urine (four *prasthas*), paste of *citraka* (one *pala*) and *yavakṣāra* (one *pala*) should be cooked together. This medicated ghee should be used by the patient suffering from *udara roga* (obstinate abdominal disorders). [116 $\frac{1}{2}$ -1117]

[*Yavadya Ghṛta*]

यवकोलकुलत्थानां पञ्चमूलरसेन च ॥११७॥
सुरासौवीरकाभ्यां च सिद्धं वाऽपि पिबेद्घृतम् ।

Ghee cooked with the decoction of *yava*, *kola*, *kulattha* and *pañcamūla* (*bilva*, *śyonaka*, *gambhāri*, *paṭali* and *agnimantha*) and *sura* (a type of alcohol) as well as *sauvira* (a type of vinegar) is useful for a patient suffering from *udara roga* (obstinate abdominal disorders). [117 $\frac{1}{2}$ -1118]

Purgation Therapy

एभिः क्षिधाय संजाते बले शान्ते च मारुते ॥११८॥
अस्ते दोषाशये दद्यात् कल्पदिष्टं विरेचनम् ।

By the administration of the above mentioned recipes of medicated ghee, the patient becomes oleated; he regains strength; aggravated *vāyu* in his body gets alleviated and the adhesiveness of the *doṣas* in various *āśayas* (viscera) is diminished. Thereafter, the patient of *udara roga* (obstinate abdominal disorders) should be given purgation therapy described in *kalpa* section. [118½-½119]

[*Paṭolāḍya Cūrṇa*]

पटोलमूलं रजनीं विडङ्गं त्रिफलात्वचम् ॥११९॥

कम्पिल्लकं नीलिनीं च त्रिवृतां चेति चूर्णयेत् ।

षडाद्यान् कार्षिकानन्त्यांस्त्रींश्च द्वित्रिचतुर्गुणान् ॥१२०॥

कृत्वा चूर्णमतो मुष्टिं गवां मूत्रेण ना पिबेत् ।

विरक्तो मृदु भुञ्जीत भोजनं जाङ्गलै रसैः ॥१२१॥

मण्डं पेयां च पीत्वा ना सन्योषं षडहं पयः ।

शृतं पिबेत्ततश्चूर्णं पिबेदेवं पुनः पुनः ॥१२२॥

हन्ति सर्वोदराण्येतच्चूर्णं जातोदकान्यपि ।

कामलां पाण्डुरोगं च श्वयथुं चापकर्षति ॥१२३॥

पटोलाद्यमिदं चूर्णमुदरेषु प्रपूजितम् ।

Root of *paṭola* (one *karṣa*), *rajanī* (one *karṣa*), *viḍaṅga* (one *karṣa*), fruit pulp of *haritakī* (one *karṣa*), fruit pulp of *bibhitaka* (one *karṣa*), fruit pulp of *āmalakī* (one *karṣa*), *kampillaka* (two *karṣas*), *nīlinī* (three *karṣas*) and *trivṛt* (four *karṣas*)—all these drugs should be made to powders and given to the patient along with one *muṣṭi* (*pala*) of cow's urine. This causes purgation. Thereafter, the patient should be given light diet along with meat soup of animals inhabiting arid zone. For six days, thereafter, depending upon the power of digestion, the patient should be given *maṇḍa* (exceedingly thin gruel) or *peyā* (thin gruel) along with milk boiled by adding *trikaṭu* (*śunṭhī*, *pippalī* and *marica*). The above mentioned powder should be given again and again. It cures all types of *udara rogas* even in their *jātoḍaka* stage (when water starts accumulating in the abdomen). It is also useful in the treatment of jaundice, anemia and oedema. This is called *Paṭolāḍya cūrṇa*, and it is very effective in the treatment of all types of *udara rogas*. [119½-½124]

Recipe

गवाक्षीं शङ्खिनीं दन्तीं तिलवकस्य त्वचं वचाम् ॥१२४॥

पिबेद्वाक्षाम्बुगोमूत्रकोलककन्दुसीधुभिः ।

The patient of *udara roga* (obstinate abdominal disorders) should take the powder of *gavākṣī*, *śaṅkhiṇī* (*śveta bhallātakī*), *dantī*, bark of *tilvaka* and *vacā* along with cow's urine, decoction of *drākṣā*, juice of *kola*, juice of *karkandhu* or *śīdhu* (a type of alcoholic preparation). [124½—½125]

Nārāyaṇa Cūrṇa

यवानी हपुषा धान्यं त्रिफला चोपकुञ्चिका ॥१२५॥

कारवी पिप्पलोमूलमजगन्धा शटी वचा ।

शताह्वा जीरकं व्योषं स्वर्णक्षीरी सचित्रका ॥१२६॥

द्वौ क्षारौ पौष्करं मूलं कुष्ठं लवणपञ्चकम् ।

विडङ्गं च समांशानि दन्त्या भागत्रयं तथा ॥१२७॥

त्रिवृद्धिशाले द्विगुणे सातला स्याच्चतुर्गुणा ।

एतन्नारायणं नाम चूर्णं रोगगणापहम् ॥१२८॥

नैनत् प्राप्यातिवर्तन्ते रोगा विष्णुमिवासुराः ।

तक्रोणोदरिभिः पेयं गुल्मिभिर्वदराम्बुना ॥१२९॥

आनद्धवाते सुरया वातरोगे प्रसन्नया ।

दधिमण्डेन विट्सङ्गे दाडिमाम्बुभिरर्शसैः ॥१३०॥

परिकर्तं सवृक्षाम्लमुष्णाम्बुभिरजीर्णके ।

भगन्दरे पाण्डुरोगे श्वासे कासे गलग्रहे ॥१३१॥

हृद्रोगे ग्रहणीदोषे कुष्ठे मन्देऽनले ज्वरे ।

दंष्ट्राविषे मूलविषे सगरे कृत्रिमे विषे ॥१३२॥

यथार्हं स्निग्धकोष्ठेन पेयमेतद्विरेचनम् ।

इति नागयणचूर्णम् ।

Yavanī, *hapuṣā*, *dhānya*, *triphala* (*haritakī*, *bibhitaka* and *amalakī*), *upakuñcika* (*kṛṣṇa jiraka*), *karvī* (small variety of *jiraka*), *pippalī mūla*, *ajagandhā* [see commentary], *śaṭī*, *vacā*, *śatahvā*, *jiraka* (large variety of *jiraka*), *trikaṣu* (*śunṭhī*, *pippalī* and *maricā*), *svaṇṇākṣarī*, *citraka*, *yavakṣara*, *svaṛjīkṣara*, *puṣkara-mūla*, *kuṣṭha*, *lavaṇa pañcaka* (*saṭvārcalā*, *saindhava*, *viḍa*, *audbhida* and *sāmudra*) and *viḍaṅga*—all taken one part each,

ḍantī (three parts), *trivṛt* (two parts), *viśālā* (two parts) and *sātālā* (four parts) should be made to a powder. This is called *Nārāyaṇa cūrṇa*. Like Lord Nārāyaṇa, the destroyer of demons it eradicates several diseases. It is to be given along with the following *anupānas* depending on the nature of the disease concerned :

<i>Disease</i>	<i>Vehicle</i>
i) <i>Udara roga</i>	butter-milk;
ii) <i>gulma</i> (phantom tumour)	juice of <i>badara</i> ;
iii) <i>ānaddhavāta</i> (immobility of wind in the abdomen)	<i>surā</i> (alcoholic drink);
iv) diseases caused by <i>vāyu</i>	<i>prasannā</i> (another type of alcoholic drink);
v) <i>viḍṣaṅga</i> (fecal obstruction)	<i>dadhimaṇḍa</i> (water which is squeezed out of the curd);
vi) <i>piles</i>	juice of <i>dāḍima</i> ;
vii) <i>parikartikā</i> (sawing pain in the abdomen)	<i>vṛkṣāmla</i> ;
viii) indigestion	hot water;

In *bhagandara* (fistula-in-ano), *pāṇḍu roga* (anemia), asthma, bronchitis, *galagraha* (obstruction in the throat), heart diseases, sprue syndrome, *kuṣṭha* (obstinate skin diseases including leprosy), suppression of the power of digestion, fever, *daṃṣṭrāviṣa* (biting by an animal having poisonous teeth), *mūla viṣa* (root poisons), *garaviṣa* (a type of poison artificially prepared by combining different ingredients), and *kṛtrima viṣa* (artificial poison), the patient should first of all be given oleation therapy followed by this recipe for the purpose of purgation. [124 $\frac{1}{4}$ —133]

[Cakrapāṇi has interpreted *ajamodā* as *ugragandhā*. But in the extant text, both in Nirṇayasāgara edition : nd C. K. Sen & Co. edition, the term '*ajamodā*' does not occur. Perhaps, according to Cakrapāṇi, the term '*ajagandhā*', in verse 126 should be read as '*ajamodā*'. In verse 13, '*garaviṣa*' and '*kṛtrima viṣa*' are described separately. Both of them are synonymous, namely artificial poison prepared by compounding various ingredients. In the present context, these two terms, perhaps, indicate the two different types of artificial poison.]

Hapusaḍya Cūrṇa

हपुषां काञ्चनक्षीरीं त्रिफलां कटुरोहिणीम् ॥१३३॥

नीलिनीं त्रायमाणां च सातलां त्रिवृतां वचाम् ।

सैन्धवं काललवणं पिप्पलीं चेति चूर्णयेत् ॥१३४॥

दाडिमत्रिफलामांसरसमूत्रसुखोदकैः ।

पेयोऽयं सर्वगुल्मेषु मीहि सर्वोदरेषु च ॥१३५॥

श्वित्रे कुष्ठे सरुजके सवाते विषमाग्निषु ।

शोथार्शःपाण्डुरोगेषु कामलायां हलीमके ॥१३६॥

वातं पित्तं कफं चाशु विरेकात् संप्रसाधयेत् ।

इति हपुषाद्यं चूर्णम् ।

Hapusa, *kañcanakṣīrī*, *triphala* (*haritaki*, *bibhitaka* and *amalaki*), *kaṭurohiṇī*, *nīlinī*, *trāyamāṇā*, *satalā*, *trivṛt*, *vacā*, *saindhava*, *kalalavaṇa* (*biḍa lavaṇa*) and *pippalī* should be made to powder. This powder should be taken along with the juice of *daḍīma*, decoction of *triphala*, meat soup, cow's urine or hot water. It is useful in the treatment of all types of *gulma* (phantom tumour), *plīhodara* (splenic enlargement), all other forms of *udara roga*, *śvitra* (leucoderma), *kuṣṭha* (obstinate skin diseases including leprosy), *viṣamāgni* (irregular power of digestion) associated with pain and flatulence, oedema, piles, anemia, jaundice and *halīmaka* (a serious type of jaundice). By causing purgation, this recipe instantaneously corrects aggravated *vāyu*, *pitta* and *kapha*. [133½–½137]

Nilinyādyā Cūrṇa

नीलिनीं निचुलं न्योषं द्वौ क्षारौ लवणानि च ॥१३७॥

चित्रकं च पिबेच्चूर्णं सर्पिषोदरगुल्मनुत् ।

इति नीलिन्याद्यं चूर्णम् ।

Nīlinī, *nicula*, *trikaṭu* (*śuṅṭhī*, *pippalī* and *marica*), *yava kṣāra*, *svarjikṣāra*, *pañca lavaṇa* (*sauvarcala*, *saindhava*, *viḍa*, *audbhida* and *sāmudra*) and *citraka* should be made to a powder. Intake of this potion along with ghee cures *udara* (obstinate abdominal disorders including ascites) and *gulma* (phantom tumour). [137½–½138]

Recipes of Snuhikṣīra Ghṛta

क्षीरद्रोणं सुधाक्षीरप्रस्थार्धसहितं दधि ॥१३८॥
जातं विमथ्य तद्युक्त्या त्रिवृत्सिद्धं पिबेद्घृतम् ।
तथा सिद्धं घृतप्रस्थं पयस्यष्टगुणे पिबेत् ॥१३९॥
क्षुक्क्षीरपलकल्केन त्रिताषट्पलेन च ।
गुल्मानां गरदोषाणामुदराणां च शान्तये ॥१४०॥
दधिमण्डाढके सिद्धात् क्षुक्क्षीरपलकल्कितात् ।
घृतप्रस्थात् पिबेन्मात्रां तद्वज्जठरशान्तये ॥१४१॥
एषां चानुपिबेत् पेयां पयो वा स्वादु वा रसम् ।
घृते जीर्णे विरक्तस्तु कोष्णं नागरकैः शृतम् ॥१४२॥
पिबेद्भु ततः पेयां यूषं कोलत्थकं ततः ।
पिबेद्भूक्षज्यहं त्वेवं भूयो वा प्रतिभोजितः ॥१४३॥
पुनः पुनः पिबेत् सपिरानुपूर्व्यां तथैव च ।
घृतान्येतानि सिद्धानि विदध्यात् कुशलो भिषक् ॥१४४॥
गुल्मानां गरदोषाणामुदराणां च शान्तये ।

इति क्षुहीक्षीरघृतम् ।

Cow's milk (two *droṇas*) and milky latex of *snuhi* (one *prastha*) should be mixed together and converted into curd. It should then be churned and the ghee that comes out of it should be appropriately cooked by adding *trivṛt*.

Cow's ghee (two *prasthas*) and cow's milk (sixteen *prasthas*) should be cooked by adding the paste prepared of one *pala* of the milky latex of *snuhi* and six *palas* of *trivṛt*.

The above mentioned two recipes are useful in the treatment of *gulma* (phantom tumour), poisoning by artificial poisons and *udara rogas* (obstinate abdominal disorders including ascites).

Ghee (two *prasthas*) should be cooked along with two *adhakas* of *dadhimāṇḍa* (water squeezed out of curd) and the paste of the milky latex of *snuhi* (one *pala*). This should be taken by the patient in appropriate dose for the cure of *udara roga* (obstinate abdominal disorders including ascites).

After the intake of these recipes, either *peya* (thin gruel) or milk or juice of sweet fruits (for *kapha*, *pitta* and *vāyu*)

respectively) should be taken as post-prandial drink. When the ghee is digested and the purgation is over, the patient should be given luke-warm water boiled with ginger (prepared according to the procedure laid down for *Ṣaḍaṅga pāṇiya-vide Cikitsā* 1 : 3 : 145). Thereafter, the patient should be given *peyā* or thin gruel (on the second day) and soup of *kulāttha* (on the third day). If necessary, these food ingredients can be given for a longer period. The patient will, thus, become *rūkṣa* (ununctuous and dry). The course of medicated ghee along with the food preparations prescribed above should be administered to him repeatedly by an expert physician. This cures *gulma* (phantom tumour), poisoning by artificial poisons and *udara rogas* (obstinate abdominal disorders including ascites). 138 $\frac{1}{2}$ -145]

In the first recipe, no liquid is mentioned to be added. For this purpose, either water or butter-milk (four times) which remains after the butter is taken out, is to be used for cooking.

For the second recipe, the ghee to be used, according to some physicians, should be taken out according to the process indicated for the first recipe.

[According to general rule, the quantity of liquids used in the above mentioned recipes is doubled in translation,]

The second line of the verse 140 indicates that the patient who is *rūkṣa* (ununctuous or dry) is only suitable for the administration of this therapy. If he is *snigdha* (unctuous), then the decoction of ginger should be given to him and the above mentioned recipes of medicated ghee should be administered only in small quantities depending upon the strength of the patient.

The second line of the verse 140 appears to have been inadvertently inserted. The same text appears again in the first line of the verse 145.

Other Recipes of Medicated Ghee

पोलुकल्कोपसिद्धं वा घृतमानाहभेदनम् ॥१४५॥

गुल्मघ्नं नीलिनीसर्पिः स्नेहं वा मिश्रकं पिबेत् ।

Ghee cooked with the paste of *pilu* cures *ānāka* (abdominal distension). *Nilinī ghṛta* (*Nilinyādya ghṛta* – vide *Cikitsā* 5 : 105-109) cures *gulma* (phantom tumour). The patient

of *udara* (obstinate abdominal disorders including ascites)
may also take *Misṛaka sneha*—vide *Cikitsā* 5: 149-151.

[145½-146½]

Other Recipes

क्रमाग्निर्हृतदोषाणां जाङ्गलप्रतिभोजिनाम् ॥१४६॥
दोषशेषनिवृत्त्यर्थं योगान् वक्ष्याम्यतः परम् ।
चित्रकामरदारुभ्यां कल्कं क्षीरेण ना पिबेत् ॥१४७॥
मांसं युक्तस्तथा हस्तिपिप्पली विश्वभेषजम् ।
विडङ्गं चित्रकं दन्ती चव्यं व्योषं च तैः पयः ॥१४८॥
कल्कैः कोलसमैः पीत्वा प्रवृद्धमुदरं जयेत् ।
पिबेत् कषायं त्रिफलादन्तीरोहितकैः शृतम् ॥१४९॥
व्योषक्षारयुतं जीर्णं रसैरद्यात् जाङ्गलैः ।
मांसं वा भोजनं भोज्यं सुधाक्षीरघृतान्वितम् ॥१५०॥
क्षीरानुपानां गोमूत्रेणाभ्यां वा प्रयोजयेत् ।
सप्ताहं माहिषं मूत्रं क्षीरं चानन्नभुक् पिबेत् ॥१५१॥
मांसमौष्टं पयइच्छागं त्रीन्मासान् व्योषसंयुतम् ।
हरीतकीसहजं वा क्षीराशी वा शिलाजतु ॥१५२॥
शिलाजतुविधानेन गुग्गुलुं वा प्रयोजयेत् ।
शृङ्गवेरार्द्रकरसः पाने क्षीरसमो हितः ॥१५३॥
तैलं एसेन तेनैव सिद्धं दशगुणेन वा ।
दन्तीद्रवन्तीफलजं तैलं दूष्योदरे हितम् ॥१५४॥
शूलानाहविषन्धेषु मस्तुयूषरसादिभिः ।
सरलामधुशिग्रूणां बीजेभ्यो मूलकस्य च ॥१५५॥
तैलान्यभ्यङ्गपानार्थं शूलघ्नान्यनिलोदरे ।
स्तैमित्यारुचिहृत्तासे मन्देऽग्नौ मद्यपाय च ॥१५६॥
अरिष्टान् दापयेत् क्षारान् कफस्त्यानस्थिरोदरे ।
श्लेष्मणो विलयार्थं तु दोषं वोक्ष्य भिषग्वरः ॥१५७॥
पिप्पलीं तिलवकं हिङ्गु नागरं हस्तिपिप्पलीम् ।
मल्लातकं शिशुफलं त्रिफलां कटुरोहिणीम् ॥१५८॥
देवदारु हरिद्रे द्वे सरलातिविषे वचाम् ।
कुष्ठं मुस्तं तथा पञ्च लवणानि प्रकल्प्य च ॥१५९॥
दधिसर्पिर्वसामज्जतैलयुक्तानि दाहयेत् ।
अन्नादूर्ध्वमतः क्षाराद्विडालकपदं पिबेत् ॥१६०॥

(251028) मुदिदधिपण्डोर्जलरिष्टसुवासवै (251028) 10
हृत्तिं श्वयथुं शुभं श्रीहाशौजठराणि च ॥१६१॥
[1041] चिस्त्रिकामुदावतं वाताष्टीलां च नाशयेत् ।

क्षारं चाजकरीषाणां सुतं सूत्रैर्विपाचयेत् ॥१६२॥

कार्षिकं पिप्पलीमूलं पञ्चैव लवणानि च ।

पिप्पलीं चित्रकं शुण्ठीं त्रिफलां त्रिवृतां वचाम् ॥१६३॥

द्रौ क्षारौ सातङ्गं वन्तीं स्वर्णक्षीरीं विष्ठाणिकाम् ।

कोलप्रमाणां चटिकां पिबेत् सौवीरसंयुताम् ॥१६४॥

श्वयथावविपाके च प्रवृद्धे च दकोदरे ।

भावितानां पक्वां सूत्रे षष्टिकानां तु तण्डुलैः ॥१६५॥

यवाणां पयसा सिद्धां प्रक्षामं भोजयेन्नरम् ।

पिबेदिनुरसं चात्र जठराणां निवृत्तये ॥१६६॥

स्वं स्वं स्थानं तद्वर्जयेत् तथा पित्तकफानिलां ।

शङ्खिनीक्षुकविह्वलीचिरजित्वादिपल्लवैः ॥१६७॥

शाकं गण्डपुरीषाय प्राभातं दापयेद्विषकम् ।

ततोऽस्मै विशिलोभूतवर्चोदोषाय शालजित् ॥१६८॥

दद्यात्सूत्रयुतं क्षीरं दोषशोभहं शिवम् ।

पार्श्वशूलमुपस्पर्शितं हृदग्रहं सपिण्डं माकृतम् ॥१६९॥

जनयेद्यस्य तं तैलं विल्वक्षारेण प्राययेत् ।

तथाऽग्निमन्थस्योनकपल्लवशतिबनलजैः ॥१७०॥

बलाकदरस्यपल्लवस्यैः प्रत्येकदा सुतैः ।

तैलं पक्त्वा क्षिप्यद्वाडदराणां प्रशान्तये ॥१७१॥

निवर्तते चोदराणां हृदग्रहस्थानिलोद्धवः ।

कफे वातेन पिबेत् क्षीराणां वाऽप्यावृतेऽनिले ॥१७२॥

बलितः स्वौषधयुतं तैलमेरण्डजं हितम् ।

सुविरक्तो नरो यस्तु पुनरप्यपि तो भवेत् ॥१७३॥

सुखिग्रैरपल्लवस्यैर्विह्वलीक्षुसुपानरेत् ।

सोपस्तम्भोऽपि वा क्षयराभापयति यं नरम् ॥१७४॥

तीक्ष्णैः सुक्षारयोर्मूत्रैर्नस्तिस्तिस्त्वमुपाचरेत् ।

After the vitiated *dosas* are gradually eliminated, the patient should be given the meat of animals inhabiting arid zone. For the elimination of the residual *dosas* following recipes should be administered to the patient :

- i) The paste of *citraka* and *devadaru* along with (milk; this should be taken for one month;
- ii) the powder of *rajapippali* and *sunthi* along with milk;
- iii) milk boiled with one *kola* each of *vidanga*, *citraka*, *danti*, *cayya* and *trikatu* (*sunthi*, *pippali* and *marica*); intake of this medicated milk cures an acute form of *udara* (obstinate abdominal disorders including ascites); (for the preparation of this recipe, the powder of above mentioned drugs should be boiled by adding eight *palas* of milk and thirty two *palas* of water);
- iv) decoction of *triphalā* (*haritaki*, *bibhitaka* and *amalaki*), *danti* and *rohitaka* along with *trikatu* (*sunthi*, *pippali* and *marica*) and *yavakṣāra*; after the digestion of this potion, the patient should take food along with the soup of meat of animals inhabiting arid zones
- v) meat along with the recipes of *Sudhākṣīra ghṛta* or *Snuhākṣīra ghṛta* – vide verses 138–145 above;
- vi) *haritaki* along with cow's urine followed by milk as post-prandial drink; the patient should not take any cereal while taking this recipe;
- vii) buffalo-urine; this should be taken for one week; during this period the patient should not take any cereal;
- viii) buffalo-milk; to be taken for one week; during this period the patient should not take any cereal;
- ix) camel-milk along with the powder of *trikatu* (*sunthi*, *pippali* and *marica*); to be taken for one month;
- x) goat-milk along with the powder of *trikatu* (*sunthi*, *pippali* and *marica*); to be taken for three months;
- xi) one thousand fruits of *haritaki* (to be taken according to the procedure prescribed for '*pippali vardhamāna rasayana*'—vide *Cikitsā* 1 : 3 : 36–40);
- xii) *śilajatu* along with milk;
- xiii) *guggulu* according to the procedure prescribed above for *śilajatu*, i. e. along with milk;

- xiv) juice of green ginger along with milk;
- xv) til oil cooked with ten times of ginger-juice;
- xvi) oil of the fruits of *dantī* and *dravanī*; this is useful in *dūṣyodara* (*sānnipātika udara*); if there is colic pain, abdominal distension and constipation, then this oil should be taken along with *mastu* (thin butter-milk), vegetable soup, meat soup, etc. ;
- xvii) oils collected from the seeds of *saralā*, *madhusigru* and *mūlaka*; these are useful for massage as well as for taking internally; these oils cure colic pain in the patient suffering from *vātodara*;
- xviii) *ariṣṭas* (alcoholic preparations); these recipes are useful if there is *staimitya* (a feeling as if a person is covered with a wet cloth or leather), anorexia and nausea; if there is suppression of the power of digestion, and if the patient is accustomed to alcoholic drinks;
- xix) *kṣāras* (alkaline preparations); these recipes are useful if *kapha* has become thick and sticky in the patient suffering from *udara roga* (obstinate abdominal disorders); it liquefies the *kapha*;
- xx) [*Pippalyādi Kṣāra*]

pippalī, *tilvaka*, *hiṅgu*, *śuṅṭhi*, *gajapippalī*, *bhallātaka*, fruit of *śigru*, *triphalā* (*haritakī*, *bibhitaka* and *āmalakī*), *kaṭurohiṇī*, *devadāru*, *haridrā*, *dāruharidrā*, *saralā*, *atviṣā*, *vacā*, *kuṣṭha*, *mustā* and *pañca lavaṇa* (*sauvarcala*, *saindhava*, *viḍa*, *audbhida* and *sāmudra*)—all these drugs should be mixed with curd, ghee, muscle fat, bone-marrow and oil and burnt over the fire [the quantity of curd, etc. should be such to enable to powders of drugs to take the shape of a bolus; this bolus should be kept in an earthen vessel and covered with an earthen plate; the joint between the earthen vessel and earthen plate should be sealed with the help of mud smeared cloth; this should be placed over fire for reducing the ingredients into ashes.] One *karṣa* of this powder should be taken after food along with

madirā (alcoholic drink), *dadhimaṇḍa* (water squeezed out of curd), *hṛd* water, *ariṣṭa* (a type of alcoholic preparation), *surā* (alcohol) and *āsava* (another type of alcoholic preparation). It cures heart disease, oedema, *gulma* (phantom tumour), enlargement of spleen, piles, various typer of *udara rogas* (obstinate abdominal disorders), *viṣṇucikā* (choleric diarrhoea), *udāvarta* upward movement of wind) and *vataṣṭhila* (stone-like growth in the abdomen caused by *vāyu*);

xxi) [*Kṣāra Vatīkā*]

Stool of the goat should be burnt, reduced to ashes, diluted with six times of cow's urine and strained through a cloth for twenty one times to prepare *kṣāra* (alkaline preparation). This alkaline preparation should be cooked till it becomes thick in consistency. To this, *pippalī-mūla*, *pañca lavaṇa* (*sauvarcala*, *saindhava*, *viḍa*, *audbhida* and *sāmudra*), *pippalī*, *citraka*, *śuṇṭhi*, *triphalā* (*haritakī*, *bibhitaka* and *āmalakī*), *trivṛt*, *vacā*, *yavakṣāra*, *svarjikṣāra*, *satalā*, *dantī*, *svarṇakṣīrī* and *viṣāṇikā*—one *karṣa* each should be added and cooked. (The quantity of liquid *kṣāra* should be eight times of the powder.) From out of this paste, pills of one *kola* each should be prepared. Intake of this pill along with *sauvira* (a type of vinegar) cures oedema, indigestion and acute form of *jalodara* (ascites);

xxii) *ṣaṣṭhika* type of rice should be impregnated with cow's urine. This rice should be cooked with milk and given to the patient as much as he could take. Thereafter, he should be given sugar-cane juice which cures *udara rogas* (obstinate abdominal disorders). By the administration of this recipe, the aggravated *vāyu*, *kapha* and *pitta* get restored to their own locations;

xxiii) to the patient having costive bowels, vegetable preparation of the leaves of *śaṅkhinī*, *snuhi*, *trivṛt*, *dantī*, *cirabilva*, etc. should be given before food. By the administration of this recipe, the stool becomes soft

and the physician well versed in medical texts should administer milk along with cow's urine for the elimination of the residual *doṣas*;

xxiv) if the patient suffers from *pārśva sāla* (pain in the sides of the chest), *hṛdgraha* (stiffness and pain in the cardiac region) because of aggravated *vāyu*, then he should be given oil cooked with *bilva kṣāra* (fruits of *bilva* should be burnt for the preparation of *kṣāra* or alkali preparation and the oil should be cooked with this alkali preparation); and

xxv) similarly, oil cooked with the *kṣāra* (alkali preparation) of either *agnimantha*, *śyonaka*, *pālāśa*, stems of *tila*, *baḷa*, *kadalī* or *apāmarga* should be given to the patient for the cure of *udara roga* (obstinate abdominal disorders). By the administration of this medicated oil, *hṛdgraha* (stiffness and pain in the cardiac region) caused by *vāyu* in the patient suffering from *udara roga* (obstinate abdominal disorders) gets subsided;

xxvi) if *kapha* gets occluded (*āvṛtta*) either by *vāyu* or by *pitta*, and if *vāyu* gets afflicted (*āvṛtta*) by *kapha* and *pitta*, then castor oil added with drugs appropriate for the alleviation of the respective *doṣas* should be administered;

xxvii) if the patient gets flatulence even after proper purgation, then he should be given *nirūha basti* (a type of enema prepared of unctuous, sour and saline drugs); and

xxviii) if the patient suffers from flatulence and there is occlusion of *vāyu*, then he should be given medicated enema therapy prepared of *tikṣṇa* (having sharp attributes) drugs, alkalies and cow's urine.

[1451-1475]

Appearance of flatulence after purgation is a bad prognostic sign. But if flatulence occurs (in spite of purgation) because of the residual vitiated *vāyu*, then it is not a sign indicating bad prognosis. In verse 173, treatment of such a condition is described.

Administration of Snake-venom

क्रियातिवृत्ते जठरे त्रिदोषे चाप्रशास्यति ॥१७५॥
 ज्ञातीन् ससुहृदो दारान् ब्राह्मणानृपतीन् गुरुन् ।
 अनुज्ञाप्य भिषक् कर्म विदध्यात् संशयं ब्रूवन् ॥१७६॥
 अक्रियायां ध्रुवो मृत्युः क्रियायां संशयो भवेत् ।
 एवमाख्याय तस्येदमनुज्ञातः सुहृदणैः ॥१७७॥
 पानभोजनसंयुक्तं विषमस्मै प्रयोजयेत् ।
 यस्मिन् वा कुपितः सर्पो विस्फुरेद्दि फले विषम् ॥१७८॥
 भोजयेत्तदुदरिणं प्रविचार्य भिषग्वरः ।
 तेनास्य दोषसङ्घातः स्थिरो लीनो विमार्गगः ॥१७९॥
 विषेणाशुप्रमाथित्वादाशु भिन्नः प्रवर्तते ।
 विषेण हृतदोषं तं शीताम्बुपरिषेचितम् ॥१८०॥
 पाययेत् भिषग्दुग्धं यवागूं वा यथाबलम् ।
 त्रिवृन्मण्डूकपर्णयोश्च शाकं सयववास्तुकम् ॥१८१॥
 भक्षयेत् कालशाकं वा स्वरसोदकसाधितम् ।
 निरल्लवणस्नेहं स्विन्नास्विन्नमनन्नभुक् ॥१८२॥
 मासमेकं ततश्चैव तृषितः स्वरसं पिबेत् ।
 एवं विनिर्हृते दोषे शाकैर्मासात् परं ततः ॥१८३॥
 दुर्बलाय प्रयुञ्जीत प्राणभृत् कारभं पयः ॥१८४॥

If the *udara roga* (obstinate abdominal disorders) caused by the simultaneous vitiation of all the three *dosas* does not yield to the above mentioned treatment, then the physician should call for patient's relatives, friends, wife, *brahmanas*, the king (authorities of the state) and preceptors, and inform them of his doubts about the curability of the disease in normal course. They should also be informed that the patient will certainly die if the risk of toxic therapy is not taken. After this statement, if the friends, etc. of the patient permit, then he should be given snake-venom mixed with his food and drinks.

A (cobra) snake should be enraged and made to bite a fruit to ejaculate its venom. The physician after due consideration, should ask the patient to eat that fruit.

The snake-venom is *pramathi* [the drug which by its own potency drains out the accumulated *dosas* from the channels

of circulation is called *pramāthi*.] Because of this, the compact *doṣas* which are stabilised and completely submerged in the tissues and which have gone astray to channels other than their own, get instantaneously separated from tissues and come out.

When the aggravated *doṣas* are eliminated, then the patient should be sprinkled with cold water and the physician should give him either milk or *yavāgu* (thick gruel) inadequate quantity depending upon his strength. Then for one month, the patient should not take any cereal and depend upon the leaves of *trivṛt*, *mandūkāparṇī*, barley, *vāstuka* and *kālaśāka*. These leafy vegetables can be either boiled or taken in unboiled form. No sour drug, salt or fat should be added to these vegetables. These are to be prepared along with their own juice or by adding water. If during this one month, the patient feels thirsty, then he should be given the juice of above mentioned plants, specially of *kālaśāka* to drink. Intake of these leafy vegetables will eliminate the accumulated *doṣas*, and after one month, the patient who has already become weak should be given camel-milk to restore his vitality. [175½-183½]

Udara roga (obstinate abdominal disorders), particularly those caused by the simultaneous aggravation of two *doṣas* has two stages namely the stage of *ajātodaka* (when water has not accumulated in the abdomen) and the stage of *jātodaka* (when water has started accumulating in the abdomen). Recipes for the treatment of the former are described in the foregoing paragraphs. It is with reference to the latter, specially when the original disease is caused by the simultaneous vitiation of all the three *doṣas* that the specific treatment involving the use of snake-venom is described in the above paragraph. This measure should be resorted to only when ordinary therapies have failed to give relief to the patients.

Administration of snake-venom is likely to cause death of the patient, and this may affect the reputation of the physician. The physician, should, however, resort to this therapy only when there is no alternative and the patient is certainly to die. With the administration of snake-venom, there is a possibility of the patient to be cured. This point may be made clear to (the patient's well wishers) and the permission should be obtained from them so that in case of the patient's death, the physician is not be blamed for the mishap.

In the present context, the poison from the teeth (fangs) of serpents should be used; as it is said "the venom collected from the teeth of the serpent should be used in the treatment of *dūṣyodara* (*udara roga* caused by the simultaneous vitiation of all the three *doṣas*), *baddhagudodara* (*udara roga* caused by obstruction in the intestines), *kṣatodara* or *chidrodara* (acute abdominal swelling caused by intestinal perforation) and *jalodara* (ascites) which helps in the elimination of morbid elements from the body.

Surgical Measures

इदं तु शल्यहर्तॄणां कर्म स्याद्दृष्टकर्मणाम् ॥१८४॥

वामं कुक्षिं मापयित्वा नाभ्यधश्चतुरङ्गुलम् ।

मात्रायुक्तेन शस्त्रेण पाटयेन्मतिमान् मिषक् ॥१८५॥

विपाट्यान्त्रं ततः पश्चाद्वीक्ष्य वद्वक्षतान्त्रयोः ।

सर्पिषाऽभ्यज्य केशादीनवमृज्य विमोक्षयेत् ॥१८६॥

मूर्च्छनाद्यच्च संमूढमन्त्रं तच्च विमोक्षयेत् ।

छिद्राप्यन्त्रस्य तु स्थूलैर्दशयित्वा पिपीलिकैः ॥१८७॥

बहुशः संगृहीतानि ज्ञात्वा च्छित्त्वा पिपीलिकान् ।

प्रतियोगैः प्रवेक्ष्यान्त्रं प्रेक्षैः सीव्येद्वणं ततः ॥१८८॥

The following surgical measures should be performed by the physician having practical experience for the removal / correction of *śalya* (foreign bodies including perforation, etc.).

An expert surgeon should make an incision in the left pelvic region below the umbilicus leaving four fingers breadth of space (from the level of the umbilicus) with the help of an appropriate surgical instrument. After opening the abdomen, the physician should carefully examine the intestines for strangulation and perforation. The afflicted part should be anointed with ghee and foreign bodies, like hair etc. should be removed from the intestine. Thereafter, the afflicted intestine should be put in its appropriate place. If there is morbidity in the intestine because of obstruction, then the afflicted portion should be removed. The perforated or the cut portion of the intestine should be made to be *bitten* by big-black-ants (*pipilikas*). Having ascertained the cut portion well united, the body of the black-ant should be cut off. Then these intestines should be placed back into their appro-

priate place and the incised abdominal skin should be sutured with the help of a needle. [184½-188]

The incision should be below the umbilicus in the left pelvic region. From the mid-line of the abdomen where the umbilicus is located, the surgeon should leave a space of four fingers breadth and make an incision. Surgeon should then examine the intestines in the case of *baddhodara* and *kṣatodara*. For initiating appropriate remedial measures, if required, he should make further incision, remove the hair, etc. and even remove the numbed and dead portion of intestine in the case of strangulation. To the perforated or incised part of the intestine, big black ants should be applied, so that they will bite both the ends of the intestine to bring them together. Thereafter, the head of the ant should be cut which will continue to stick to the intestines and the body should be removed therefrom. For all these surgical manoeuvres, the intestines are required to be taken out of the abdomen. After the completion of the surgery, the intestines should be inserted into the abdomen and placed in their appropriate places.

Abdominal Tapping

तथा जातोदकं सर्वमुदरं व्यधयेद्भिषक् ।
 वामपार्श्वे त्वधो नाभेर्नाडीं दत्त्वा च गालयेत् ॥१८९॥
 विस्त्राव्य च विमृद्यैतद्वेष्टयेद्वाससोदरम् ।
 तथा बस्तिविरेकाद्यैर्ग्लानं सर्वं च वेष्टयेत् ॥१९०॥

If liquid is already accumulated in the abdomen (*jātodaka* stage) in all types of *udara rogas*, the physician should tap in the left side of the abdomen below the umbilicus (with the help of trochar and canula^a), later, with the help of the canula (*nāḍī*), the fluid should be drained out. Having drained all the fluid by applying pressure, the abdomen should be tied tightly with the help of a cloth-bandage, The retracted abdomen is required to be similarly tied with the help of a cloth-bandage after the administration of enema or purgation therapy and after similar other measures. [189-190]

Diet

निःक्षुते लङ्घितः पेयामस्त्रेहलवणां पिबेत् ।
 अतः परं तु षण्मासान् क्षोरवृत्तिर्भवेन्नरः ॥१९१॥
 त्रीन्मासान् पयसा पेयां पिबेत्त्रींश्चापि भोजयेत् ।
 श्यामाकं कोरदूषं वा क्षीरेणालवणं लघु ॥१९२॥
 नरः संवत्सरेणैवं जयेत् प्राप्तं जलोदरम् ।

After the fluid from the abdomen is drained out, the patient should be made to fast and thereafter, he should be given *peya* (thin gruel) which is prepared without adding fat and salt. Thereafter, for six months, the patient should live only on milk.

Thereafter, for three months, the patient should take *peya* (thin gruel) prepared of milk. For three months, thereafter, he should be given cereals like *śyāmaka* or *koradūṣa* along with milk. These are light for digestion and no salt should be given to the patient during this period.

Thus, the patients having reached the *jātodaka* stage of ascites could overcome the ailment in one year. [191-193]

Utility of Milk

प्रयोगाणां च सर्वेषामनु क्षोरं प्रयोजयेत् ॥१९३॥

दोषानुबन्धरक्षार्थं बलस्थैर्यार्थमेव च ।

प्रयोगापचिताङ्गानां हितं ह्युदरिणां पयः ।

सर्वधातुक्षयार्तानां देवानाममृतं यथा ॥१९४॥

After the administration of all therapies, the patient should invariably be given milk to take for maintaining the harmony of *doṣas* and for promoting strength as well as stability in the body.

By the administration of different therapies, the body of the patient becomes emaciated and all the tissue elements in his body get diminished. For such patients, milk is very useful. It is as good as the ambrosia for the gods.

[193½-194]

Thus, it is said :

तत्र श्लोको—

हेतुं प्राग्रूपमष्टानां लिङ्गं व्याससमासतः ।

उपद्रवान् गरीयस्त्वं साध्यासाध्यत्वमेव च ॥१९५॥

जाताजाताम्बुलिङ्गानि चिकित्सां चोक्तवानृषिः ।

समासव्यासनिर्देशैरुदराणां चिकित्सिते ॥१९६॥

In this chapter dealing with the treatment of *udara rogas* (obstinate abdominal diseases including ascites) the sage Ātreya has described in brief as well as in detail the following topics :

- i) Etiological factors;
- ii) premonitory signs and symptoms;
- iii) signs and symptoms of eight varieties of *udara roga* (obstinate abdominal diseases including ascites) in detail as well as in brief;
- iv) complications and their seriousness;
- v) curability and incurability;
- vi) signs and symptoms of *jātodaka* (where fluid has started accumulating in the abdomen) and *ajātodaka* (where fluid has not started accumulating in the abdomen) stages of this disease; and
- vii) treatment.

[195-196]

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबलपूरिते चिकि-
त्सास्थाने उदरचिकित्सितं नाम
त्रयोदशोऽध्यायः ॥ १३ ॥

Colophon

Thus, ends the thirteenth chapter dealing with the treatment of *udara roga* (obstinate abdominal disorders including ascites) in the section on therapeutics of Agniveśa's work as redacted by Caraka, and not being available, restored by Dṛḍhabala.

CHAPTER XIV TREATMENT OF PILES

चतुर्दशोऽध्यायः ।

अथातोऽर्शश्चिकित्सितं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the Chapter on the treatment of *arśas* (piles).

Thus, said Lord Ātreya. [1-2]

Both *udara roga* (obstinate abdominal disorders including ascites) and *arśas* (piles) have a common characteristic feature inasmuch as both are caused by the simultaneous vitiation of all the three *doṣas*. Further, *arśas* (piles) is one of the causative factors of *baddhagudodara* (obstruction in the passage of the rectum). Therefore, the chapter dealing with *arśas* (piles) follows the chapter on the treatment of *udara* (obstinate abdominal disorders including ascites).

आसीनं मुनिमव्यग्रं कृतज्ञाप्यं कृतक्षणम् ।

पृष्टवानर्शां युक्तमग्निवेशः पुनर्वसुम् ॥ ३ ॥

To Punarvasu, who was seated without any anxiety after completing his religious as well as secular duties, Agniveśa enquired about various aspects of *arśas* (piles). [3]

The term '*kṛtakṣaṇam*' implies 'a person who is free from dispersion after the completion of his secular duties.

The term '*yukta*' implies 'appropriate questions' with reference to *arśas*, namely its aggravating factors, etiological factors, etc. Alternatively, it implies a person who is inclined to explain medical texts in which case, it is an epithet of Lord Punarvasu.

Enumeration of Topics

प्रकोपहेतुं संस्थानं स्थानं लिङ्गं चिकित्सितम् ।

साध्यासाध्यविभागं च तस्मै तन्मुनिरब्रवीत् ॥ ४ ॥

He (Lord Punarvasu) explained him (to Agniveśa) the following topics [relating to *arśas* [piles]] :

- (i) Factors responsible for the causation (aggravation);
- (ii) different forms (Samsthāna);
- (iii) the places of manifestation;
- (iv) signs and symptoms;
- (v) treatment; and
- (vi) classification of the disease depending upon its curability and incurability. [4]

Factors responsible for the causation of different types of piles are described in verses 15, 16, etc. The term 'samsthāna' implies 'different forms or shapes of piles'. This, no doubt, constitutes a part of *līṅga* (signs and symptoms). However, the term 'samsthāna' is enumerated here separately in view of the details involved.

Classification

इह स्रवस्त्रिवेश ! द्विविधान्यर्शांसि-कानिचित् सहजानि, कानिचिजा-
तस्योत्तरकालजानि । तत्र बीजं गुदवलिवीजोपतप्तमायतनमर्शसां सहजानाम् ।
तत्र द्विविधो बीजोपतप्तौ हेतुः-मातापित्रोरपचारः, पूर्वकृतं च कर्म; तथाऽन्ये-
षामपि सहजानां विकाराणाम् । तत्र सहजानि सह जातानि शरीरेण, अर्शांसी-
त्यधिमांसविकाराः ॥ ५ ॥

O Agniveśa ! piles are of two types; some of them are hereditary (congenital) and others are acquired which are manifested after the birth.

Hereditary Piles

Hereditary piles are caused by the vitiation of the seeds (sperm and ovum), specially the part of the seed responsible for the formation of the anal-sphincters. Vitiation of the seed is caused by two groups of factors, namely (i) wrong diet and regimen of father and mother, and (ii) sinful acts of the past life. These two categories of causative factors are applicable to all the other hereditary diseases also. 'Sahaja' means which is manifested (*jāta*) along with (*saha*) the appearance of the body.

Arśas (piles) is a disease characterised by morbid growth in the muscle tissue. [5]

Sperm and ovum—these two constitute *bīja* or seed. If the seed which is responsible for the manifestation of anal-sphincters is vitiated, this gives

rise to hereditary type of piles. For the manifestation of piles, only that part of the seed is vitiated which is responsible for the manifestation of sphincters.

Remaining parts of the seed need not necessarily be vitiated in this condition. Therefore, the remaining parts of the body excepting the anal-sphincters may remain unaffected and healthy. [Cakrapāṇi's commentary as read in the Nirṇayasagara edition of *Caraka Saṃhitā* appears to be faulty. We have followed here the commentary available in the C.K. Sen edition of the *Saṃhitā*.] It is stated in *Śārīra* 4 : 30, "the vitiated *doṣas* may afflict the *bija* (generally meaning a division of the ovum or sperm which is responsible for the production of a particular organ—the nearest term in the parlance of modern genetics is chromosome) or the *bijabhāga* (a part of the *bija*—the nearest term in the parlance of modern genetics is the gene) by which the corresponding organs derived from these bijas and *bijabhāgas* get deformed."

Intake of wrong diet and resorting to wrong regimens on the part of both the father and mother prior to conception cause vitiation of sperms and ovum in general. At times, wrong diet and regimens vitiate that part of sperms and the ovum which is responsible for the procreation of the anal region.

Evil acts in the past life are also responsible for the causation of hereditary type of piles. They help in the manifestation of piles during the process of gestation. If these evil acts of the past life are weak, then in association with the wrong diet and regimens of the parents, they vitiate the seeds to produce piles. If, however, these evil acts of past life are very strong, they cause piles even without wrong diet and regimens on the part of the parents.

These two types of causative factors, namely (i) wrong diet and regimens of the parents, and (ii) evil acts of the past life, are responsible for the causation of other hereditary (congenital) diseases as well.

Piles are a special type of growth in the muscle tissue.

Locations of Piles

सर्वेषां चार्शसां क्षेत्रं—गुदस्यार्धपञ्चमाङ्गुलावकाशे त्रिभागान्तरास्ति स्रो
गुदवलयः क्षेत्रमिति; केचित्तु भूयांसमेव देशमुपदिशन्त्यर्शसां—शिश्नमपत्यपथं
गलतालुमुखनासिकाकर्णाक्षिवर्त्मानि त्वक् चेति । तदस्त्यधिमांसदेशतया,
गुदवलिजानां त्वर्शासीति संज्ञा तन्नेऽस्मिन् । सर्वेषां चार्शसामधिष्ठानं—मेदो
मांसं त्वक् च ॥ ६ ॥

All types of piles are located in the space of four and half *angulas* (8-80 cm. approx.) [in the lower part of the colon]. This area has three sphincters dividing the space into three

parts. According to some other physicians, *arśas* (piles) has several other locations in the body, like pudendum, female genital tract, throat, palate, mouth, nose, ears, eyelids and skins because in the above mentioned locations, excessive and unnatural growth of the muscle tissue also takes place. However, in the present text, those occurring in the anal region are specifically considered as *arśas* (piles).

Medas (fat tissue), *māṃsa* (muscle tissue) and *tvak* (skin including mucous membrane)—these are the *adhiṣṭhānas* (involved morbid tissue elements) of all the types of *arśas* (piles). [6]

This region of the colon having sphincters is four and half *āṅgulas* (8-80 cm. appox.) in length. It has three sphincters, each covering the space of one and half *āṅgulas* (2.93 cm. appox.). These sphincters are constituted by muscle tissues. This part of the colon which is four and half *āṅgulas* in length includes *gudaṣṭha* (anal opening) which is half *āṅgula* (98 cm. appox.) in length and this portion constitutes a part of the outer sphincter [Cakrapāṇi's commentaries in Nirnayasāgara edition and C. K. Sen's edition of *Caraka Saṃhitā* have considerable difference in readings. This topic is described in detail in *Suśruta : Nidāna 2 : 4-6*]

Forms of Congenital Piles

तत्र सहजान्यर्शांसि कानिचिदपूनि, कानिचिन्महान्ति, कानिचिद्दीर्घाणि,
कानिचिद्भ्रुवानि, कानिचिद्वृत्तानि, कानिचिद्विषमविसृतानि, कानिचिदन्तः
कुटिलानि, कानिचिद्वहिःकुटिलानि, कानिचिज्जटिलानि, कानिचिदन्तर्मुखानि,
यथास्व दोषानुबन्धवर्णानि ॥ ७ ॥

Among the congenital piles, some are small, some are large, some are long, some are short, some are round, some are irregularly spread, some are curved internally, some are curved externally, some are matted together, and some are introverted. Their characteristic colours are in accordance with the *doṣas* involved in their causation. [7]

Signs and Symptoms of Congenital Piles

तैरुपहतो जन्मप्रभृति भवत्यतिकृशो विवर्णः क्षामो दीनः प्रचुरविवद्ध-
वातमूत्रपुरीषः शर्कराश्मरीमान्, तथाऽनियतविवद्धमुक्तपकामशुष्कभिन्नवर्चा
अन्तराऽन्तरा श्वेतपाण्डुहरितपीतरकारुणतनुसान्द्रपिच्छिलकुणपगन्ध्यामपुरी-
षोपवेशी, नाभिर्वस्तिवङ्गणोद्देशे प्रचुरपरिकर्तिकान्वितः, सगुदशूलप्रवाहिका-

परिहर्षप्रमेहप्रसक्तविष्टम्भान्नकूजोदावर्तहृदयेन्द्रियोपलेपः प्रचुरविबद्धतिकाश्लो-
 द्वारः, सुदुर्बलः, सुदुर्बलाग्निः, अल्पशुक्रः, क्रोधनो, दुःखोपचारशीलः,
 कासश्वासतमकृष्णाहन्नासच्छर्शरोचकाविपाकपीनसक्षवथुपरीतः, तैमिरिकः,
 शिरःशूली, क्षामभिन्नसन्नसक्तजर्जरस्वरः, कर्णरोगी, शूनपाणिपादवदनाक्षिकूटः,
 सज्वरः, साङ्गमर्दः, सर्वपर्वास्थिशूली च, अन्तराऽन्तरा पार्श्वकुक्षिबस्तिहृदय-
 पृष्ठत्रिकग्रहोपतप्तः, प्रध्यानपरः, परमालसश्चेति; जन्मप्रभृत्यस्य गुदजैरावृतो
 मार्गोपरोधाद्यायुरपानः प्रत्यारोहन् समानव्यानप्राणोदानान् पित्तश्लेष्माणौ च
 प्रकोपयति, एते सर्व एव प्रकुपिताः पञ्च वायवः पित्तश्लेष्माणौ चार्शसममिद्र-
 वन्त एतान् विकारानुपजनयन्ति; इत्युक्तानि सहजान्यर्शांसि ॥ ८ ॥

The person afflicted with congenital piles has the following signs and symptoms :

- (i) Right from the birth, he is lean and thin, discoloured, emaciated, weak, having flatus, urine and stool in excessive quantity and sometimes having their obstruction, and having gravels and stone in the urinary tract;
- (ii) his stool is irregular—sometimes it is constipated and sometimes it is normal; sometimes it is *pakva* (free from *āma*) and sometimes it is associated with *āma* (mucus or products of improper digestion); and sometimes it is dry and sometimes it is loose;
- (iii) his stool, at times, is white, pale yellow, green, yellow, red, reddish, thin, dense, slimy, having the smell of dead body and associated with *āma* (mucus or products of improper digestion);
- (iv) he suffers from severe type of sawing pain in umbilicus, region of urinary bladder and pelvis;
- (v) he suffers from pain in anus, dysentery, horripilation, *prameha* (obstinate urinary disorders including diabetes), continuous constipation, gurgling sound in the intestine, abdominal distension and a feeling as if the heart and the sense organs are covered with sticky material;
- (vi) he gets excessive eructation which is at times, obstructed and is associated with bitter and sour taste;

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- (vii) he is extremely weak, and he has a very weak power of digestion; he has very little semen; he is irritable and he is difficult of treatment;
- (viii) he frequently gets cough, dyspnoea, bronchial asthma, morbid thirst, nausea, vomiting, anorexia, indigestion, chronic rhinitis and sneezing;
- (ix) he gets fits of fainting and headache;
- (x) his voice is weak, broken, of low pitch, impeded and hoarse;
- (xi) he suffers from ear diseases;
- (xii) he gets swelling around the eyes;
- (xiii) he suffers from fever, malaise and pain in all the joints and bones;
- (xiv) at times, he gets stiffness of the sides of the chest, sides of the abdomen, region of urinary bladder, cardiac region, back and lumber region;
- (xv) he is always thoughtful (or suffers from giddiness) and extremely lazy;
- (xvi) right from the birth, his *apāna vāyu* gets obstructed by the piles-mass. Because of this obstruction to the passage, the *apāna vāyu* moves upwards and causes aggravation of *samāna vāyu*, *vyāna vāyu*, *prāṇa vāyu*, *udāna vāyu*, *pitta* and *kapha*. When all these five varieties of *vāyu*, *pitta* and *kapha* get aggravated the individual succumbs to the above mentioned morbidities :

Thus, ends the description of the congenital type of piles.[8]

Etiology and Pathogenesis of Acquired Piles :

अत ऊर्ध्वं जातस्योत्तरकालजानि व्याख्यास्यामः-गुरुमधुरशीताभिष्यन्दिविदाहिविरुद्धाजीर्णप्रमिताशनासात्स्यभोजनाद्रव्यमात्स्यवाराहमाहिषाजाविकपिशितभक्षणात् कृशशुष्कपूतिमांसपैष्टिकपरमान्नक्षीरदधिमण्डतिलगुडविकृतिसेवनान्माषयूषेक्षुरसपिण्याकपिण्डालुकशुष्कशाकशुक्लशुर्नकिलाटतक्रपिण्डकविसमृणालशालूकक्रौञ्चदनकशेरुकशृङ्गाटकतरुटविरुदनवशूकशमीधान्याममूलकोपयोगाद्गुरुफलशाकरागहरितकमर्दकवसाशिरस्पदपर्युषितपूतिशीतस-

ङ्गीर्णाभ्यवहारान्मदकातिक्रान्तमद्यपानाद्यापन्नगुरुसलिलपानादतिस्नेहपाना-
दसंशोधनाद्वस्ति कर्मविभ्रमादव्यायामादव्यवायाद्विवास्वप्नात् सुखशयनासन-
स्थानसेवनाच्चोपहताग्नेर्मलोपचयो भवत्यतिमात्रं, तथोत्कटकविषमकठिनासन-
सेवनादुद्भ्रान्तयानोष्ट्रयानादतिव्यवायाद्वस्ति नेत्रासम्यक्प्रणिधानाद्गुदक्षणाद-
भीक्षणं शीताम्बुसंस्पर्शाच्चेलोष्टृणादिघर्षणात् प्रततातिनिर्वाहणाद्वातमूत्र-
पुरीषवेगोदीरणात् समुदीर्णवेगविनिग्रहात् स्त्रीणां चामगर्भभ्रंशाद्भौतपीडना-
द्विषमप्रसूतिभिश्च प्रकुपितो वायुरपानस्तं मलमुपचितमधोगमासाद्य गुदवलि-
ष्वाधत्ते, ततस्तास्वर्शीस प्रादुर्भवन्ति ॥ ९ ॥

Hereafter, we shall describe the details of piles which occur after birth.

In a person whose power of digestion is afflicted, *mala* (waste products) gets accumulated in excess because of the following :

(i) Intake of heavy, sweet, cold, *abhiṣyandi* (which causes obstruction in the channels of circulation), *vidāhi* (which causes burning sensation) and *viruddha* (mutually contra-
dictory) food; intake of food before the previous meal is digested; intake of small quantity of food; and intake of unwholesome food;

(ii) intake of the flesh of cattle, fish, pig, buffalo, goat and sheep;

(iii) intake of the meat of emaciated animals, dried meat and putrified meat; intake of pastries, *paramāṇṇa* or *pāyasa* (a preparation of milk, rice and sugar), milk, *dadhimāṇḍa* (whey) preparations of sesame seed and jaggery-products;

(iv) intake of *māṣa*, sugarcane juice, oil cake, *piṇḍāluka*, dry vegetables, vinegar, garlic, *kilāṣa* (cream of milk) *takra-piṇḍaka* (cream of curd), *bisa* (thick lotus stalk), *mṛṇāla* (thin lotus stalk) *śāluka*, *krauñcādana* (*gheṇḍulika* in var.), *kaṣeruka*, *śṛṅgaṭaka*, *taruṭa*, germinated corns and pulses, freshly harvested corns and cereals and tender radish;

(v) intake of heavy fruits, vegetables, pickles, *haritaka* (vegetables used uncooked), *mardaka*, *vasā* (muscle fat), meat of head and legs of animals, stale, putrid and *sahkīrṇa*

anna (food prepared by the mixture of different items, like rice and meat);

(vi) intake of *mandaka* (immature curds) and wrongly (excessively) fermented wines;

(vii) drinking of polluted and heavy water;

(viii) intake of *sneha* (oleation therapy) in excess;

(ix) non-use of elimination therapies;

(x) wrong application of *basti karma* (enema therapy);

(xi) lack of exercise;

(xii) *avyavāya* or *adhiṣṭavyavāya* (lack of sex-act or repeated sex-act);

(xiii) sleep during day time; and

(xiv) habitually resorting to pleasant beds, seats and location.

Similarly, [the following factors are responsible for the aggravation of *apāna vāyu*] :

(i) Use of rough, irregular and hard seats;

(ii) use of vehicles carried by improperly trained animals or vehicles carried by camels;

(iii) excessive indulgence in sex;

(iv) improper insertion of enema nozzle and frequent injury in the anal region;

(v) frequent application of cold water;

(vi) use of rags, clods of grass, etc. for rubbing [the anus];

(vii) by continued and excessive strain;

(viii) forcible attempts for passing flatus, urine and stool;

(ix) Suppression of manifested urges; and

(x) miscarriage, pressure of the pregnant uterus and abnormal delivery in the case of women.

The *apāna vāyu* aggravated by the above mentioned factors, brings down the accumulated waste products [reasons for their accumulations are already described above] and so

afflict the anal sphincters. Because of this, piles are manifested in the sphincters. [9]

Different Shapes of the Piles :

सर्षपमसूरमाषमुद्गमकुष्ठकयवकलायपिण्डटिण्टिकेरकेबुकतिन्दुकककन्धु-
काकणन्तिकाबिम्बीबदरकरीरोदुम्बरखर्जूरजास्ववगोस्तनाङ्गुष्ठकशेरुष्टकाटकशृ-
ङ्गीदक्षशिखिशुकुतुण्डजिह्वापद्ममुकुलकर्णिकासंस्थानानि सामान्याद्वातपित्तकफ-
प्रबलानि ॥ १० ॥

Piles have different shapes inasmuch as they look like mustard, *masūra*, *māṣa*, *mudga*, *makuṣṭha*, *yava* (barley), *kalāya* (green pea), *piṇḍi*, *tiṇṭikera* (fruit of *karira*), *kebuka*, *tinduka*, *karkandhu*, *kakāṇantikā*, *bimbī*, *badara*, *karīra*, *udumbara*, *khajūra*, *jambū*, *gostana* (cow's teet), thumb, *kaṣeruka*, *śṛṅgāṭaka*, *śṛṅgi*, beaks or tongues of a cock, a peacock or a parrot, and buds of lotus or *karṇikā* (*ra*).

These are, in general, the characteristic shapes of piles caused by excessive aggravation of *vāyu*, *pitta* and *kapha*. [10]

Signs and Symptoms of Vātika Type of Arśas (Piles) :

तेषामयं विशेषः—शुष्कस्थानकठिनपरुषरुक्षइयावानि, तीक्ष्णाग्राणि,
वक्राणि, स्फुटितमुखानि, विषमविस्तृतानि, शूलाक्षेपतोदस्फुरणविमिचिमासंहर्ष-
परीतानि, स्निग्धोष्णोपशयानि, प्रवाहिकाध्मानशिश्नवृषणबस्तिबङ्गणदृद्रहाङ्ग-
मर्ददृढयद्रवप्रबलानि, प्रततविबद्धवातमूत्रबर्चांसि, ऊरुकटीपृष्ठत्रिकपार्श्वकुक्षि-
बस्तिशूलशिरोऽभितापक्षवथूद्धारप्रतिक्षयकासोदावर्तायामशोषशोथमूर्च्छारो-
चकमुखवैरस्यतैमिर्यकण्डूनासाकर्णशङ्खशूलस्वरोपघातकाराणि, इयावारुणपरु-
षनखनयनवदनत्वङ्मूत्रपुरीषस्य वातोल्बणान्यशीसीति विद्यात् ॥ ११ ॥

The following are the specific features [of different types of piles].

Piles caused by the predominance of aggravated *vāyu* have the following characteristic features :

- (i) The mass of piles is dry, wrinkled, hard, rough, ununctuous and greyish in colour; these masses have sharp tips; these are curved and with cracks on the surface; and these are spread irregularly;

- (ii) The mass of piles is associated with pain, cramps *toda* (piercing pain), itches, numbness and tingling sensation in excess;
- (iii) unctuous and hot things give relief in this condition;
- (iv) The patient suffers from dysentery, abdominal distension and stiffness of pudendum, testicles, the region of urinary bladder, pelvis and cardiac region; he also suffers from malaise and palpitation in excess;
- (v) his flatus, urine and stool are constantly obstructed;
- (vi) he suffers from pain in thighs, lumber region, back, *trika* (sacral region), *pārśva* (sides of the chest), *kukṣi* (sides of the abdomen) and in the region of urinary bladder;
- (vii) he gets heating sensation in the head; (he suffers from) sneezing, eructation, coryza, cough, *udāvarta* (upward movement of wind in the abdomen), *āyāma* [*āyāsa*, according to C. K. Sen edition, which means indolence], consumption, oedema, fainting, anorexia, distaste in mouth, *timira* (impairment of vision) itching, pain in the nose, ears and temporal region, and impairment of the voice; and
- (viii) greyishness, reddishness and roughness of nails, eyes, face, skin, urine and stool. [11]

While describing different varieties of piles, normally the description of etiology should have preceded that of the signs and symptoms. In the present case, the signs and symptoms are described before the description of causative factors. But in view of the statement regarding the contents made in verse no. 4. as well as according to *pratiloma-vyākhyānyāya* the (rule of describing in reverse order) the description of signs and symptoms, before etiology, is justified. The same principle is followed while describing other varieties of piles also.

Etiology of Vātika Type of Piles :

भवतश्चक्र—

कषायकटुतिकानि रुक्षशीतलघूनि च ।

प्रमिताल्पाशनं तीक्ष्णमद्यमैथुनसेवनम् ॥ १२ ॥

लङ्घनं देशकालौ च शीतौ व्यायामकर्म च ।

शोको वातातपस्पर्शो हेतुर्वार्ताशसां मतः ॥ १३ ॥

To sum up : *vātika* type of piles is caused by the following :

- (i) Intake of astringent, pungent, bitter, ununctuous, cold and light food;
- (ii) habitual intake of food in extremely small quantities (*pramitāsana*), intake of less of food, intake of alcoholic drinks having sharp quality and indulgence in sexual acts;
- (iii) fasting, residing in cold country and cold season, and physical exercise; and
- (iv) grief and exposure to sun and wind. [12-13]

All types of piles share several Characteristic features in common. Among them, *vātika* type, of piles has some special features which are described in the above verses. Exposure to the sun is described above as one of the causes of *vātika* type of piles the sun-ray being hot, should be air alleviator and not an aggravator of *vāta*-But the sunray is simultaneously ununctuous because of which its exposure leads to the aggravation of *vāyu*.

Signs and Symptoms of Paittika Type of Arśas (Piles) :

मृदुशिथिलसुकुमाराण्यस्पर्शसहानि, रक्तपीतनीलकृष्णानि, स्वेदोपक्लेद-
बहुलानि, विस्रगन्धितनुपीतरक्तस्त्रावीणि, रुधिरवहानि, दाहकण्डूशूलनिस्तोद-
पाकवन्ति, शोतोपशयानि, संभिन्नपीतहरितवर्चांसि, पीतविस्रगन्धिप्रचुरविण्मू-
त्राणि, पिपासाउवरतमकसंमोहभोजनद्वेषकराणि पीतनखनयनत्वङ्मूत्रपुरीषस्य
पित्तोत्थणान्यर्शासीति विद्यात् ॥ १४ ॥

Paittika type of piles has the following characteristic signs and symptoms :

- (i) The mass of piles is soft, flabby, delicate and tender to touch ;
- (ii) The mass of piles is red, yellow, blue or black in colour;
- (iii) The mass of piles is associated with excessive sweating and sticky discharge;
- (iv) The discharge from the piles mass is *visra* (smelling like raw-meat), thin, yellow or red;

- (v) There will be discharge of blood from the piles;
- (vi) The mass of piles is associated with burning sensation, itching, colic pain, pricking pain and suppuration;
- (vii) There will be relief by resorting to cold things;
- (viii) The stool of the patient is loose, yellow or green;
- (ix) The urine and stool are voided in large quantities, and these are yellow in colour and their smell is like that of raw meat;
- (x) The individual suffers from morbid thirst, fever, asthma, fainting and disliking for food; and
- (xi) The nails, eyes, skin, urine and stool of the patient are yellow in colour. [14]

Etiology of Paittika Type of Piles :

भवतश्चात्र—

कटूक्षलवणक्षारव्यायामाश्रयातपप्रभाः ।

देशकालावशिशिरौ क्रोधो मद्यमसूयनम् ॥ १५ ॥

विदाहि तीक्ष्णमुष्णं च सर्वं पानान्नभेषजम् ।

पित्तोल्बणानां विज्ञेयः प्रकोपे हेतुरर्शसाम् ॥ १६ ॥

To sum up : *paittika* type of piles is caused by the following :

- (i) Intake of pungent, hot, saline and alkaline food;
- (ii) exercise and exposure to the heat of fire and the sun-ray;
- (iii) residing in a place and season which are not cold;
- (iv) intake of alcohol and envy; and
- (v) intake of all types of drinks, food and drugs which are *vidahi* (causing burning sensation), sharp and hot. [15-16]

Signs and Symptoms of Kaphaja Type of Pites :

तत्र यानि प्रमाणवन्ति, उपचितानि, श्लक्ष्णानि, स्पर्शसहानि, स्निग्ध-
श्वेतपाण्डुपिच्छिलानि, स्तब्धानि, गुरुणि, स्तिमितानि, सुप्तसुप्तानि, स्थिरश्वय-

शूनि, कण्डूबहुलानि, बहुप्रतपिञ्जरश्वेतरक्तपिच्छास्त्रावीणि, गुरुपिच्छिलश्वेत-
मूत्रपुरीषाणि, रुक्षोष्णोपशयानि, प्रवाहिकातिमात्रोत्थानवङ्कणानाहवन्ति, परि-
कर्तिकाहलासनिष्ठीविकाकासारोचकप्रतिश्यायगौरवच्छर्दिमूत्रकृच्छ्रशोषशोथ-
पाण्डुरोगशीतज्वराश्मरीशर्कराहृदयेन्द्रियोपलेपास्यमाधुर्यप्रमेहकराणि, दीर्घ-
कालानुबन्धीनि, अतिमात्रमग्निमार्दवक्लैव्यकराणि, आमविकारप्रबलानि, शुक्ल-
नखनयनवदनत्वङ्मूत्रपुरीषस्य श्लेष्मोद्वेगान्यर्शासीति विद्यात् ॥ १७ ॥

Signs and symptoms of *Kaphaja* type of piles are as follows :

- (i) the mass of piles is large in size, swollen, smooth, painless to touch, unctuous, white, pale white, slimy, having stiffness, heavy, rigid, benumbed, having constant oedema and excessive of itching;
- (ii) the discharge from the piles mass is in large quantity and continuous. This discharge is either reddish, white or red in colour; at times, there is slimy discharge;
- (iii) urine and stool of the patient are heavy, slimy and white;
- (iv) the disease gets alleviated by ununctuous and hot therapies;
- (v) the patient has an excessive desire to pass stool with tenusmus;
- (vi) there is distension in the lower pelvic region;
- (vii) the patient suffers from sowing pain, nausea, excessive spitting, cough, anorexia, cold, heaviness, vomiting, dysuria; consumption, oedema, anaemia, fever associated with cold, stone and gravels in genito-urinary tract, a feeling as if the heart and sense organs are covered with sticky material, sweet taste in the mouth and *prameha* (obstinate urinary disorders including diabetes);
- (viii) this is a very chronic condition;
- (ix) they suppress the power of digestion in excess and cause impotency;
- (x) they are associated with acute diseases caused by *ama* (product of improper digestion and metabolism); and

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(xi) the nails, eyes, face, skin, urine and stool are white in colour. [17]

Etiology of Kaphaja Type of Piles :

भवतश्चात्र—

मधुरस्निग्धशीतानि लवणाम्लगुरुणि च ।

अन्यायामो दिवास्वप्नः शय्यसनसुखे रतिः ॥ १८ ॥

प्राग्वातसेवा शीतौ च देशकालावचिन्तनम् ।

श्लैष्मिकाणां समुद्दिष्टमेतत् कारणमर्शसाम् ॥ १९ ॥

To sum up : *kaphaja* type of piles is caused by the following :

- (i) sweet, unctuous, cold, saline, sour and heavy food;
- (ii) lack of exercise, sleeping during day time and indulgence in the pleasure of beds and seats;
- (iii) exposure to easterly wind;
- (iv) residing in cold place and during a cold season; and
- (v) mental inactivity. [18-19]

Piles Caused by Simultaneous Aggravation of Two Doṣas and All the Three Doṣas :

हेतुलक्षणसंसर्गाद्विद्याद्वन्द्वोल्वणानि च ।

सर्वो हेतुस्त्रिदोषाणां सहजैर्लक्षणैः समम् ॥ २० ॥

Dvandvolbāṇa type of piles (in which two *doṣas* are predominantly aggravated) is caused by the combination of two types of etiological factors. In this condition, signs and symptoms of both these *doṣas* are manifested. If the causative factors of all the *doṣas* are combined together, then *tridoṣaja* type of piles (in which all the three *doṣas* are simultaneously aggravated) is manifested. The signs and symptoms of piles are similar to those described for hereditary type of piles—vide verses 7 and 8 above. [20]

In the above mentioned verse, '*dvandvolbāṇa*' is mentioned in the place of '*dvandvaja*'. By implication, in these types of piles, two *doṣas* are predominantly aggravated. No doubt, the third *doṣa* is also aggravated in this condition, but it doesn't predominate like the other two.

Premonitory Signs and Symptoms of Piles :

विष्टम्भोऽन्नस्य दौर्बल्यं कुक्षेराटोप एव च ।
 कार्श्यमुद्गरवाहुल्यं सक्थिसादोऽल्पघट्कता ॥ २१ ॥
 ग्रहणीदोषपाण्ड्वर्तेराशङ्का चोदरस्य च ।
 पूर्वरूपाणि निर्दिष्टान्यर्शसामभिवृद्धये ॥ २२ ॥

Viṣṭambha (absence of any movement) of the food, weakness, gurgling sound in the lower abdomen, emaciation, frequent eructation; weakness in the thighs, voiding less of stool, sprue syndrome, anemia, apprehension of the manifestation of *udara roga* (obstinate abdominal disorders including ascites)—these are the premonitory signs and symptoms in the development of piles. [21-22]

Involvement of Three Doṣas :

अर्शांसि खलु जायन्ते नासन्निपतितैस्त्रिभिः ।
 दोषैर्दोषविशेषात्तु विशेषः कल्प्यतेऽर्शसाम् ॥ २३ ॥

Piles never occur without the aggravation of all the three *doṣas*. It is because of the predominance of one or all the *doṣas* that different types of piles are determined. [23]

Having said '*sannipatitaiḥ*', which means simultaneous aggravation of all the three *doṣas*, the use of the word '*tribhiḥ*' (mean by all the three *doṣas*) indicates that all these three *doṣas* can get predominantly aggravated for the causation of this disease. It is the predominance of the aggravated *doṣa* or *doṣas* which determines the various types of piles. For example, if all the three *doṣas* are aggravated and *vāyu* is predominantly aggravated, then this type of piles is to be diagnosed as *vātaja* type of *arśas* (piles).

Reason for Bad Prognosis :

पञ्चात्मा मास्तः पित्तं कफो गुदवलित्रयम् ।
 सर्व एव प्रकुप्यन्ति गुदजानां समुद्भवे ॥ २४ ॥
 तस्मादर्शांसि दुःखानि बहुव्याधिकराणि च ।
 सर्वदेहोपतापीनि प्रायः कृच्छृतमानि च ॥ २५ ॥

Five kinds of *vāyu* (*prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*), *pitta* and *kapha*—all these morbid factors in their aggravated form afflict the three anal-sphincters, as a result of which piles are manifested. Therefore, these piles are painful and

and are associated with several complications. They afflict the entire body, and generally, these are difficult of cure.

[24-25]

Prognosis :

हस्ते पादे मुखे नाभ्यां गुदे वृषणयोस्तथा ।
 शोथो हृत्पार्श्वशूलं च यस्यासाभ्योऽर्शसो हि सः ॥ २६ ॥
 हृत्पार्श्वशूलं संमोहश्छर्दिरङ्गस्य रुग्ं ज्वरः ।
 तृष्णा गुदस्य पाकश्च निहन्युर्गुदजातुरम् ॥ २७ ॥
 सहजानि त्रिदोषाणि यानि चाभ्यन्तरां बलिम् ।
 जायन्तेऽर्शसि संश्रित्य तान्यसाध्यानि निर्दिशेत् ॥ २८ ॥
 शेषत्वादायुषस्तानि चतुष्पादसमन्विते ।
 याप्यन्ते दोषक्रायाग्नेः प्रत्याख्येयान्यतोऽन्यथा ॥ २९ ॥
 द्वन्द्वजानि द्वितीयायां बलौ यान्याश्रितानि च ।
 कृच्छ्रसाध्यानि तान्याहुः परिसंवत्सराणि च ॥ ३० ॥
 बाह्यायां तु बलौ जातान्येकदोषोत्पन्नानि च ।
 अर्शसि सुखसाध्यानि न चिरोत्पाततानि च ॥ ३१ ॥
 तेषां प्रशमने यत्नमाशु कुर्याद्विचक्षणः ।
 तान्याशु हि गुदं वद्ध्वा कुर्युर्बद्धगुदोदरम् ॥ ३२ ॥

If the patient suffering from piles develops oedema in hands, legs, face, umbilicus, anus and testicles, and if he suffers from pain in the cardiac region and in the sides of the chest, then he is incurable.

Pain in the cardiac region and sides of the chest, fainting, vomiting, pain in the limbs, fever, morbid thirst and inflammation of the anus—these complications lead to the death of the patient suffering from piles.

Hereditary piles caused by the simultaneous aggravation of all the three *doṣas* and piles located in the internal sphincter of the anus are to be determined as incurable.

In view of the residual span of life, the piles may become palliative (*yāpya*) if all the four constituents of treatment (physician, drugs, attendants and patient) are in the state of their excellence and if the patient has strong *kāyagni* (power of digestion and metabolism). Otherwise, such

patients should not be entertained [because they are incurable].

If piles are caused by the simultaneous vitiation of two *doṣas*, if these are located in the second anal-sphincter and if these are one year old, then such patients are difficult of cure.

If piles are located in the external anal sphincter, if these are caused by the predominance of one aggravated *doṣa*, and if they are not very chronic, then such a patient is easily curable. A wise-physician should immediately take necessary steps for the cure of such patients. Otherwise, the piles mass will cause obstruction to the anal passage leading to *baddha-gudodara* (obstruction in the passage of the rectum). [25-32]

Surgical and Ordinary Measures :

तत्राहुरेके शस्त्रेण कर्तनं हितमर्शसाम् ।
 दाहं क्षारेण चाप्येके, दाहमेके तथाऽग्निना ॥ ३३ ॥
 अस्त्येतद्भूरितन्त्रेण धीमता दृष्टकर्मणा ।
 क्रियते त्रिविधं कर्म भ्रंशस्तत्र सुदारुणः ॥ ३४ ॥
 पुंस्त्वोपघातः श्वयथुर्गुदे वेगविनिग्रहः ।
 आध्मानं दारुणं शूलं व्यथा रक्तातिवर्तनम् ॥ ३५ ॥
 पुनर्विरोहो रुढानां क्लेदो भ्रंशो गुदस्य च ।
 मरणं वा भवेच्छीघ्रं शस्त्रक्षाराग्निविभ्रमात् ॥ ३६ ॥
 यत्तु कर्म सुखोपायमल्पभ्रंशमदारुणम् ।
 तदर्शसां प्रवक्ष्यामि समूलानां निवृत्तये ॥ ३७ ॥

Some physicians advocate the excision of the piles mass by sharp edged instruments as an useful therapy; some others recommend cauterisation with the help of alkalies; while others prefer thermal, cauterisation. These three types of therapies should be administered only by a physician who is well versed in the relevant texts on the subject, who is wise and who has previous experience of performing such surgical operations. If there is any mistake in these operative processes, then the consequence will be very serious.

Impotency, swelling in the anus, lack of urge for defecation, abdominal distension, excruciating pain, feeling of discomfort (*vyathā*), excessive bleeding, recurrence of the

piles mass after these are healed, sticky discharge, prolapse of the rectum or even instant death—these complications occur as a result of improper surgical operation, cauterisation by alkalies or thermal cauterisation.

Such therapies as could be administered with ease, which involve less of risk and which are not painful will be described hereafter for the eradication (rooting out) of piles. [33-37]

Classification of Piles :

वातश्लेष्मोल्बणान्याहुः शुष्काण्यर्शांसि तद्विदः ।

प्रस्नावीणि तथाऽऽर्द्राणि रक्तपित्तोल्बणानि च ॥ ३८ ॥

Piles are broadly classified into two groups, namely (i) dry piles, which are caused by the predominance of aggravated *vāyu* and *kapha*, and (ii) exudating or wet piles, which are caused by predominance of aggravated *rakta* (blood) and *pitta*. [38]

Kaphaja type of piles is characterised by different types of exudations. But it generally involves exudations of slimy material, and there is no blood exudation. Therefore, this type of piles is treated as dry piles (*śuṣkārśas*). Exudation of slimy material takes place even by the combination of causative factors of both dry and wet types of piles.

Treatment of Dry Piles :

तत्र शुष्कार्शसां पूर्वं प्रवक्ष्यामि चिकित्सितम् ।

First of all, treatment of dry piles will be described. [39]

Recipes for Fomentation :

स्तब्धानि स्वेदयेत् पूर्वं शोफशूलान्वितानि च ॥ ३९ ॥

चित्रकक्षारबिल्वानां तैलेनाभ्यज्य बुद्धिमान् ।

यवमाषकुलत्थानां पुलाकानां च पोट्टलैः ॥ ४० ॥

गोखराश्वशकृत्पिण्डैस्तिलकल्कैस्तुषैस्तथा ।

वचाशताह्वापिण्डैर्वा सुखोष्णैः स्नेहसंयुतैः ॥ ४१ ॥

शकूनां पिण्डिकाभिर्वा स्निग्धानां तैलसर्पिषा ।

शुष्कमूलकपिण्डैर्वा पिण्डैर्वा कार्णागन्धिकैः ॥ ४२ ॥

रास्त्रापिण्डैः सुखोष्णैर्वा सस्नेहैर्हार्पुषैरपि ।

इष्टकस्य खराह्वायाः शकैर्गृञ्जनकस्य वा ॥ ४३ ॥

अभ्यज्य कुष्ठतैलेन स्वेदयेत् पोट्टलीकृतैः ।

If there is numbness, oedema and pain in the piles, then first of all, the mass should be smeared with the help of the oil prepared by boiling with *Citraka*, alkalies and *bilva*. Thereafter, fomentation therapy should be administered, Fomentation should be done with the help of the following :

- (i) *Pottali* (medicines tied in a piece of cloth in the form of a bolus) containing *yava*, *māṣa*, *kulattha* and *pulaka* (*tucchadhānya*);
- (ii) *Piṇḍa* (lump) containing the dung of cow, donkey or horse;
- (iii) *Piṇḍa* (lump) prepared of the cake of the sesame seed;
- (iv) *Piṇḍa* (lump) containing husk of paddy;
- (v) *piṇḍa* (lump) of *vacā* and *śatahvā*;

The above mentioned recipes of *pottali* and *piṇḍas* should be tolerably warm and should be added with fat.

- (vi) *piṇḍa* (lump) containing *śaktu* (roasted corn flour) and added with unctuous substances, like oil and ghee;
- (vii) *Piṇḍa* (lump) containing the pulp of dry radish;
- (viii) *Piṇḍa* (lump) containing *kṛṣṇagandhā* (*śobhāñjana*);
- (ix) *Piṇḍa* (lump) containing *rāsnā*;
- (x) *Piṇḍa* (lump) containing *hapuṣā*;

The above mentioned recipes (nos. vi to x) should be luke-warm and should be added with fat.

- (x) The piles mass should be smeared with oil prepared by boiling with *kuṣṭha*. Thereafter, it should be fomented. with the help of a *pottali* (medicines tied in a piece of cloth in the form of a bolus) containing brick powder, *kharāhvā* (*ajamodā*) and the pulp of *grnjanaka*. [39½-144]

Recipe for Sprinkling :

वृषाकैण्डविल्वानां पत्रोत्काथैश्च सेचयेत् ॥ ४४ ॥

The piles mass should be sprinkled with decoction of the leaves of *vṛṣa*, *arka*, *eraṇḍa* and *belva*. [44½]

Recipes for Bath :

मूलकत्रिफलार्काणां वेणूनां वरुणस्य च ।
 अशिमन्थस्य शिग्रोश्च पत्राण्यश्मन्तकस्य च ॥ ४५ ॥
 जलेनोत्काश्य शूलार्तं स्वभ्यक्तमवगाहयेत् ।
 कोलोत्काथेऽथवा कोष्णे सौवीरकतुषोदके ॥ ४६ ॥
 बिल्वकाथेऽथवा तक्ने दधिमण्डाम्लकाञ्जिके ।
 गोमूत्रे वा सुखोष्णे तं स्वभ्यक्तमवगाहयेत् ॥ ४७ ॥

If there is pain in piles mass, then it should be well smeared [with medicated oil] and the patient should be given sitz-bath with the help of water (decoction) prepared by boiling with the leaves of radish, *triphalā* (*heritakī*, *bibhitaka* and *āmalaka*), *arka*, *veṇu*, *varuṇa*, *agnimantha*, *śigru* and *āsmantaka*.

The patient can also be given sitz-bath with the decoction of *kola* or *sauvīraka* or *tuṣodaka* or decoction of *bilva* or butter-milk or *dadhimaṇḍa* (whey) or sour *kāñjika* or cow's urine. Before giving Sitz-bath, the piles mass should be well smeared with medicated oil, and the decoction, etc. should be tolerably warm. [45-47]

Recipes for Smearing and Fumigation :

कृष्णसर्पवराहोष्ट्रजतुकावृषदंशजाम् ।
 वसामभ्यञ्जने दद्याद्धूपनं चार्शसां हितम् ॥ ४८ ॥
 नृकेशाः सर्पनिर्मोको वृषदंशस्य चर्म च ।
 अर्कमूलं शमीपत्रमशौभ्यो धूपनं हितम् ॥ ४९ ॥
 तुम्बुरुणि विडङ्गानि देवदार्वक्षता घृतम् ।
 बृहती चाश्वगन्धा च पिप्पल्यः सुरसा घृतम् ॥ ५० ॥
 वराहवृषविट् चैव धूपनं सक्तवो घृतम् ।
 कुञ्जरस्य पुरीषं तु घृतं सर्जरसस्तथा ॥ ५१ ॥

The fat of *kṛṣṇa sarpa* (black variety of cobra), pig, camel, *jatukā* (*carma caṭikā*) and cat should be smeared over the piles mass. These fats should be used for fumigation of piles also.

Fumigation with human hair, serpent's slough, cat's skin, root of *arka* and leaf of *śamī* is useful for piles. Fumigation

should be given with *tumburu*, *viḍaṅga*, *devadāru* and *akṣata* (barley) mixed with ghee.

Bṛhatī, *aśvagandhā*, *pippalī* and *surasā* mixed with ghee should be used for fumigation. Dung of pig or goat, *saktu* (roasted corn-flour) and ghee should be used for fumigation. Fumigation with the dung of elephant mixed with ghee and *sarjarasa* is also useful for piles. [48-51]

Recipes for Ointment :

हरिद्राचूर्णसंयुक्तं सुधाक्षीरं प्रलेपनम् ।
 गोपित्तपिष्टाः पिप्पल्यः सह्रिद्राः प्रलेपनम् ॥ ५२ ॥
 शिरीषबीजं कुष्ठं च पिप्पल्यः सैन्धवं गुडः ।
 अर्कक्षीरं सुधाक्षीरं त्रिफला च प्रलेपनम् ॥ ५३ ॥
 पिप्पल्यश्चित्रकः श्यामा किण्वं मदनतण्डुलाः ।
 प्रलेपः कुक्कुटशकृद्हरिद्रागुडसंयुतः ॥ ५४ ॥
 दन्ती श्यामाऽमृतासङ्गः पारावतशकृद्गुडः ।
 प्रलेपः स्याद्राजास्थीनि निम्बो भल्लातकानि च ॥ ५५ ॥
 प्रलेपः स्यादलं कोष्णं वासन्तकवसायुतम् ।
 शूलश्वयथुहृद्युक्तं चुल्कीवसयाऽथवा ॥ ५६ ॥
 आर्कं पयः सुधाकाण्डं कटुकालाबुपल्लवाः ।
 करञ्जो वस्तमूत्रं च लेपनं श्रेष्ठमर्शसाम् ॥ ५७ ॥

The following recipes should be used as ointments in the treatment of piles :

- (i) Latex of *snuhī* mixed with the powder of turmeric;
- (ii) fruits of long pepper and turmeric made to a paste by adding cow's bile;
- (iii) paste prepared of the seeds of *śirīṣa*, *kuṣṭha*, *pippalī*, *saindhava*, *jaggery*, latex of *arka* and *snuhī* and *triṣphalā* (*haritakī*, *bibhitaka* and *āmalaka*);
- (iv) paste prepared of *pippalī*, *citraka*, *śyāmāka*, *kinva* (yeast), fruit pulp of *madana*, droppings of cock, turmeric and jaggery;
- (v) paste of *dantī*, *śyāmā*, *amṛtasaṅga* (*mayūratuttha*) droppings of pigeon and jaggery;
- (vi) paste prepared of elephant bone, *nimba* and *bhallātaka*;

- (vii) paste prepared of *āla* (*haritāla*) mixed with the fat of camel or the fat of *culakī* should be applied when luke-warm. It cures pain and oedema in the piles mass; and
- (viii) paste of the latex of *arka*, stem of *snuhi*, leaf of bitter variety of *alabu*, *karañja* and urine of goat is excellent for curing piles. [52-57]

अभ्यङ्गाद्याः प्रदेहान्ता य एते परिकीर्तिताः ।

स्तम्भश्वयथुकण्ड्वर्तिशमनास्तेऽर्शांसं मताः ॥ ५८ ॥

All the recipes enumerated above beginning with *abhyanga* (recipes for smearing) and ending with *pradeha* (recipes for preparing ointment) are useful for curing piles associated with stiffness, oedema, itching and pain. [58]

प्रदेहान्तरूपक्रान्तान्यर्शांसि प्रस्रवन्ति हि ।

सञ्चितं दुष्टरुधिरं ततः संपद्यते सुखी ॥ ५९ ॥

By the application of the above mentioned recipes ending with ointments, the vitiated blood which is accumulated in the piles mass oozes out which gives relief to the patient. [59]

Blood-letting :

शीतोष्णस्निग्धरूक्षैर्हि न व्याधिरुपशाम्यति ।

रक्ते दुष्टे भिषक् तस्माद्रक्तमेवावसेचयेत् ॥ ६० ॥

जलौकोभिस्तथा शस्त्रैः सूचीभिर्वा पुनः पुनः ।

अवर्तमानं रुधिरं रक्तार्शोभ्यः प्रवाहयेत् ॥ ६१ ॥

If the disease doesn't subside by the application of cold, hot, unctuous and ununctuous types of recipes, then it should be determined to be caused by vitiated blood. To such patients, blood-letting therapy should be administered.

In the case of *raktaja* type of piles, if *blood* doesn't come out on its own, then it should be taken out by the repeated application of leeches or sharp edged instruments or needles.

[60-61]

Tryūṣaṇādi Cūrṇa

गुदश्वयथुशूलार्ते मन्दार्त्रि पाययेत् तम् ।

त्र्यूषणं पिप्पलीमूलं पाठां हिङ्गु सचित्रकम् ॥ ६२ ॥

सौवर्चलं पुष्कराख्यमजार्जी बिल्वपेषिकाम् ।
 बिडं यवानीं हपुषां विडङ्गं सैन्धवं वचाम् ॥ ६३ ॥
 तन्तिडीकं च मण्डेन मद्येनोष्णोदकेन वा ।
 तथाऽर्शोग्रहणीदोषशूलानाहाद्विमुच्यते ॥ ६४ ॥
 पाचनं पाययेद्वा तद्युक्तं ह्यातिसारिके ।

If the patient suffers from oedema and pain in the anus, and if there is suppression of the power of the digestion, then he should be given the powder of *tryūṣaṇa* (*śunṭhi*, *pippalī* and *marica*), *pippalī mūla*, *pāṭhā*, *hiṅgu*, *citraka*, *sauvarcala*, *puṣkara*, *ajāji*, pulp of *bilva*, *biḍa*, *yavāni*, *hapuṣā*, *viḍāṅga*, *saindhava*, *vaca* and *tintidika* along with whey, alcoholic drinks or hot water. This recipe also cures piles, *grahāṇī* (sprue syndrome), colic pain and *ānaha* (constipation).

The above mentioned patient can also be given recipes for *pācana* (which help in the digestion of undigested food), which are described for the treatment of *atisāra* (diarrhoea) in *cikitsā* 19. [62-¹/₂65]

Recipes :

सगुडामभयां वाऽपि प्राशयेत् पौर्वभक्तिकीम् ॥ ६५ ॥
 पाययेद्वा त्रिवृच्चूर्णं त्रिफलारससंयुतम् ।
 हृते गुदाश्रये दोषे गच्छन्त्यर्शांसि सङ्क्षयम् ॥ ६६ ॥
 गोमूत्राभ्युषितां दद्यात् सगुडां वा हरीतकीम् ।
 हरीतकीं तक्रयुतां त्रिफलां वा प्रयोजयेत् ॥ ६७ ॥
 सनागरं चित्रकं वा सोधुयुक्तं प्रयोजयेत् ।
 दापयेच्चव्ययुक्तं वा सोधुं साजाजिचित्रकम् ॥ ६८ ॥
 सुरां सहपुषापाठां दद्यात् सौवर्चलान्विताम् ।
 दधित्थबिल्वसंयुक्तं युक्तं वा चव्यचित्रकैः ॥ ६९ ॥
 भस्मातकयुतं वाऽपि प्रदद्यात्तक्रतर्पणम् ।
 बिल्वनागरयुक्तं वा यवान्या चित्रकेण च ॥ ७० ॥
 चित्रकं हपुषां हिङ्गुं दद्याद्वा तक्रसंयुतम् ।
 पञ्चकोलयुतं वाऽपि तक्रमस्मै प्रदापयेत् ॥ ७१ ॥

The patient of piles should be given following recipes :

- (i) *Abhaya* along with jaggery should be given before taking food;

- (ii) powder of *trivṛt* along with the juice or decoction of *triphalā* (*haritakī*, *bibhītaka* and *āmalaka*);

With the above mentioned two recipes, the accumulated *doṣaṣ* [in the form of stool] in the anal region get eliminated as a result of which piles subside.

(iii) *haritakī* soaked over night. It should be given along with jaggery;

(iv) *haritakī* along with butter-milk;

(v) *triphalā* (*haritakī*, *bibhītaka* and *āmalakī*) along with butter-milk;

(vi) *Citraka* and *nāgara* along with *sīdhu* (a type of alcoholic drink);

(vii) *ajñāji*, *citraka* and *cavya* along with *sīdhu* (a type of alcoholic drink);

(viii) *surā* (a type of alcoholic drink) added with *hapuṣā* and *pāṭhā* mixed with sauvarcala salt;

(ix) *tarpaṇa* (refreshing drink prepared of roasted corn-flour) mixed with butter-milk and added with either *kapitha* and *bilva* or *cavya* and *citraka* or *bhallātaka* or *bilva* and *nāgara* or *yavānī* or *citraka*;

(x) *Citraka*, *hapuṣā* and *hingu* mixed with Butter-milk; and

(xi) butter-milk added with *pañcakola* (*śunṭhi*, *pippalī*, *pippalī mūla*, *cavya* and *citraka*). [65½-71)

In verse 70, roasted corn-flour mixed with butter-milk (a refreshing drink) is described to be given along with the powder of *bhallātaka*. This *bhallātaka* is a strong medicine and should be given only in 1/10th of the quantity of refreshing drink. That is to say, to nine parts of the refreshing drink, one part of *bhallātaka* powder should be added. According to some physicians, the refreshing drink and the powder of *bhallātaka* should be given in equal quantities, but the recipe should be given only in small quantity with a view to avoiding any adverse reaction.

Takrāriṣṭa :

हृषुषां कुञ्चिकां धान्यमजार्जी कारवीं शटीम् ।

पिप्पलीं पिप्पलीमूलं चित्रकं हस्तिपिप्पलीम् ॥ ७२ ॥

यवानीं चाजमोदां च चूर्णितं तक्रसंयुतम् ।
 मन्दासलकटुकं विद्वान् स्थापयेद्वृतभाजने ॥ ७३ ॥
 व्यक्तासलकटुकं जातं तक्रारिष्टं मुखप्रियम् ।
 प्रपिबेन्मात्रया कालेऽन्नस्य तृपितस्त्रिषु ॥ ७४ ॥
 दीपनं रोचनं वर्ण्यं कफवातानुलोमनम् ।
 शुद्धश्चयथुकण्ड्वर्तिनाशनं बलवर्धनम् ॥ ७५ ॥
 इति तक्रारिष्टः ।

In a jar, the inside wall of which is smeared with ghee, butter-milk should be kept. To this, the powder of *hapuṣā*, *kuñcika*, *dhānya*, *ajāji*, *kāravi*, *ṣaṭi*, *pippali*, *pippali mūla*, *citraka*, *gajapippali*, *yavām* and *ajamodā* should be added. The paste of the ingredients to be kept in the jar will be slightly sour and pungent. When it is well fermented, the sour and pungent tastes become well manifested. This is called *Takrāriṣṭa*, which is very delicious. This drink should be taken in appropriate dose during the beginning, middle and end of meals, to overcome thirst. It stimulates digestion, improves appetite for food, promotes complexion, helps in downward movement of *kapha* and *vāyu*, cures swelling, itching and pain in anus and promotes strength. [72-75]

In *Cikitsā* 15 : 120-121, another recipe of *Takrāriṣṭa* is described. The quantities of ingredients in the present recipe should be the same as prescribed in that recipe. Before fermentation, the taste of butter-milk and the powder of other ingredients are slightly sour and pungent. When it is well fermented, sour taste becomes well manifested in addition to its pungent taste. This recipe, when fermented continues to have the same pungent taste as in the beginning. Pungent taste doesn't undergo any change because of fermentation. However, the sour taste, which is not so well manifested in the beginning, manifests itself fully after fermentation.

Curd and Butter-milk :

त्वचं चित्रकमूलस्य पिष्ट्वा कुम्भं प्रलेपयेत् ।
 तक्रं वा दधि वा तत्र जातमशौहरं पिबेत् ॥ ७६ ॥
 वातश्लेष्मार्षसां तक्रात् परं नास्तीह भेषजम् ।
 तत् प्रयोज्यं यथादोषं सन्नेहं रूक्षमेव वा ॥ ७७ ॥
 सप्ताहं वा दशाहं वा पक्षं मासमथापि वा ।
 षण्कालविशेषज्ञो भिषकः तक्रं प्रयोजयेत् ॥ ७८ ॥

अत्यर्थमृदुकायाग्नेस्तक्रमेवावचारयेत् ।
 सायं वा छाजशकूनां दद्यात्तक्रावलेहिकाम् ॥ ७९ ॥
 जीर्णे तन्ने प्रदद्याद्वा तक्रपेयां ससैन्धवाम् ।
 तक्रानुपानं सन्नेहं तक्रौदनमतः परम् ॥ ८० ॥
 यूषैर्मांसरसैर्वाऽपि भोजयेत्तक्रसंयुतैः ।
 यूषै रसेन वाऽप्यूर्ध्वं तक्रसिद्धेन भोजयेत् ॥ ८१ ॥
 कालक्रमज्ञः सहसा न च तक्रं निवर्तयेत् ।
 तक्रप्रयोगो मासान्तः क्रमेणोपरमो हितः ॥ ८२ ॥
 अपकर्षो यथोत्कर्षो न त्वन्नादपकृष्यते ।
 शक्त्यागमनरक्षार्थं दाढ्यार्थमनलस्य च ॥ ८३ ॥
 बलोपचयवर्णार्थमेष निर्दिश्यते क्रमः ।
 रुक्षमर्धोद्धृतस्नेहं यतश्चानुद्धृतं घृतम् ॥ ८४ ॥
 तक्रं दोषाग्निबलवित्रिविधं तत् प्रयोजयेत् ।
 हतानि न विरोहन्ति तन्नेण गुदजानि तु ॥ ८५ ॥
 भूमावपि निषिक्तं तद्दहेत्तक्रं तृणोलुपम् ।
 किं पुनर्दीप्तकायाग्नेः शुष्काण्यशींसि देहिनः ॥ ८६ ॥
 स्त्रोतःसु तक्रशुद्धेषु रसः सम्यगुपैति यः ।
 तेन पुष्टिर्वलं वर्णः प्रहर्षश्चोपजायते ॥ ८७ ॥
 वातश्लेष्मविकाराणां शतं चापि निवर्तते ।
 नास्ति तक्रात् परं किञ्चिदौषधं कफवातजे ॥ ८८ ॥

The inside wall of an earthen jar should be smeared with the paste of the root-bark of *citraka*, and in this jar, curd should be prepared. Intake of this curd or the butter-milk prepared out of it cures piles.

There is no medicine, better than butter-milk, for the cure of piles caused by the predominance of aggravated *vāyu* and *kapha*. Depending upon the *doṣa* involved, it should be taken along with fat (for *vāyu*) or in an ununctuous form (for *kapha*).

The physician acquainted with the specifications of the strength of the patient as well as the nature of the season should give butter-milk for either one week or for ten days or for fifteen days or for a month.

If the *kāyāgni* (power of digestion and metabolism) of the patient is very weak, then he should be given only butter-milk [both morning and evening]. Otherwise *takrāvālehikā* (linctus prepared by adding buttuer-milk to the flour of fried paddy) should be given in the evening. After the butter-milk (taken in the morning) is digested, [in the evening], the patient should be given *takrapeyā* (thin gruel prepared by adding butter-milk) along with rock-salt. Thereafter, *takraudana* (rice mixed with butter-milk) added with fat should be given and butter-milk should be given to such a patient as post-prandial drink. As food, he may be given vegetable soup or meat soup along with butter-milk. Alternatively, vegetable soup and meat soup prepared by boiling with butter-milk can be given to him.

The physician acquainted with the time (*kāla*) and procedure of administration (*krama*) should not discontinue butter-milk all of a sudden.

Butter-milk should be administered up to one month, and thereafter, it should be gradually withdrawn. It should be withdrawn gradually in the same quantity in which it was increased [in the beginning]. While reducing butter-milk, the patients total food intake should not be reduced. Adoption of this procedure will promote and maintain his energy, maintain the strength of his digestive power and promote his strength, plumpness as well as complexion.

Butter-milk is of three types, viz.,

- (i) From which fat is completely removed;
- (ii) from which half of the fat is removed; and
- (iii) From which fat is not at all removed.

The physician acquainted with the nature of the *doṣas* involved in the causation of the disease, *agni* (power of digestion and metabolism) of the patient and his strength should administer any of the above mentioned three types of butter-milk appropriately.

Piles in the anus, once cured by the administration of buttuer-milk, do not recur. When sprinkled over the ground

buttur milk burns all the grass thereon, let alone the dry type of piles in a patient whose *agni* (power of digestion and metabolism) has been kindled through this therapy.

Butter-milk cleanses the channels of circulation as a result of which *rasa* (end product of the food after digestion) reaches [the tissue elements] appropriately. This produces proper nourishment, strength, complexion and exhilaration, and cures one hundred diseases including those caused by *vāyu* (eighty in number) and *kapha* (twenty in number). There is no medicine, better than butter-milk, for the treatment of piles caused by *vāyu* and *kapha*. [76-88]

Various aspects of the procedure for administering butter-milk are described in the above verses. All patient should take only butter-milk in the morning. If the power of digestion is weak then he should be given only butter-milk again in the evening. If the power of digestion is slightly better, then the patient should be given only buttermilk in the morning, and in the evening he should be given a linctus prepared by adding butter-milk to the roasted flour of fried paddy. If the power of digestion is still better, then morning meal remaining the same (only butter-milk), the patient should be given *takraudana* (rice mixed with butter-milk) and vegetable as well as meat soup prepared by boiling with butter-milk in the evening.

This butter-milk therapy should be given for either seven or ten or fifteen days or one month, depending upon the nature of the season and the strength of the patient.

According to Jatūkarna : "Butter-milk should be taken in the morning. Its quantity should be gradually increased and decreased. After the butter-milk is digested, the patient should be given rice mixed with butter-milk and rock-salt. If the power of digestion is very weak, then the patient should be given only butter-milk both in the morning and the evening."

Maximum limit of butter-milk therapy is one month. Thereafter, the quantity of butter-milk should be decreased gradually in the same ratio as was followed for increasing it in the beginning. While decreasing the quantity of butter-milk, the quantity of the remaining food taken by the patient should not be decreased. On the other hand, the quantity of other food ingredients should be gradually increased to maintain the total quantity of food-intake. By implication, the food ingredients should be increased in the same quantity in which butter-milk is reduced.

Butter-milk is of three types, as follows :

(i) From which fat is completely removed;

(ii) From which half of the fat is removed; and

(iii) From which fat is not at all removed.

The first variety of butter-milk is useful if piles are caused by the predominance of *Kapha*, if the power of digestion is extremely weak, and if the strength is low. The second type of butter-milk is useful if piles are caused by the predominance of *pitta*, if the power of digestion is moderate and if the patient has moderate strength. The third type of butter-milk is useful if the piles are caused by the predominance of *vāyu*, if the power of digestion is strong and the patient has enough strength.

The first line of verse no. 86, according to Cakrapāṇi is an interpolation.

Recipes :

पिप्पलीं पिप्पलीमूलं चित्रकं हस्तिपिप्पलीम् ।

शृङ्गवेरमजार्जी च कारवी धान्यतुम्बुरु ॥ ८९ ॥

बिल्वं कर्कटकं पाठां पिष्ट्वा पेयां विपाचयेत् ।

फलास्त्रां यमकैर्भृष्टां तां दद्याद्गुदजापहाम् ॥ ९० ॥

एतैश्चैव खडान् कुर्यादेतैश्च विपचेज्जलम् ।

एतैश्चैव घृतं साध्यमर्शसां विनिवृत्तये ॥ ९१ ॥

Peyā (thin gruel) should be prepared by cooking with *pippalī*, *pippalī mūla*, *Citraka*, *gaja pippalī*, *śṛṅgavera*, *ajāji*, *kāravī*, *dhānya*, *tumburu*, *bilva* (unripe fruit), *karkāṭaka* and *paṭhā*. It should be made sour by adding [the juice of] sour fruits and sizzled with ghee and oil. Intake of this *peyā* (thin gruel) cures piles.

With the above mentioned ingredients, *Khaḍa* (a type of sour drink) should be prepared and given to the patient. Water boiled with the above mentioned ingredients is useful for the patient suffering from piles. Ghee boiled with the above ingredients is also useful in curing piles. [89-91]

Yavāgn (Thick gruel) :

शटीपलाशसिद्धां वा पिप्पल्या नागरेण वा ।

दद्याद्यवागुं तक्रास्त्रां मरिचैरवचूर्णिताम् ॥ ९२ ॥

Yavāgn (thick gruel) prepared by boiling with either *śaṭī* and *palāśa* or *pippalī* and *nāgara* made sour by adding buttermilk and sprinkled with the powder of *marica* is useful for the patient suffering from piles. [92]

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Yāsa (Vegetable Soup) :

शुष्कमूलकयूषं वा यूषं कौलत्थमेव वा ।
 दधित्थबिल्वयूषं वा संकुलत्थमकुष्ठकम् ॥ ९३ ॥
 छागलं वा रसं दद्याद्यूषैरेभिर्विामश्रितम् ।
 लावादीनां फलाम्लं वा सतक्रं ग्राहिभिर्युतम् ॥ ९४ ॥
 रक्तशालिर्महाशालिः कलमो लाङ्गलः सितः ।
 शारदः षष्टिकश्चैव स्यादन्नविधिरशंसाम् ॥ ९५ ॥
 इत्युक्तो भिन्नशकृतामर्शसां च क्रियाक्रमः ।

Vegetable soup prepared of dried radish or *kulattha* or *kapittha*, *bilva*, *kulattha* and *makuṣṭha* is usefule for piles. These soups can be added with the soup of goat-meat. The soup of the meat of *lāva*, etc. added with the juice of sour fruit, butter-milk or astringent drugs (for ten astringent drugs which are constipative—Vide *Sūtra* 4 : 14) should be given to such a patient.

Rakta śāli, *maha śāli*, *kalama*, *lāṅgala*, *sita*, *śārada* and *ṣuṣṭika* types of rice can be given as food to the patient suffering from piles.

Thus, the therapeutic measures for the patients of piles having loose motions are described. [93-196]

Treatment of Piles With Costive Bowels :

येत्यर्थं गाढशकृतस्तेषां वक्ष्यामि भेषजम् ॥ ९६ ॥
 सन्नेहैः शक्तुभिर्युक्तां प्रसन्नां लवणीकृताम् ।
 दद्यान्मत्स्यण्डिकां पूर्वं भक्षयित्वा सनागराम् ॥ ९७ ॥
 गुडं सनागरं पाठां फलाम्लं पाययेच्च तम् ।
 गुडं घृतयवक्षारयुक्तं वाऽपि प्रयोजयेत् ॥ ९८ ॥
 यवानीं नागरं पाठां दाडिमस्य रसं गुडम् ।
 सतक्रलवणं दद्याद्वातवर्चोऽनुलोमनम् ॥ ९९ ॥
 दुःस्पर्शकेन बिल्वेन यवान्या नागरेण वा ।
 एकैकेनापि संयुक्ता पाठा हन्त्यर्शसां रुजम् ॥ १०० ॥
 प्राग्भक्तं यमके मृष्टान् सक्तुभिश्चावचूर्णितान् ।
 करञ्जपल्लवान् दद्याद्वातवर्चोऽनुलोमनान् ॥ १०१ ॥
 मदिरां वा सलवणां सीधुं सोवीरकं तथा ।
 गुडनागरसंयुक्तं पिबेद्वा पौर्वभक्तिकम् ॥ १०२ ॥

Now, recipes for the treatment of patients suffering from piles and having excessively costive bowels will be described. These are as follows :

- (i) *Prasannā* (a type of alcoholic drink) mixed with *saktu* (roasted corn-flour) and salt. Before administering this potion, the patient should be given *matsyaṇḍikā* (a preparation of sugar-cane juice) along with *nāgara* (dry ginger);
- (ii) jaggery along with *nāgara* (dry ginger), *pāṭhā* and juice of sour fruit. This should be given as a drink;
- (iii) jaggery mixed with ghee and *yava kṣāra* (alkali preparation of barley);
- (iv) *Yavānī*, *nāgara*, *pāṭhā*, pomegranate juice and jaggery along with butter-milk and salt (in adequate quantity to make it saline in taste). This potion helps in the downward movement of flatus and stool;
- (v) *pāṭhā* along with either *duḥsparsā* or *bilva* or *yavānī* or *nāgara*. This cures pain in the piles;
- (vi) tender leaves of *karañja* fried with ghee and oil, and sprinkled with the powder of *saktu* (roasted corn-flour). This should be given before food. It helps in the downward movement of flatus and stool;
- (vii) *madirā* (a type of alcohol) along with salt. This should be taken before food; and
- (viii) *sīdhu* (a type of alcohol) or *sauvira* (a type of vinegar) along with jaggery and *nāgara* (dry ginger). This should be administered before food. [96½-102]

Pippalyādi Ghṛta :

पिप्पलीनागरक्षारकाखीधान्यजीरकैः ।

फाणितेन च संयोज्य फलाम्लं दापयेद्घृतम् ॥ १०३ ॥

Ghee added with *pippalī*, *nāgara*, *kṣāra* (alkali preparation), *kāraṇī*, *dhānya*, *jīraka* and *phāṇita* (penidium) and the juice of sour fruits should be given [to the patient suffering from piles]. [103]

The above mentioned recipe can be prepared in two different ways. Some physicians cook ghee along with the paste of above mentioned drugs, and at final stage of cooking, add *phāṇita* (penidium) and the juice of sour fruits. According to some other physicians, ghee need not be cooked. It should be mixed with the powder of the above mentioned drugs along with *phāṇita* (pendium) and sour fruits, and taken as such.

Pippalyādyā Ghṛta :

पिप्पली पिप्पलीमूलं चित्रको हस्तिपिप्पली ।

शृङ्गेर्यवक्षारौ तः सिद्धं वा पिबेद्घृतम् ॥ १०४ ॥

Ghee cooked with *pippalī*, *pippalī-mūla*, *citraka*, *gaja pippalī*, *śṛṅgavera* and *yavakṣāra* (alkali preparation of barley) should be taken [by the patient suffering from piles]. [104]

Recipes of Medicated Ghee :

चव्यचित्रकसिद्धं वा गुडक्षारसमन्वितम् ।

पिप्पलीमूलसिद्धं वा सगुडक्षारनागरम् ॥ १०५ ॥

Ghee cooked with the paste of *cavya* and *citraka* and added (at the final stage of cooking) with jaggery, *kṣāra* (alkali preparation) and *nāgara* (dry ginger powder) [should be given to the patient suffering from piles].

Ghee cooked with the paste of *pippalī mūla* and added (at the final stage of cooking) with jaggery, *kṣāra* (alkali preparation) and *nāgara* (dry ginger powder) [should be given to the patient suffering from piles]. [105]

Pippalyādyā Ghṛta :

पिप्पलीपिप्पलीमूलदधिदाडिमधान्यकैः ।

सिद्धं सर्पिर्विधातव्यं वातवर्गैर्विवन्धनुत् ॥ १०६ ॥

Ghee cooked with the paste of *pippalī*, *pippalī mūla*, *dadima* and *dhānyaka*, and curd (which is to be used as liquid) should be given [to the patient suffering from piles]. It helps in the movement of flatus and stool. [106]

Cavyādyā Ghṛta :

चव्यं त्रिकटुकं पाठां क्षारं कुस्तुम्बुरुणि च ।

यवानीं पिप्पलीमूलमुभे च विडसेन्धवे ॥ १०७ ॥

चित्रकं विल्वमभयां पिष्ट्वा सर्पिर्विपाचयेत् ।
 शकृद्वातानुलोम्यार्थं जाते दधि चतुर्गुणे ॥ १०८ ॥
 प्रवाहिकां गुदभ्रंशं मूत्रकृच्छ्रं परिस्रवम् ।
 गुदवङ्क्षणशूलं च घृतमेतद्वपोहति ॥ १०९ ॥

Ghee should be cooked with the paste of *cavya*, *trikāṭuka* (*ṣaṇṭhi*, *pippalī* and *marica*), *pāṭhā*, *kṣāra* (alkali preparation), *dhānyaka*, *yavānī*, *pippalī mūla*, *viḍa*, *saindhava* (rock-salt). *citraka*, *bilva* and *abhayā*. To this, well fermented curd (four times the quantity of ghee) should be added while cooking. It helps in the downward movement of stool and flatus, and cures *pravāhikā* (passage of stool with tenesmus), prolaps of rectum, dysuria, incontinence of urine and pain in the anus as well as pelvic region. [107-109]

Nāgarādya Ghṛta :

नागरं पिप्पलीमूलं चित्रको हस्तिपिप्पली ।
 श्वदंष्ट्रा पिप्पली धान्यं विल्वं पाठा यवानिका ॥ ११० ॥
 चाङ्गेरीस्वरसे सर्पिः कल्कैरेतैर्विपाचयेत् ।
 चतुर्गुणेन दध्ना च तद्धृतं कफवातनुत् ॥ १११ ॥
 अर्शांसि ग्रहणीदोषं मूत्रकृच्छ्रं प्रवाहिकाम् ।
 गुदभ्रंशार्तिमानाहं घृतमेतद्वपोहति ॥ ११२ ॥

Ghee should be cooked with the paste of *nāgara*, *pippalī mūla*, *citraka*, *gaja pippalī*, *śvadamṣṭra*, *pippalī*, *dhānya*, *bilva*, *pāṭhā* and *yavānī*, juice of *caṅgerī* (four times the quantity of ghee) and curd (four times the quantity of ghee). This medicated ghee alleviates *kapha* and *vāyu* and cures piles, *grahāṇī doṣa* (sprue syndrome), dysuria, *pravāhikā* (passage of stool with tenesmus), prolapse of rectum, pain in the anal region and constipation. [110-112]

Pippalyādya Ghṛta :

पिप्पलीं नागरं पाठां श्वदंष्ट्रां च पृथक् पृथक् ।
 भागांस्त्रिपलिकान् कृत्वा कषायमुपकल्पयेत् ॥ ११३ ॥
 गण्डीरं पिप्पलीमूलं व्योषं चव्यं च चित्रकम् ।
 पिष्ट्वा कषाये विनयेत् पृते द्विपलिकं शिषक् ॥ ११४ ॥

पलानि सर्पिषस्तस्मिञ्चत्वारिंशत् प्रदापयेत् ।
 चाङ्गेरीस्वरसं तुल्यं सर्पिषा दधि षड्गुणम् ॥ ११५ ॥
 मृद्वग्निना ततः साध्यं सिद्धं सर्पिर्निघाषयेत् ।
 तदाहारे विधातव्यं पाने प्रायोगिके विधौ ॥ ११६ ॥
 ग्रहण्यशौविकारघ्नं गुल्महृद्रोगनाशनम् ।
 शोथस्त्रीहोदरानाहमूत्रकृच्छ्रज्वरापहम् ॥ ११७ ॥
 कासहिक्काशचिश्वाससूदनं पार्श्वशूलनुत् ।
 बलपुष्टिकरं वर्ण्यमग्निसंदीपनं परम् ॥ ११८ ॥

Decoction should be prepared of *pippalī*, *nāgara*, *pāṭha* and *śvadamśtra*, taken three *palas* of each. [For the preparation of decoction, these drugs should be boiled by adding 160 *palas* of water and reduced to one fourth, i.e. 40 *palas*]. In this decoction, the paste of *ganḍīra*, *pippalī mūla*; *vyoṣa* (*śuṇṭhī*, *pippalī* and *marica*), *cayya* and *citraka*, taken two *palas* of each, should be added. To this, 40 *palas* of ghee, 40 *palas* of the juice of *cāhgerī* and 240 *palas* of curd should be added and cooked over mild fire. This medicated ghee should be kept in a clean jar and used in food and as a drink regularly. It cures *grahāṇī* (sprue syndrome), piles, *gulma* (phantom tumour), heart diseases, oedema, splenic disorders, constipation, dysuria, fever, cough, hiccup, anorexia, asthma and pain in the sides of the chest. It is an excellent promoter of strength, plumpness of the body, complexion and the power of digestion as well as metabolism. [113-118]

Administration of *Haritakī*

सगुडां पिप्पलीयुक्तां घृतभृष्टां हरीतकीम् ।
 त्रिवृहन्तीयुतां वाऽपि भक्षयेदानुलोमिकीम् ॥ ११९ ॥
 विड्वातकफपित्तानामानुलोम्येऽथ निवृत्ते ।
 गुदेऽशींसि प्रशाम्यन्ति पावकश्चाभिवर्धते ॥ १२० ॥

For the downward movement of *vāyu*, the patient should be given *haritakī* fried in ghee along with either jaggery and *pippalī*, or *trivṛt* and *dantī*. By the downward movement of stool, flatus, *kapha* and *pitta* and by their elimination, piles of the anal region are cured and the power of digestion is increased. [119-120]

Meat Soup

बहिर्हित्तिरिलावानां रसान्म्लान् सुसंस्कृतान् ।

दक्षाणां वतैकानां च दद्याद्विड्वातसंग्रहे ॥ १२१ ॥

If there is obstruction to the movement of stool and flatus, then the patient should be given the meat-soup of peacock, partridge, grey quail, cock and bustard quail. This meat soup should be made sour and well sizzled. [121]

Leafy Vegetables

त्रिवृहन्तीपलाशातां चाङ्गेर्याश्चित्रकस्य च ।

यमके भर्जितं दद्याच्छाकं दधिसमन्वितम् ॥ १२२ ॥

उपोदिकां तण्डुलीयं वीरां वास्तुकपल्लवान् ।

सुवर्चलं सलोणीकां यवशाकमवलगुजम् ॥ १२३ ॥

काकमार्चीं रुहापत्रं महापत्रं तथाऽम्लिकाम् ।

जीवन्तीं शटिशकं च शाकं गृञ्जनकस्य च ॥ १२४ ॥

दधिदाडिमसिद्धानि यमके भर्जितानि च ।

धान्यनागरयुक्तानि शाकान्येतानि दापयेत् ॥ १२५ ॥

[Leaves of] *trivṛt*, *dantī*, *palāśa*, *cāṅgeri* and *citraka* should be fried with ghee and oil. This should be given along with curd [to the patient suffering from piles].

[Leaves of] *upodikā*, *taṇḍuliya*, *vīra*, *vāstuka*, *suvarcalā*, *lopāka*, *yava*, *avalguja*, *kākamācī*, *ruhā patra* (*udagra śāka*), *mahā patra* (*śyonāka*), *amlikā*, *jīvanti*, *śaṭi* and *gṛñjanaka* should be cooked with curd and fried with ghee as well as oil. This should be given [to the patient suffering from piles] mixed with *dhānya* and *nāgara*. [122-125]

Other Food-ingredients

गोधालोपाकमार्जारश्वाविदुष्टगवामपि ।

कूर्मशल्लकयोश्चैव साधयेच्छाकवद्रसान् ॥ १२६ ॥

रक्तशाल्योदनं दद्याद्रसैस्तैर्वातशान्तये ।

The meat-soup of *godhā*, *lopāka*, *mārjāra*, *śvāvit*, *uṣṭro*, cow, *kārma* and *śallaka* should be prepared on the line suggested above for leafy vegetables. Along with this meat soup, red

variety of *śali* rice should be given [to the patient suffering from piles] for the alleviation of *vāyu*. [126- $\frac{1}{2}$ 127]

Anupāna

ज्ञात्वा घातोल्बणं रूक्षं मन्दाग्निं गुदजातुरम् ॥ १२७ ॥

मदिरां शार्करं जातं सीधुं तक्रं तुषोदकम् ।

अरिष्टं दधिमण्डं वा शृतं वा शिशिरं जलम् ॥ १२८ ॥

कण्टकार्या शृतं वाऽपि शृतं नागरधान्यकैः ।

अनुपानं भिषग्द्याद्वातवर्चोऽनुलोमनम् ॥ १२९ ॥

The patient having piles caused by the predominance of aggravated *vāyu*, having ununctuousness and having less power of digestion should be given *madirā* (a type of alcoholic drink), butter-milk, *tuṣodaka* (a type of vinegar prepared of barley), *ariṣṭa* (recipes to be described in verses 138-168), whey, boiled, and cooled water, decoction of *kaṇṭakārī* or decoction of *nāgara* and *dhānyaka* as *anupāna* (post-prandial drink) for the downward movement of flatus and stool. [127 $\frac{1}{2}$ -129]

Anuvāsana type of Enema

उदावर्तपरीता ये ये चात्यर्थं विरुक्षिताः ।

विलोमवाताः शूलार्तास्तेष्विष्टमनुवासनम् ॥ १३० ॥

It is desirable to administer *anuvāsana* type of enema to the patient suffering from *udāvarta* (upward movement of wind in the abdomen), who is extremely devoid of unctuousness whose wind in the stomach moves in the opposite direction and who is suffering from colic pain. [130]

Pippalyādya taila

पिप्पलीं मदनं विल्वं शताह्वां मधुकं वचाम् ।

कुष्ठं शटीं पुष्कराख्यं चित्रकं देवदारु च ॥ १३१ ॥

पिष्ट्वा तैलं विपक्तव्यं पयसा द्विगुणेन च ।

अशंसां मूढवातानां तच्छ्रेष्ठमनुवासनम् ॥ १३२ ॥

गुदनिःसरणं शूलं मूत्रकृच्छ्रं प्रवाहिकाम् ।

कट्यूरुपृष्ठदौर्बल्यमानाहं वङ्गणाश्रयम् ॥ १३३ ॥

पिच्छास्त्रावं गुदे शोफं वातवर्चोविनिग्रहम् ।

उत्थानं बहुशो यच्च जयेत्तच्चानुवासनात् ॥ १३४ ॥

Oil should be cooked with the paste of *pippalī*, *madana*, *bilva*, *śatahvā*, *madhuka*, *vacā*, *kuṣṭha*, *śaṭī*, *puṣkaramūla*, *citraka* and *devadāru* by adding milk (taken in double the quantity of oil). This is an excellent recipe for the administration of *anuvāsana* type of medicated enema for piles and *mūḍha vāta* (immobility of wind in the abdomen). This cures prolapse of rectum, colic pain, dysuria, dysentery, weakness in the lumbar region, thighs and back, distension in the pelvic region, slimy discharge from the anus, anal oedema, non-elimination of flatus and stool and frequent desire for passing stool. [131-134]

To the above mentioned recipe, some physicians advocate adding water (four times the quantity of oil) while cooking. This is done on the lines suggested for a similar recipe in another text. But it is not correct. The recipe which is cooked by adding water has different therapeutic indications, and thus, not withstanding some common ingredients, that is a different recipe.

Paste for External Application

आनुवासनिकैः पिष्टैः सुखोष्णैः स्नेहसंयुतैः ।
 दार्वन्तैः स्तब्धशूलानि गुदजानि प्रलेपयेत् ॥ १३५ ॥
 दिग्धास्तैः प्रस्रवन्त्याशु श्लेष्मपिच्छां सशोणिताम् ।
 कण्डूः स्तम्भः सरुक् शोफः सुतानां विनिवर्तते ॥ १३६ ॥

The above mentioned drugs ending with *devadāru* (vide verse 131) should be made to a paste. This paste should be mixed with fat, made luke-warm and applied over piles having numbness and pain. By its application, slimy *kapha* along with blood will ooze out, and because of this the piles will be free from itching, stiffness, pain and oedema. [135-136]

In the first line of the verse 135, drugs described for *anuvāsana* type of medicated enema is described to be used in a paste form. Apart from the description in verse 131, such a group of drugs is described in *Sūtra* 4 : 13. In order to avoid any ambiguity and to specify that only the drugs described in the verse 131 are to be used in this recipe, the term '*dārvantaiḥ*' meaning "ending with *devadāru*" has been used in the verse 135.

Nirūha Type of Enema

निरूहं वा प्रयुञ्जीत सक्षीरं दाशमूलिकम् ।
 समूत्रस्नेहलवणं कल्कैर्युक्तं फलादिभिः ॥ १३७ ॥

Alternatively, *niraha* type of medicated enema should be administered. This enema should contain milk, decoction of *daśamūla* (*bilva*, *yonaka*, *gambhari*, *paṭali*, *gaṇikarika*, *śalaparni*, *pr̥sniparni*, *bṛhati*, *kaṇṭakari* and *goksura*), cow's urine, fat, salt and the paste of *madana phala*, etc. (vide *Sūtra* 4:13).

[137]

Abhayāriṣṭa

हरीतकीनां प्रस्थार्धं प्रस्थमामलकस्य च ।
 स्यात् कपित्थाद्दशपलं ततोऽर्धा चेन्द्रवारुणी ॥ १३८ ॥
 विडङ्गं पिप्पली लोध्रं मरिचं सैलवालुकम् ।
 द्विपलांशं जलस्यैतच्चतुर्द्रोणे विपाचयेत् ॥ १३९ ॥
 द्रोणशेषे रसे तस्मिन् पूते शीते समावपेत् ।
 गुडस्य द्विशतं तिष्ठेत्तत् पक्षं घृतभाजने ॥ १४० ॥
 पक्षादूर्ध्वं भवेत् पेया ततो मात्रा यथाबलम् ।
 अस्याभ्यासादरिष्टस्य गुदजा यान्ति संक्षयम् ॥ १४१ ॥
 ग्रहणीपाण्डुहृद्रोगलोहगुल्मोदरापहः ।
 कुष्ठशोफारुचिहरो बलवर्णाग्निवर्धनः ॥ १४२ ॥
 सिद्धोऽयमभयारिष्टः कामलाश्विन्ननाशनः ।
 कृमिग्रन्थिर्बुद्धव्यङ्गराजयक्ष्मज्वरान्तकृत् ॥ १४३ ॥
 इत्यभयारिष्टः ।

Haritaki ($\frac{1}{2}$ *prastha*), *amalakī* (one *prastha*), *kapittha* (ten *palas*), *indra vāruṇī* (five *palas*), *viḍaṅga* (two *palas*), *pippalī* (two *palas*), *lodhra* (two *palas*), *marica* (two *palas*) and *elavāluka* (two *palas*) should be added with eight *droṇas* of water and boiled till two *droṇas* remain. The decoction should be filtered and allowed to cool. To this, two hundreds *palas* of jaggery should be added and kept in a ghee-smeared jar for a fort-night. Thereafter, it becomes suitable for administration as a drink. It should be given in an appropriate dose depending upon the strength of the patient. By the regular intake of this *ariṣṭa*, piles get cured. This effective recipe is called *Abhayāriṣṭa*. It cures *grahāṇī* (sprue syndrome), *pāṇḍu* (anemia), heart diseases, splenic disorders, *gulma* (phantom tumour), *udara* (obstinate abdominal diseases including ascites), *kuṣṭha* (obstinate skin diseases including leprosy),

oedema, anorexia, jaundice, leucoderma, *kṛmi* (infestation with intestinal parasites), *granthi* (adenitis), tumour, *vyāṅga* (freckles), tuberculosis and fever. It promotes strength, complexion and the power of digestion. [138-143]

[In translation, water is taken in double the prescribed quantity according to general rules.]

Dantyarīṣṭa

दन्तीचित्रकमूलानामुभयोः पञ्चमूलयोः ।
 भागान् पलांशानापोथ्य जलद्रोणे विपाचयेत् ॥ १४३ ॥
 त्रिपलं त्रिफलायाश्च दलानां तत्र दापयेत् ।
 रसे चतुर्थशेषे तु पूते शीते समावपेत् ॥ १४५ ॥
 तुलां गुडस्य तत्तिष्ठेन्मासार्धं घृतभाजने ।
 तन्मात्रया पिबन्नित्यमर्शोभ्यो विप्रमुच्यते ॥ १४६ ॥
 ग्रहणीपाण्डुरोगघ्नं वातवर्चोऽनुलोमनम् ।
 दीपनं चारुचिघ्नं च दन्त्यरिष्टमिमं विदुः ॥ १४७ ॥
 इति दन्त्यरिष्टः ।

Roots of *danti*, *citraka* and *daśamula* (*bilva*, *śyonaka*, *gambhāri*, *pāṭali*, *ganikārika*, *śāla parṇi*, *pīśni parṇi*, *bṛhati*, *kaṇṭa-kāri* and *gokṣura*), taken one *pala* each, should be boiled by adding two *droṇas* of water. To this, fruit pulp of *triphalā* (three *palas* in total) should be added. It should be boiled till one fourth remains. The decoction should be strained through a cloth and cooled. To this, one *tulā* of jaggery should be added and kept in a ghee-smeared jar for fifteen days. Regular intake of this in appropriate dose makes a person free from piles. This is called *Dantyarīṣṭa* and it cures *grahāṇi* (sprue syndrome) and *pāṇḍu* (anemia). It helps in the downward movement of flatus and stool. It stimulates the power of digestion and cures anorexia. [144-147]

[In translation, water is taken in double the prescribed quantity according to general rules.]

Phalārīṣṭa

हरीतकीफलप्रस्थं प्रस्थमामलकस्य च ।
 विशालाया दधित्थस्य पाठाचित्रकमूलयोः ॥ १४८ ॥

द्वे द्वे पले समापोथ्य द्विद्रोणे साधयेदपाम् ।
 पादावशेषे पूते च रसे तस्मिन् प्रदापयेत् ॥ १४९ ॥
 गुडस्यैकां तुलां वैद्यस्तत् स्थाप्यं घृतभाजने ।
 पक्षस्थितं पिबेदेनं ग्रहण्यशौविकारवान् ॥ १५० ॥
 हृत्पाण्डुरोगं शीहानं कामलां विषमज्वरम् ।
 वर्चोमूत्रानिलकृतान् विबन्धानश्चिमाद्वम् ॥ १५१ ॥
 कासं गुल्ममुदावर्तं फलारिष्टो व्यपोहति ।
 अशिसंदीपनो ह्येष कृष्णात्रेयेण भाषितः ॥ १५२ ॥
 इति फलारिष्टः ।

Fruit pulp of *haritaki* (one *prastha*), *āmalakī* (one *prastha*),
viśalā (two *palas*), *kapittha* (two *palas*), *pāṭhā* (two *palas*)
 and root of *citraka* (two *palas*) should be added with four
droṇas of water and boiled till one fourth remains. The
 decoction should then be strained out through a cloth. To
 This, one *tulā* of jaggery should be added and kept in a ghee-
 smeared jar for fifteen days. Intake of this recipe cures
grahāṇī (sprue syndrome), piles, heart diseases, splenic dis-
 orders, jaundice, *viṣama jvara* (irregular fever or malaria),
 obstruction to the passage of stool, urine and flatus, low power
 of digestion, cough, *gulma* (phantom tumour) and *udāvarta*
 (upward movement of wind in the abdomen). It stimulates
 the power of digestion. It is called *Phalāriṣṭa*, and is propoun-
 ded by the sage *kṛṣṇātreya*. [148-152]

Use of the term '*haritakīphala*' in verse 148, indicates that the fruit
 pulp of *haritakī* is to be used in this recipe. [According to Cakrapāṇi,
 half a *prastha* of *haritakī* is to be used in this recipe. The purpose for
 which he has reduced the quantity of this drug by 50% is not clear.
 Perhaps, the removal of the seed from the fruit is responsible for this redu-
 ction of quantity.] In *Jatūkarna saṃhitā*, this recipe is described in double
 the dose. According to *Jatūkarna*, one *prastha* of *haritakī*, two *prasthas* of
 each of *āmalakī*, *kapittha*, *pāṭhā*, *indravāruṇī* and *citraka* and two hundred
palas of jaggery should be used in this recipe. [In translation, water is
 taken in double the prescribed quantity according to general rules.]

Phalāriṣṭa (Second recipe)

दुरालभायाः प्रस्थः स्याच्चित्रकस्य वृषस्य च ।
 पथ्यामलकयोश्चैव पाठाया नागरस्य च ॥ १५३ ॥

दन्त्याश्च द्विपलान् भागाञ्जलद्रोणे विपाचयेत् ।
 पादावशेषे पूते च सुशीते शर्कराशतम् ॥ १५४ ॥
 प्रक्षिप्य स्थापयेत् कुम्भे मासार्धं घृतभाविने ।
 प्रलिप्ते पिप्पलीचव्यप्रियङ्गुक्षौद्रसर्पिषा ॥ १५५ ॥
 तस्य मात्रां पिबेत् काले शार्करस्य यथाबलम् ।
 अशीसि ग्रहणीदोषमुदावर्तमरोचकम् ॥ १५६ ॥
 शकृन्मूत्रानिलोद्गारविबन्धानग्निमार्दवम् ।
 हृद्रोगं पाण्डुरोगं च सर्वमेतेन साधयेत् ॥ १५७ ॥

इति द्वितीयफलारिष्टः ।

One *prastha* of *durālabhā* and two *palas* of each of *citraka*, *vṛṣa*, *haritakī*, *āmalaka*, *pāṭha*, *nāgara* and *dantī* should be added with two *droṇas* of water and boiled till one fourth remains. The decoction should be strained out through a cloth and cooled. To this, hundred *palas* of sugar should be added. It should be kept in a jar fifteen days. The inside wall of the jar should be smeared with the paste containing *pippalī*, *cayya*, *priyaṅgu*, honey and ghee. This preparation of sugar (*śārkara*) should be taken in appropriate dose depending upon the strength of the patient. It cures *piles*, *grahṇī doṣa* (sprue syndrome), *udāvarta* (upward movement of wind in the stomach), anorexia, obstruction to the movement of stool, urine, flatus and eructation, low power of digestion, heart diseases and *pāṇḍu* (anemia). [153-157]

[In translation, water is taken in double the prescribed quantity according to general rules.]

Kanakāriṣṭa

नवस्यामलकस्यैकां कुर्याज्जर्जरितां तुलाम् ।
 कुडवांशाश्च पिप्पल्यो विडङ्गं मरिचं तथा ॥ १५८ ॥
 पाठां च पिप्पलीमूलं क्रमुकं चव्यचित्रकौ ।
 मञ्जिष्ठैल्वालुकं लोध्रं पलिकानुपकलपयेत् ॥ १५९ ॥
 कुष्ठं दारुहरिद्रां च सुराहं सारिवाह्वयम् ।
 इन्द्राहं भद्रमुस्तं च कुर्यादर्धपलोन्मितम् ॥ १६० ॥
 चत्वारि नागपुष्पस्य पलान्यभिनवस्य च ।
 द्रोणाभ्यामभसो द्वाभ्यां साधयित्वाऽवतारयेत् ॥ १६१ ॥

पादावशेषे पूते च शीते तस्मिन् प्रदापयेत् ।
 मृद्धीकाद्याढकरसं शीतं निर्यूहसंमितम् ॥ १६२ ॥
 शर्करायाश्च मित्राया दद्याद्विगुणितां तुलाम् ।
 कुसुमस्य रसस्यैकमर्धप्रस्थं नवस्य च ॥ १६३ ॥
 त्वगोलास्रवपत्राम्बुसेन्यक्रमुककेशरान् ।
 चूर्णयित्वा तु मतिमान् कार्षिकानत्र दापयेत् ॥ १६४ ॥
 तत् सर्वं स्थापयेत् पक्षं सुचौक्षे घृतभाजने ।
 प्रलिप्ते सर्पिषा किञ्चिच्छर्करागुरुधूपिते ॥ १६५ ॥
 पक्षादूर्ध्वमरिष्टोऽयं कनको नाम विश्रुतः ।
 पेयः स्वादुरसो हृद्यः प्रयोगाद्भक्तरोचनः ॥ १६६ ॥
 अशीसि ग्रहणीशेषमानाहमुदरं उवरम् ।
 हृद्रोगं पाण्डुतां शोथं गुल्मं वर्चोविनिग्रहम् ॥ १६७ ॥
 कासं श्लेष्मामयांश्चोग्रान् सर्वानेवापकर्षति ।
 वलीपलितखालित्यं दोषजं च व्यपोहति ॥ १६८ ॥
 इति कनकारिष्टः ।

One *tula* of freshly collected *amalakī* should be coarsely pounded. To this, four *palas* of each of *pippalī*, *vidāṅga* and *maricā*, one *pala* of each of *pāṭhā*, *pippalī mūla*, *kramuka* (*pūga* or *paṭṭikā lodhra*.) *cayya*, *citraka*, *mañjiṣṭhā*, *elvaluka* and *lodhra*, half *pala* of each of *kuṣṭha*, *dāruharidrā*, *surāhva* (*gorakṣa karakatika*), *sāriṇā*, *kṛṣṇa sāriṇā*, *indrahva* and *bhadramustā*, and four *palas* of freshly collected *nāga puṣpa* should be added. To this, two *droṇas* of water should be added and boiled till one fourth remains. The decoction should be strained out through a cloth and cooled. To this, two *adhakas* of the cooled decoction of *mṛdvikā*, two *tulas* of pounded sugar, half *prastha* of freshly collected honey and the powder of *tvak*, *elā*, *plava*, *patra*, *ambu*, *sevya*, *kramuka* and *keśara*, taken in the quantity of one *karṣa* each, should be added. This should be kept in a clean and ghee-smeared jar for fifteen days. The inside wall of the jar should be smeared with ghee and fumigated with sugar and aguru. After fifteen days, the recipe should be filtered out. This is called *Kanakāriṣṭa*. This drink is sweet in taste and cardiac tonic. It produces relish in the food and cures piles, *grahaṇī doṣa* (sprue syndrome), *anāha* (constipation), *udara* (obstinate abdominal diseases including

ascites), fever, heart diseases, *pāṇḍu* (anemia), oedema, *gulma* (phantom tumour), obstruction to the passage of stool, cough and other diseases caused by *kapha*. It also cures *vali* (appearance of wrinkles in the body), *palita* (appearance of premature grey hair) and *khalitya* (baldness) caused by the vitiation of *doṣas*. [158-168]

[According to the general rule, the water should have been taken in double the prescribed quantity. But Cakrapāṇi has specified two *droṇas* of water to be used in this recipe, and this is emphasised by the term 'dvābhyāṃ' used in the text. Hence in translation, only two *droṇas* of water is mentioned.]

Drugs to be used for decoction are two *ādhakas* in quantity. [Even though, Cakrapāṇi has mentioned the total quantity of these drugs to be two *ādhakas*, in actual calculation, it comes to half *pala* less than that. Cakrapāṇi has perhaps, mentioned this only by the way of approximation.] Therefore, according to general rule, two *droṇas* of water should be taken. However, this quantity has been specified in the text for the sake of clarity.

For the preparation of the decoction of *mṛdvikā*, two *ādhakas* of *mṛdvikā*, should be added with two *droṇas* of water, boiled and reduced. to one fourth, i.e. two *ādhakas*. According to some other physicians, the juice and decoction of *drākṣā* (*mṛdvikā*) should be taken in equal quantities. According to Jātūkarnā, *dhātri* (one *tulā*), *pippali* (one *kuḍava*), *marica* (one *kuḍava*), *viḍaṅga* (one *kuḍava*), *indrāhva* (half *pala*), *śveta sārivā* (half *pala*) *kṛṣṇa sārivā* (half *pala*), *dāru haridrā* (half *pala*), *deva dāru* (half *pala*), *musta* (half *pala*), *kuṣṭha* (half *pala*), *mañjiṣṭhā* (one *pala*), *pāṭhā* (one *pala*), *tilvaka* (one *pala*), *granthika* (one *pala*), *elvāluka* (one *pala*), *cavya* (one *pala*), *krāmuka* (one *pala*), *bilva* (one *pala*), *agnika* (one *pala*), *pākya* (one *pala*) decoction of two varieties of *drākṣā* (two *kuḍavas*) sugar (two *tulas*) and honey (two *kuḍavas*) should be used in this recipe. There is obviously no difference between the recipes of Jātūkarnā and *Caraka* with reference to the quantities of drugs to be used.

Water for Washing :

पत्रभङ्गोदकैः शौचं कुर्यादुष्णेन वाऽम्भसा ।

इति शुष्कार्शसां सिद्धमुक्तमेतच्चिकित्सितम् ॥ १६९ ॥

For cleansing the anus, the patient of piles should use the decoction of leaves (which are curative of piles) or warm water. Thus, the effective treatment for dry type of piles is described. [169]

Treatment of Bleeding Piles :

चिकित्सितमिदं सिद्धं स्त्राविणां शृण्वतः परम् ।

तत्रानुबन्धो द्विविधः श्लेष्मणो मारुतस्य च ॥ १७० ॥

Hereafter, the effective treatment of bleeding piles will be described. In this type of piles, *kapha* or *vāyu* remain aggravated secondarily. [170]

Bleeding piles are of two types. In one of them, *vāyu* remains secondarily aggravated and in the other, *kapha* remains secondarily aggravated. Distinguishing signs and symptoms of both these types will be described which will be followed by their treatment in the subsequent verses. In the present text, *paṭtika* type of piles having the association of vitiated blood (*rakta*) causing exudation is called *srāvin* (bleeding) piles.

Signs of Bleeding Piles Associated with Vāyu

विट् श्यावं कठिनं रुक्षं चाधो वायुर्न वर्तते ।

तनु चारुणवर्णं च फेनिलं चासृग्शंसाम् ॥ १७१ ॥

कट्यूरुगुदशूलं च दोर्बल्यं यदि चाधिकम् ।

तत्रानुबन्धो वातस्य हेतुर्यदि च रुक्षणम् ॥ १७२ ॥

One should determine the bleeding piles associated with the secondarily aggravated *vāyu* if ununctuous food and regimens are its causative factors and if the following signs and symptoms are manifested :

- (i) Grayish colour, hardness and ununctuousness of the stool;
- (ii) non-elimination of the flatus through the downward tract;
- (iii) the blood which exudes from the piles is thin, reddish in colour and foamy;
- (iv) pain in the lumber region, thighs and anus; and
- (v) excessive weakness. [171-172]

Signs of Bleeding Piles Associated with kapha

शिथिलं श्वेतपीतं च विट् स्निग्धं गुरु शीतलम् ।

यद्यर्शसां घनं चासृक्तनुमत् पाण्डु पिच्छिलम् ॥ १७३ ॥

गुदं सपिच्छं स्तिमितं गुरु स्निग्धं च कारणम् ।

श्लेष्मानुबन्धो विज्ञेयस्तत्र रक्तार्शसां बुधैः ॥ १७४ ॥

One should determine the bleeding piles as secondarily associated with *kapha* if food and regimens which are heavy and unctuous are the causative factors and if the following signs and symptoms are manifested :

- (i) Stool is loose, white, yellow, unctuous, heavy and cold;
- (ii) the blood which exudes from the piles is dense, thready, pale yellow and slimy; and
- (iii) the anus is smeared with slimy material and there is numbness in that region: [173-174]

Line of Treatment.

स्निग्धशीतं हितं वाते रुक्षशीतं कफानुगे ।
चिकित्सितमिदं तस्मत् संप्रधार्य प्रयोजयेत् ॥ १७५ ॥
पित्तश्लेष्माधिकं मत्वा शोधनेनोपपादयेत् ।
स्नवणं चाप्युपेक्षेत लघ्वनैर्वा समाचरेत् ॥ १७६ ॥

If *vāyu* is secondarily vitiated in this type of (bleeding) piles, then unctuous and cold things are useful. If, however, *kapha* is secondarily vitiated, then ununctuous and cold things are useful. Therefore, therapies should be administered keeping these points in view.

If there is predominance of *pitta* and *kapha*, the patient should be administered elimination therapies. However, bleeding should not be stopped immediately and one should wait for appropriate time. The patient can be given "fasting" therapy. [175-176]

Complications of Immediate Hemostasis

प्रवृत्तमादावशोभ्यो यो निगृह्णात्यबुद्धिमान् ।
शोणितं दोषमलिनं तद्रोगाञ्जनयेद्ब्रह्मन् ॥ १७७ ॥
रक्तपित्तं ज्वरं तृष्णामग्निसादमरोचकम् ।
कामलां श्वयथुं शूलं गुदवङ्क्षणसंश्रयम् ॥ १७८ ॥
कण्डूरुःकोठपिडकाः कुष्ठं पाण्ड्राह्वयं गदम् ।
वातमूत्रपुरोषाणां विबन्धं शिरसो रुजम् ॥ १७९ ॥
स्तमित्यंगुरुगाव्रत्वं तथाऽन्यान् रक्तजान् गहान् ।
तस्मात् स्मृते दुष्टरक्ते रक्तसंग्रहणं हितम् ॥ १८० ॥

हेतुलक्षणकालज्ञो बलशोणितवर्णवित् ।

कालं तावदुपेक्षेत यावन्नात्ययमाप्नुयात् ॥ १८१ ॥

If the bleeding containing material polluted by *doṣas*, which comes out from the piles is arrested in the beginning by an unwise physician, then it gives rise to several other diseases, viz; *rakta pitta* (a disease characterised by bleeding from various parts of the body), fever, morbid thirst, suppression of the power of digestion, anorexia, jaundice, oedema, colic pain in the anus and pelvic region, urticaria and pimples in the lumber region and thighs, *kuṣṭha* (obstinate skin diseases including leprosy), *pāṇḍu* (anemia), arrest of the flatus, urine and stool, headache, *staimitya* (a feeling as if the body is covered with a wet cloth), heaviness of the body and other diseases caused by vitiated blood. Therefore, only after the polluted blood is eliminated, hemostatic measures are useful.

The physician well acquainted with the causative factors, signs and symptoms, nature of the time, strength and colour of the blood should await an appropriate time before administering hemostatic therapies unless there is an emergency. [177-181]

Administration of Bitter Drugs

अग्निसंदीपनार्थं च रक्तसंग्रहणाय च ।

दोषाणां पाचनार्थं च परं तिकैरुपाचरेत् ॥ १८२ ॥

The patient should better be given bitter drugs for stimulation of the power of digestion, hemostasis and *pācana* (metabolic transformation) of *doṣas*. [182]

Use of Sneha

यत्तु प्रक्षीणदोषस्य रक्तं वातोद्वेगस्य च ।

वर्तते स्नेहसाध्यं तत् पानाभ्यङ्गानुवासनैः ॥ १८३ ॥

If in the piles having predominance of *vāyu*, bleeding continues even after the aggravated *doṣas* are eliminated then the patient should be given unctuous therapies in the form of drinks, massage and *anuvasana* type of enema. [183]

Indications for Hemostatic Therapy

यत्तु पित्तोत्थणं रक्तं घर्मकाले प्रवर्तते ।

स्तम्भनीयं तदेकान्तान्न चेद्वातकफानुगम् ॥ १८४ ॥

If *vāyu* and *kapha* are not secondarily predominant, if piles are caused by the exclusive predominance of *pitta* and if it occurs in summer, then hemostatic therapies should be administered immediately to stop bleeding. [184]

Hemostatic Recipes

कुटजत्वङ्निर्यूहः सनागरः स्निग्धरक्तसंग्रहणः ।

त्वग्दाडिमस्य तद्वत् सनागरश्चन्दनरसश्च ॥ १८५ ॥

चन्दनकिराततिक्तकधन्वयवासाः सनागराः कथिताः ।

रक्तार्शसां प्रशमना दार्ढ्यत्वगुशीरनिम्वाश्च ॥ १८६ ॥

सातिविषा कुटजत्वक्फलं च सरसाञ्जनं मधुयुतानि ।

रक्तापहानि दद्यात् पिपासवे तण्डुलजलेन ॥ १८७ ॥

The decoction of the bark of *kuṭaja* mixed with the powder of *nāgara* stops exudation of unctuous blood. Similarly, the decoction of the bark (of stem or fruit) of *dāḍima* along with the powder of *nāgara* and the decoction of *candana* along with the powder of *nāgara* are hemostatic.

Decoction of *candana*, *kirātatikta*, *dhanvayasa* and *nāgara*, and the decoction of *dārvi*, *tvak*, *aguru*, *uśra* and *nimba* are alleviators of piles caused by the vitiation of blood (bleeding piles).

Bark and fruits of *kuṭaja* along with *ativīṣā* and *rasaājana* should be mixed with honey and used as a hemostatic. If the patient is suffering from morbid thirst, then this potion should be given along with *tanḍulodaka* (rice-wash). [185-187]

Kuṭajādi Rasakriyā

कुटजत्वचो विपाच्यं पलशतमार्द्रं महेन्द्रसलिलेन ।

यावत्स्याद्भतरसं तद्वयं पूतो रसस्ततो ग्राह्यः ॥ १८८ ॥

मोचरसः ससमङ्गः फलिनी च समांशिकैस्त्रिभिस्तैश्च ।

वत्सकबीजं तुल्यं चूर्णितमत्र प्रदातव्यम् ॥ १८९ ॥

पूतोत्कथितः सान्द्रः स रसो दर्वीप्रलेपनो ग्राह्यः ।

मात्राकालोपहिता रसक्रियैषा जयत्यसृक्सावम् ॥ १९० ॥

छणलीपयसा पीता पेयामण्डेन वा यथाशिवलम् ।
 जीर्णौषधश्च शालीन् पयसा छाणेन भुञ्जीत ॥ १९१ ॥
 रक्ताशौस्यतिसारं रक्तं सासृगृजो निहन्त्याशु ।
 बलवच्च रक्तपित्तं रसक्रियेषा जयत्युभयभागम् ॥ १९२ ॥
 इति कुटजादिरसक्रिया ।

One hundred *palas* of the freshly collected bark of *kuṭaja* should be boiled with rain water (one *droṇa*) till the entire essence of the bark comes to water (i.e. till 1/8th remains). This decoction should then be strained out through a cloth. To this, the powders of *mocarasa* (one *pala*), *samaṅgā* (one *pala*), *phalini* (one *pala*) and seeds of *kuṭaja* (three *palas*) should be added and boiled again till it becomes semi-solid and till it sticks to the stirring spoon. This *rasakriyā* (semi-solid extract), administered in appropriate dose and time, stops bleeding. Depending upon the strength of the patient, this recipe should be administered along with goat-milk or *peyamaṇḍa* (thin gruel). After the potion is digested, the patient should be given *śālī* type of rice along with goat-milk to eat. It instantaneously cures bleeding piles, diarrhoea with bleeding, blood-diseases and serious types of *urdhvaga rakta pitta* (a disease characterised by bleeding through upward tracts of the body) as well as *adhoga rakta pitta* (a disease characterised by bleeding from downward tracts of the body).
 [188-192]

The quantity of water to be added to the bark of *kuṭaja* and the quantity of decoction that should remain after boiling are described in another medical text.

In the verse 192, this recipe is described to cure "*ubhayabhāgaga rakta pitta*" i.e. *rakta pitt* (a disease characterised by bleeding through different parts of the body) of both the upward tract and downward tract. But this condition is described to be incurable. Therefore, this term is to be interpreted in a slightly different way i.e. it cures both the *urdhvaga rakta pitta* (where bleeding takes place through the upward tract) and the *adhoga rakta pitta* (where bleeding takes place through the downward tract). The latter variety is not completely curable but palliable. Therefore, in respect of this variety of *rakta pitta*, the term '*nihanyāt*' should be interpreted as "making palliable" and not 'curing'

Recipes for Piles

नीलोत्पलं समङ्गा मोचरसश्चन्दनं तिला लोध्रम् ।

पीत्वा च्छगलीपयसा भोज्यं पयसैव शात्यन्नम् ॥ १९३ ॥

[Powder of] *nilotpala*, *samanga*, *mocarasa*, *candana*, *tila* and *lodhra* should be taken along with goat-milk. Thereafter, the patient should eat *śali* type of rice along with goat-milk. [193]

छागलिपयः प्रयुक्तं निहन्ति रक्तं सवास्तुकरसं च ।

धन्वविद्धङ्गमृगाणां रसो निरम्लः कदम्लो वा ॥ १९४ ॥

Intake of the juice of *vastuka* along with goat-milk [stops bleeding]. The soup of the meat of birds and animals inhabiting arid zone should be taken without any sour ingredient or with small quantity of sour drugs, which is useful for bleeding piles. [194]

पाठा वत्सकबीजं रसाञ्जनं नागरं यवान्यथ ।

बिल्वमिति चार्शसैश्चूर्णितानि पेयानि शूलेषु ॥ १९५ ॥

[The power of] *paṭha*, seed of *kuṭaja*, *rasaṅjana*, *nāgara*, *yavani* and *bilva* should be taken in the form of a drink if there is pain in piles. [195]

दार्वी किरातार्तिकं मुस्तं दुःस्पर्शकश्च रुधिरघ्नम् ।

[The powder of] *dārvi*, *kirātatikta*, *musta* and *duḥsparsa* stops bleeding. [196]

रक्तेऽतिवर्तमाने शूले च घृतं विधातव्यम् ॥ १९६ ॥

कुटजफलवल्ककेशरनीलोत्पललोध्रधातकीकल्कैः ।

सिद्धं घृतं विधेयं शूले रक्तार्शसां भिषजा ॥ १९७ ॥

सर्पिः सदाडिमरसं सयावशूकं शृतं जयत्याशु ।

रक्तं सशूलमथवा निदिग्धिकादुग्धिकासिद्धम् ॥ १९८ ॥

If there is excessive bleeding and pain in the piles, then medicated ghee should be administered.

If bleeding-piles are associated with pain, then ghee cooked with the paste of the fruits and barks of *kuṭaja*, *keśara*, *nilotpala*, *lodhara* and *dhātakī* should be administered by the physician.

Ghee cooked with the juice of *dāḍima* and *yava kṣāra* (alkali preparation of barley) instantaneously cures bleeding and pain in the piles.

Ghee cooked with *nidigdhikā* and *dugdhikā*, similarly, cures bleeding and pain in the piles instantaneously.

[196½-198]

Recipes of *Peya* (Thin Gruel)

लाजापेया पीता सचुक्रिका केशरोत्पलैः खिद्धा ।

हन्त्याश्वत्थस्रावं तथा बलापृश्निपर्णीभ्याम् ॥ १९९ ॥

हीवेरबिल्वनागरनिर्यूहे साधितां सनवनीताम् ।

वृक्षाम्लदाडिमाम्लामम्लीकाम्नां सकोलाभ्याम् ॥ २०० ॥

गृञ्जनकसुरासिद्धां दद्याद्यमकेन भर्जितां पेयाम् ।

रक्तातिसारशूलप्रवाहिकाशोथनिग्रहणीम् ॥ २०१ ॥

Peya (thin gruel) of *lājā* (fried paddy) prepared by adding *cukrikā*, *keśara* and *nīlotpala*, or *balā* and *pṛśniparṇī* instantaneously cures bleeding in piles.

Peya (thin gruel) prepared by adding the decoction of *hribera*, *bilva* and *nāgara*, added with butter and made sour by adding *vr̥kṣāmla*, *dāḍima*, *amlikā* and *kola* cures *raktatisāra* (diarrhoea with bleeding), colic pain, *pravāhikā* (dysentery) and oedema.

Similarly, *peyā* (thin gruel) prepared by adding *gr̥ñjanaka* and *sura* (a type of alcohol), and sizzled with ghee and oil should be taken for the cure of *raktatisāra* (diarrhoea with bleeding), colic pain, *pravāhikā* (dysentery) and oedema.

[199-201]

Recipes of *Curds*

काश्मर्यामलकानां सकर्षुदारान् फलाम्नांश्च ।

गृञ्जनकशाल्मलीनां क्षीरिण्याश्चक्रिकायाश्च ॥ २०२ ॥

न्यग्रोधशुङ्गकानां खण्डांस्तथा कोविदारपुष्पाणाम् ।

दध्नः सरेण सिद्धान् दद्याद्रक्ते प्रवृत्तेऽति ॥ २०३ ॥

Cream of curd boiled with the pieces of the following recipes should be given if there is excessive bleeding ;

- (i) *Kāśmari*, *amalaka*, *karbudāra* and sour fruits ;
- (ii) *gñjanaka* and *śalmali*
- (iii) *kṣīriṇi* and *cukrika* ;
- (iv) adventitious roots of *nyagrodha* ; and
- (v) flowers of *kovidāra*.

[202-203]

Diet

सिद्धं पलाण्डुशाकं तक्केणोपोदिकां सबदरास्लाम् ।

रुधिरस्रवे प्रदद्यान्मसूरसूपं च तक्काम्लम् ॥ २०४ ॥

To stop bleeding, the patient should be given oniona cooked with butter-milk, *upodika* along with *badarāmla*) sour vinegar prepared of *badara*) or the soup of *masūra* made sour by adding butter-milk. [204]

पयसा शृतेन यूषर्मसूरमुद्रादकीमकुष्ठानाम् ।

भोजनमद्यादरुलैः शालिश्यामाककोद्रवजम् ॥ २०५ ॥

[The patient of bleeding piles] should take the food containing *śali* rice, *śyamaka* and *kodrava* along with the boiled-milk or the soup of *masūra*, *mudga*, *adhaki* and *makuṣṭha*, and added with sour ingredients. [205]

शशहरिणलावमांसैः कपिञ्जलैणेयकैः सुसिद्धैश्च ।

भोजनमद्यादरुलैर्मधुरैरीषत् समरिचैर्वा ॥ २०६ ॥

[The patient suffering from bleeding piles] should take food along with the meat of *śaśa*, *hariṇa*, *lāva*, *kapiñjala* and *eṇa*. He can add sour or slightly sweet ingredients to his food, or he should sprinkle his food with the powder of *marica*. [206]

दक्षशिखितित्तिरिरसैर्द्विककुदलोपाकजैश्च मधुराम्लैः ।

अद्याद्रसैरतिवहेष्वर्शःस्वनिलोत्बणशरीरः ॥ २०७ ॥

If there is excessive bleeding from the piles and if there is excessive aggravation of *vāyu* in the body of the patient, then he should take food along with the soup of cock, peacock, *tittiri* bird, camel and jackel. This meat soup should be suitably added with sweet and sour ingredients. [207]

Yūṣa of Onion

रसस्त्रडयुषयवागूसंयोगतः केवलोऽथवा जयति ।

रक्तमतिवर्तमानं वातं च पलाण्डुरूपयुक्तः ॥ २०८ ॥

Onion taken alone or along with *rasa* (meat soup), *khaḍa* (a sour and pungent drink), *yūṣa* (vegetable soup) and *yavāgū* (thick gruel) cures excessive bleeding and aggravated *vāyu*. [208]

छागान्तराधि तरुणं सखधिरमुपसाधितं बहुपलाण्डु ।

व्यत्यासाम्मधुराम्लं विट्शोणितसंक्षये देयम् ॥ २०९ ॥

The trunk of a young goat along with its blood should be well cooked by adding large quantity of onion. It should be given by adding alternatively, sweet and sour ingredients if there is diminution of stool and blood. [209]

नवनीततिलाभ्यासात् केशरनवनीतशर्कराभ्यासात् ।

दधिसरमयिताभ्यासादर्शास्ययान्ति रक्तानि ॥ २१० ॥

Bleeding piles get cured by the habitual intake of the following recipes :

- (i) Butter and sesame seed ;
- (ii) *Keśara*, butter and sugar ; and
- (iii) the cream of curd after churning. [210]

नवनीतघृतं छागं मांसं च सषष्टिकः शालिः ।

तरुणश्च सुरामण्डस्तरुणी च सुरा निहन्त्यस्त्रम् ॥ २११ ॥

Bleeding stops if the patient takes [freshly collected] ghee from butter, goat-meat, *ṣaṣṭika* or *śali* types of rice, the scum of freshly fermented *sura* (a type of alcoholic drink) or freshly fermented *sura*. [211]

According to some physicians, butter and ghee prepared of goat-milk should be used by the patient because the preparations of goat-milk are hemostatic.

Predominance of Vāyu

प्रायेण वातबहुलान्यर्शांसि भवन्त्यतिसूते रक्ते ।

दुष्टेऽपि च कफपित्ते तस्मादनिलोऽधिको ज्ञेयः ॥ २१२ ॥

Even if *pitta* and *kapha* are predominately vitiated, the piles become generally, predominant of aggravated *vāyu*, if there is excessive bleeding. [212]

Cooling Therapy

दृष्ट्वा तु रक्तपित्तं प्रबलं कफवातलिङ्गमल्पं च ।

शीता क्रिया प्रयोज्या यथेरिता वक्ष्यते चान्या ॥ २१३ ॥

If there is predominance of *rakta* and *pitta*, and there is less of the signs and symptoms of aggravated *kapha* as well as *vāyu*, then the patient should be given cooling remedies which are already described and some of which are to be described later. [213]

Sprinkling

मधुकं सपञ्चवल्कं बदरीत्वगुदुम्बरं धवपटोलम् ।

परिषेचने विदध्याद्वृषकुम्भयासनिम्बांश्च ॥ २१४ ॥

[To stop bleeding in piles,] these should be sprinkled with the decoctions of *madhuka*, *pañcavalka* (barks of *nyagrodha*, *udumbara*, *aśvattha*, *pāriṣa* and *plakṣa*), bark of *badari*, *udumbara*, *dhava* and *paṭola* or *vāsa*, *kakubha*, *yavāsaka* (*duralabha*) and *nimba*. [214]

Bath

रक्तेऽतिवर्तमाने दाहे क्लेदेऽवगाहयेच्चापि ।

मधुकमृणालपद्मकचन्दनकुशकाशनिष्काथे ॥ २१५ ॥

इक्षुरसमधुकवेतसनिर्यूहे शीतले पयसि वा तम् ।

अवगाहयेत् प्रदिग्धं पूर्वं शिशिरेण तैलेन ॥ २१६ ॥

If there is excessive bleeding, burning sensation and stickiness, then the patient should be given bath with the decoction of *madhuka*, *mṛṇāla*, *padmaka*, *candana*, *kuśa* and *kaśa*.

[If there is excessive bleeding,] the anus of the patient should be first of all annointed with cold oil and then he should be given [sitz-] bath with sugar-cane juice and the decoctions of *madhuka* and *vetasa* or with cold water.

[285-216]

Hemostatic Douche

दत्त्वा धृतं सशर्करमुपस्थदेशे गुदे त्रिकदेशे च ।

शिशिरजलस्पर्शसुखा धारा प्रस्तम्भनी योज्या ॥ २१७ ॥

The genitals, anus and lumber region should be annointed with ghee and sugar, and thereafter, the douche of cold water which is pleasing to touch, should be applied. This stops bleeding. [217]

External Application of Leaves

कदलीदलरभिनवैः पुष्करपत्रैश्च शीतजलसिक्तैः ।
प्रच्छादनं मुहुर्मुहुरिष्टं पद्मोत्पलदलैश्च ॥ २१८ ॥

To stop bleeding, the piles mass should be frequently covered with the tender leaves of banana, and leaves of *puskara* sprinkled with cold water. Similarly, covering these masses with the leaves of *padma* and *utpala* is useful. [218].

Ointment

दूर्वाघृतप्रदेहः शतधौतसहस्रधौतमपि सर्पिः ।
व्यजनपवनः सुशीतो रक्तस्त्रावं जयत्याशु ॥ २१९ ॥

External application of *Durvaghṛta*, *Śatadhauta ghṛta* and *Sahasradhauta ghṛta*, and fanning of cold air iustantaneously stop bleeding. [219]

Rubbing

समङ्गामधुकाभ्यां तिलमधुकाभ्यां रसाञ्जनघृताभ्याम् ।
सर्जरसघृताभ्यां वा निम्बघृताभ्यां मधुघृताभ्यां वा ॥ २२० ॥
दार्वीत्वक्सर्पिर्भ्यां सचन्दनाभ्यामथोत्पलघृताभ्याम् ।
दाहे क्लेदे च गुदभ्रंशे गुदजाः प्रतिसारणीयाः स्युः ॥ २२१ ॥

If there is prolapse of rectum, burning sensation or stickiness in the anus, then the following recipes should be gently rubbed over the anus :

- i) *Samangā* and *madhuka* ;
- ii) *tila* and *madhuka*;
- iii) *rasāñjana* and ghee ;
- iv) *sarjarasa* and ghee ;
- v.) *nimba* and ghee ;
- vi) honey and ghee ;
- vii) bark of *dārvī* and ghee ;
- viii) *candana* and *rakta-candana* ; and
- ix) *utpalā* and ghee.

[220-221]

Management of Continuous Bleeding

आभिः क्रियाभिरथवा शीताभिर्यस्य तिष्ठति न रक्तम् ।

तं काले क्षिण्णौर्मांसरसैस्तर्पयेन्मतिमान् ॥ २२२ ॥

अवपीडकसर्पिभिः कोष्णैर्घृततैलिकैस्तथाऽभ्यङ्गैः ।

क्षीरघृततैलसैकैः कोष्णैस्तमुपाचरेदाशु ॥ २२३ ॥

If bleeding continues inspite of the above mentioned remedies and cooling therapies, then a wise physician should administer at the appropriate time, meat-soup which is unctuous and hot.

Such a patient should be given *avapīḍaka sarpiḥ* (medicated ghee which is administered prior to taking food or which is administered in large quantity). His anus should be massaged with luke-warm ghee or oil, or the piles mass should be fomented with luke-warm milk, ghee or oil. These remedies should be administered instantaneously. [222-223]

Picchā Basti

कोष्णेन घातप्रबले घृतमण्डेनानुवासयेच्छीघ्रम् ।

पिच्छावस्तिं दद्यात् काले तस्याथवा सिद्धम् ॥ २२४ ॥

यवासकुशकाशानां मूलं पुष्पं च शालमलम् ।

न्यग्रोधोदुम्बराश्वत्थशृङ्गाश्च द्विपलोन्मिताः ॥ २२५ ॥

त्रिप्रस्थं सलिलस्यैतत् क्षीरप्रस्थं च साधयेत् ।

क्षीरशेषं कषायं च पूतं कल्कैर्विमिश्रयेत् ॥ २२६ ॥

कल्काः शालमलिनिर्याससमङ्गाचन्दनोत्पलम् ।

वत्सकस्य च बीजानि प्रियङ्गुः पद्मकेशरम् ॥ २२७ ॥

पिच्छावस्तिरयं सिद्धः सघृतक्षौद्रशर्करः ।

प्रवाहिकागुदभ्रंशरक्तस्त्रावज्वरापहः ॥ २२८ ॥

प्रपौण्डरीकं मधुकं पिच्छावस्तौ यथेरितान् ।

पिष्ट्वाऽनुवासनं स्नेहं क्षीरद्विगुणितं पचेत् ॥ २२९ ॥

इति पिच्छावस्तिः ।

If bleeding doesn't stop and there is aggravation of *vāyu*, then the patient should be given instantaneously *anuvāsana* type of enema with the help of luke-warm *ghṛtamāṇḍa* (upper portion of the ghee). He should be given the effective *picchā basti* (recipe of which is described below) at the appropriate hour.

In six *prasthas* of water, two *prasthas* of milk and two *palas* each of *yavāsa* (*durālabha*), *kuśa*, *kāśa*, roots and flowers of *śalmali* and adventitious roots of *nyagrodha*, *udumbara* and *aśvattha* should be added and boiled till two *prasthas* remain. This should be strained through a cloth, and to this, the paste of the resin from *śalmali*, *samaṅga*, *candana*, *utpala*, seeds of *kuṭaja*, *priyangu* and *padmaśara* should be added. This effective recipe is called *Picchā basti* and it should be administered along with ghee, honey and sugar. It cures dysentery, prolapse of rectum, bleeding and fever.

Prapaundarika and *madhuka* along with the drugs described in *Picchā basti* (in verse no. 227) should be made to a paste. This paste should be added to oil and double the quantity of milk, and cooked. [This medicated oil should be used for *anuvasana* type of medicated enema for the patients suffering from piles.] [224-229]

The proportion of oil, paste of drugs, etc., in the above mentioned recipes should be the same as described for ordinary enemas.

Hriuerādi ghṛta

ह्रीवेरमुत्पलं लोधं समङ्गाचव्यचन्दनम् ।
पाठा सातिविषा बिल्वं धातकी देवदारु च ॥ २३० ॥
दार्वीत्वङ् नागरं मांसी मुस्तं क्षारो यवाग्रजः ।
चित्रकश्चेति पेथ्याणि चाङ्गेरीस्वरसे घृतम् ॥ २३१ ॥
ऐक्यं साधयेत् सर्वं तत् सर्पिः परमौषधम् ।
अशोतिसारग्रहणीपाण्डुरोगे ज्वरेऽरुचौ ॥ २३२ ॥
मूत्रकृच्छ्रे गुदभ्रंशे बस्त्यानाहे प्रवाहणे ।
पिच्छास्त्रावेऽर्शसां शूले योज्यमेतन्निदोषनुत् ॥ २३३ ॥
इति ह्रीवेरादिघृतम् ।

Ghee should be cooked by adding the paste of *hrivera*, *utpala*, *lodhra*, *samaṅga*, *cavya*, *candana*, *paṭha*, *ativiśā*, *bilva*, *dhātaki*, *devadāru*, bark of *dāru haridrā*, *nāgara*, *jaṭāmāṁsī*, *musta*, *yavakṣāra* and *citraka* and the juice of *caṅgerī*. It is an excellent remedy for piles, diarrhoea, *grahaṇī* (sprue syndrome), *pāṇḍu* (anemia), fever, anorexia, dysuria, prolapse of rectum, distension in the region of urinary bladder, tenesmus, voiding of slimy material and pain in the piles. It alleviates all the three aggravated *doṣas*. [230-233]

The juice of *cāṅgeri* in the above recipe should be four times the quantity of ghee because this potion does not contain any other liquid.

Suniṣaṇṇaka-cāṅgeri-ghṛta

अवाकपुष्पी बला दार्वी पृश्निपर्णी त्रिकण्टकः ।
 न्यग्रोधोदुम्बराश्वत्थशुक्लाश्च द्विपलोन्मिताः ॥ २३४ ॥
 कषाय एषां पेय्यास्तु जीवन्ती कटुरोहिणी ।
 पिप्पली पिप्पलीमूलं नागरं सुरदारु च ॥ २३५ ॥
 कलिङ्गाः शाल्मलं पुष्पं वीरा चन्दनमुत्पलम् ।
 कट्फलं चित्रको मुस्तं प्रियङ्गुवतिविषास्थिराः ॥ २३६ ॥
 पद्मोत्पलानां किञ्जल्कः समङ्गा सनिदिग्धिका ।
 विल्वं मोचरसः पाठा भागाः कर्षसमन्विताः ॥ २३७ ॥
 चतुष्प्रस्थे शृतं प्रस्थं कषायमवतारयेत् ।
 त्रिंशत्पलानि प्रस्थोऽत्र विज्ञेयो द्विपलाधिकः ॥ २३८ ॥
 सुनिषण्णकचाङ्गेर्योः प्रस्थौ द्वौ स्वरसस्य च ।
 सर्वैरेतैर्यथोद्दिष्टैर्घृतप्रस्थं विषाचयेत् ॥ २३९ ॥
 पतदशःस्वतीसारे रक्तस्रावे त्रिदोषजे ।
 प्रवाहणे गुदभ्रंशे पिच्छासु विविधासु च ॥ २४० ॥
 उत्थाने चातिबहुशः शोथशूले गुदाश्रये ।
 मूत्रग्रहे मूढवाते मन्देऽग्नावरुचापि ॥ २४१ ॥
 प्रयोज्यं विधिवत् सर्पिर्वलवर्णाश्विर्वर्धनम् ।
 विविधेष्वन्नपानेषु केवलं वा निरत्ययम् ॥ २४२ ॥
 इति सुनिषण्णकचाङ्गेरीघृतम् ।

Avākpuṣpi (*adhah puṣpi*), *bala*, *dārvī*, *pṛśniparṇī*, *gokṣura* and adventitious roots of *nyagrodha*, *udumbara* and *aśvattha*—these drugs should be added and boiled till one *prastha* of water remains. This decoction should be strained through a cloth. In the context of preparation of this decoction, 32 *palas* constitute one *prastha*.

Jivanti, *kaṣūrohiṇī*, *pippalī*, *pippalī mūla*, *nāgara*, *devadāru*, *kaliṅga*, flower of *śālmali*, *vīrā*, *candana*, *utpala*, *kaṭphala*, *citraka*, *musta*, *priyangu*, *ativiśā*, *sthirā*, pollens of *padma* and *utpala*, *samaṅgā*, *kaṇṭakārī*, *bilva*, *mocarasa* and *pāṭhā*—these drugs should be taken in the quantity of one *karṣa* each and made to a paste.

The above mentioned decoction and paste should be added with the juice of *suniṣaṇṇaka* and *cāṅgeri*, two *prasthas* of each and one *prastha* of ghee, and cooked. This medicated ghee cures piles, diarrhoea, bleeding caused by the simulta-

neous aggravation of all the three *doṣas*, tenesmus, prolapse of rectum, voiding of different types of slimy material, excessive and frequent urge for motion, oedema and pain in the anus, anuria, immobility of wind in the abdomen, suppression of the power of digestion and anorexia.

Appropriate administration of this medicated ghee helps in the promotion of strength, complexion and the power of digestion. This medicated ghee is harmless, and it can be administered alone or along with different types of food and drinks. [234-242]

Total quantity of drugs meant for decoction (vide verse 235) comes to sixteen *palas*. According to general rule, the decoction should be prepared by boiling with eight time (i. e. four *prasthas*) of water and reducing to 1/4 th (i. e. one *prastha*). In the text, the quantity is specified in order to emphasise upon this general rule.

One *prastha*, according to the *Kalpa* 12 : 92-94, is equivalent to sixteen *palas*. In *Kalpa* 12 : 98, liquids are suggested to be taken in double the prescribed quantity. To justify this general rule of *Dṛḍhabala* (*Kalpa* and *Siddhi* sections and 17 Chapters of *Cikitsā* section in this work are supplemented by *Dṛḍhabala*), the *prastha* is interpreted here to be taken in double the normal quantity, i. e. instead of sixteen *palas*, thirty two *palas* make one *prastha* in the present and similar other recipes.

भवन्ति चात्र—

स्यत्यासान्मधुरास्लानि शीतोष्णानि च योजयेत् ।

नित्यमग्निबलापेक्षी जयत्यर्शःकृतान् गदान् ॥ २४३ ॥

Thus, it is said :

Depending upon the power of digestion and the strength, the patient should be given alternatively sweet as well as sour, and cold as well as hot therapies. This cures the ailments caused by piles. [243]

The patient of piles should be given alternatively sweet and sour drugs, diet and drinks repeatedly. Similarly, hot and cold drugs, diet and drinks should be alternatively given to the patient again and again.

Interdependence of Diseases

त्रयो विकाराः प्रायेण य परस्परहेतवः ।

अर्शांसि चातिसारश्च ग्रहणीदोष एव च ॥ २४४ ॥

एषामग्निबले होने वृद्धिर्बुद्धे परिक्षयः ।

तस्मादग्निबलं रक्ष्यमेषु त्रिषु विशेषतः ॥ २४५ ॥

Piles, diarrhoea and *grahani* (sprue syndrome)—these three diseases are interdependant inasmuch as one of them

can cause the other. They get aggravated if there is reduction in the power of digestion and when the power of degestion is increased, they get cured. Therefore, *agni* (enzymes responsible for digestion) should be protected specifically for (keeping) these three ailments (under control). [244-245]

The power of digestion is described to be protected specifically in piles, diarrhoea and *grahṇī* (sprue syndrome). In other diseases also, such protection of the power of digestion is necessary which is implied by the use of the word '*viśeṣataḥ*' meaning 'specifically'.

Treatment in General

भृष्टैः शाकैर्यवागूभिर्युषैर्मोसरसैः खडैः ।

क्षीरतक्रप्रयोगैश्च विविधैर्गुदजाञ्जयेत् ॥ २४६ ॥

The physician should overcome piles by the use of different types of fried vegetables, *yavāgṇ* (thick gruel), vegetable soup, meat soup, *khaḍa* (a sour preparation), milk and butter-milk. [246]

Treatment in Brief

यद्वायोऽनुलोम्याय यदग्निवलवृद्धये ।

अन्नपानौषधद्रव्यं तत् सेव्यं नित्यमर्शसैः ॥ २४७ ॥

यदतो विपरीतं स्यान्निदाने यच्च दर्शितम् ।

गुदजाभिपरीतेन तत् सेव्यं न कदाचन ॥ २४८ ॥

Food ingredients and drugs which cause downward movement of *vāyu* and which are the promoters of the power of digestion are all invariably useful for piles. Those having opposite properties and those described in the etiology of piles should never be used by the patient suffering from this disease. [247-248]

तत्र श्लोकाः—

अर्शसां द्विविधं जन्म पृथगायतनानि च ।

स्थानसंस्थानलिङ्गानि साध्यासाध्यविनिश्चयः ॥ २४९ ॥

अभ्यङ्गाः स्वेदनं धूमाः सावगाहाः प्रलेपनाः ।

शोणितस्यावसेकश्च योगा दीपनपाचनाः ॥ २५० ॥

पानान्नविधिरग्न्यश्च वातवर्चोऽनुलोमनः ।

योगाः संशमनीयाश्च सर्पौषि विविधानि च ॥ २५१ ॥

बस्तयस्तक्रयोगाश्च वरारिष्टाः सशर्कराः ।

शुष्काणामर्शसां शस्ताः स्त्राविणां लक्षणानि च ॥ २५२ ॥

द्विविधं सानुबन्धानां तेषां चेष्टं यदौषधम् ।

रक्तसंग्रहणाः काथाः पेय्याश्च विविधात्मकाः ॥ २५३ ॥

क्षेहाहारविधिश्चाग्र्यो योगश्च प्रतिस्त्राणाः ।
 प्रक्षालनावगाहाश्च प्रदेहाः सेचनानि च ॥ २५४ ॥
 अतिवृत्तस्य रक्तस्य विघातव्यं यदौषधम् ।
 तत्सर्वमिह निर्दिष्टं गुदजानां चिकित्सिते ॥ २५५ ॥

To Sum up :

In this chapter on "the treatment of piles" all the following points pertaining to piles are discussed :

- i) Two different ways in which this disease is produced;
- ii) location, appearance and signs as well as symptoms;
- iii) determination of curability and incurability ;
- iv) recipes for massage, fomentation, fumigation, bath, external application, blood-letting and digestive stimulation and of carminatives ;
- v) most useful modes of taking drinks and food ;
- vi) recipes for the downward movement of flatus and stool;
- vii) alleviating recipes ;
- viii) different types of medicated ghee ;
- ix) recipes of medicated enemas and butter-milk ;
- x) excellent *ariṣṭas* including *Śārkarāriṣṭa* ;
- xi) wholesome regimens for dry piles ;
- xii) signs and symptoms of bleeding piles ;
- xiii) two different types of *anubandhas* (secondary aggravations of *doṣas*) and their appropriate remedies ;
- xiv) hemostatic decoctions ;
- xv) pastes of different types ;
- xvi) excellent modes of giving oleation therapy and food ;
- xvii) recipes for rubbing over the piles mass ;
- xviii) recipes for washing, bath, ointment and sprinkling over piles ; and
- xix) remedies for excessive bleeding in piles. [249-255]

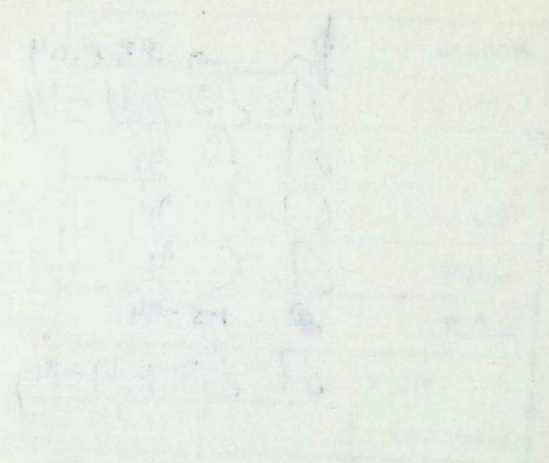
Śārka or *Śārkarāriṣṭa* is mentioned in addition to *ariṣṭas* is mentioned in addition to *ariṣṭas* is verse no. 252 in order to show that the former is prepared by adding sugar, and thus, it is different from other *ariṣṭas* which are prepared by adding jaggery. The separate mention is also meant to indicate the use of *Śārkarāriṣṭa* as a post-prandial drink.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थानेऽर्शश्चिकित्सितं नामचतुर्दशोऽध्यायः ॥ १४ ॥

Colophon

Thus, ends the fourteenth chapter dealing with the treatment of piles (*arśas*) in the section on therapeutics of Agni-veśa's work as redacted by Caraka.

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